G. Freman. Inv: P. P. Bouche Sculp:

THE

HISTORY

OF THE

OLD and NEW

TESTAMENT,

Extracted out of

SACRED SCRIPTURE,

From the *HOLY FATHERS*,

And other Eccleſiaſtical Writers.

With good and uſeful *Morals* and *Exhortations* for the better Government of our ACTIONS in all CONDITIONS.

To which is added

The Lives, Travels and Sufferings of the APOSTLES. With a Large and Exact *Hiſtorical Chronology* of ſuch Matters as are related in the BIBLE, according to the *Diviſion* of the *Seven Periods* uſed in HISTORY.

By the *Sieur* DE ROYAUMONT. And Tranſlated with large Additions by able Hands: And afterwards Surveyed, and in ſome Places Rectified and Recommended by Dr. *Anthony Horneck*, and other Orthodox Divines.

And to this THIRD IMPRESSION are added the Diſcourſes, with the Sculptures for the *Apocrypha*, and the *Contents* of the ſeveral *Chapters* in each Book of the BIBLE, with the *Arguments* to each Book.

The Whole Illuſtrated

With about Two hundred and ſixty HISTORICAL SCULPTURES,

Accurately Delineated and Engraven by good Artiſts:

WITH

Five Scriptural Maps.

LONDON,

Printed for the Undertaker R. Blome, Her Majeſty's Coſmographical Printer, dwelling at the Green Balcony in *Durham Yard*, and ſold by *S. Sprint* at the *Bell* and *Jo. Nicholſon* at the *King's Arms*, in *Little Britain*. MDCCV.

TO HER

SACRED MAJESTY
A N N E,

(By the Grace of GOD)

Queen of *England*, *Scotland*, *France* and *Ireland*,
Defender of the Faith, *&c.*

ROYAL MADAM,

THE Late Queen Your Royal Siſter was Graciouſly pleaſed to countenance the Birth of this Work, (to wit, the Firſt Impreſſion) by Her Gracious Patronizing and Receiving the Volume: Which Work, for its Excellency, hath met with a general Applauſe; and wants no *Encomiums* to ſet it off, ſince it ſpeaks its own Worth. It is (Madam) *The Hiſtory of the Holy Bible*, Embelliſh'd with great Variety of Sculptures of the moſt remarkable Paſſages therein, accurately Delineated and Engraven by very good Artiſts. Nor needs there any other Reaſon for the Dedicating it to Your Majeſty, than that it is the greateſt, the honourableſt, and the moſt chargeable Undertaking, that has been attempted by any in Your Kingdoms, (eſpecially ſince Your Acceſs to the Imperial Crown:) Therefore as Your undoubted Right, it claims Your Majeſty's Royal Patronage and Protection; and being countenanced by Your Majeſty's benign Favour, will admit of no Compariſon; and render him a Share of Honour, in being permitted into Your Majeſty's Preſence, who is in all Humility

Your Majeſty's

Moſt Obedient and Dutiful

Subject and Servant,

Richard Blome.

THE PREFACE TO THE READER.

THERE *is nothing more eſtabliſh'd by Conſent of all the* FATHERS, *than the Reſpect and Veneration which* Chriſtians *ought to have for the* Word of GOD, *and the Care wherewith they ought to ſearch into it for the Rules of their* Salvation.

And as thoſe Holy Men *were all acquainted with the Depth of the* SCRIPTURE, *which is ſo full of* Myſteries, *veiled under* Figures *and* Parables, *they have made ſome* Diſtinction *between theſe* Divine Works, *which are not all alike intelligible, tho' all equally* Holy. *Wherefore they ſuppoſed, That the* Hiſtorical Books, *which repreſent to us the Lives of the* Patriarchs, *and the reſt of thoſe admirable* Saints, *that had an* Apoſtolical Charity *ſo many Ages before the* Apoſtles, *were very proper to awaken our* Piety, *and inſtruct us by* Examples *proportion'd to the Capacity of the* meaneſt Believers.

'Tis upon that account St. Bazil *tells us,* That the Scripture (in recording the *Lives* of the firſt *Saints*) doth ſet before us ſo many living and animated *Pictures*, for a *Rule* to direct ours by. *S.* Chryſoſtom (*for the ſame reaſon*) *being deſirous to teach his* Auditors *the Duties of a* Chriſtian Life, *made it his Buſineſs to expound the whole* Book of Geneſis *to them in his* Sermons. *St.* Ambroſe *alſo wrote ſeveral* Excellent Diſcourſes *upon the* Lives *of the* principal Patriarchs, *to make* Chriſtians *bluſh, who having before their Eyes the* Life *and* Death *of our* Saviour JESUS CHRIST, *ſo divinely deſcrib'd in the* Goſpel, *are notwithſtanding leſs Followers of him, than thoſe who liv'd ſo many Ages before him, and when the Face of the whole* Earth *was cover'd with the Darkneſs of* Impiety *and* Idolatry.

In imitation therefore of thoſe Holy Teachers *it is, that we again ſet forth the* Lives *of thoſe very* Saints *whom they have recommended with ſo many* Elogies *in this* Abridgment *of the* Hiſtory of the Old and New Teſtament. *They are here repreſented in ſhort; but yet ſo, that Care has been taken to deduce at large whatſoever was moſt proper to touch the* Souls of Men, *and to inſpire them with the* Sentiments of Piety. *And to the end this* Work *might be more proportion'd to the* Capacities *of all, and the* Inſtructions *it contains made more uſeful by illuſtrating them with ſomething that is pleaſing, theſe* Holy Hiſtories *are repreſented in* SCULPTURES, *accompanying each* Diſcourſe; *which are generally concluded with the* Explications *of the* Fathers, *as containing moſt excellent* Inſtructions *for* Chriſtians, *whatſoever State or Condition they are in.*

He who applies himſelf a little to the reading of the Book, *will ſoon be convinc'd of its Uſefulneſs. He will find* Excellent Patterns *for* Kings *and* Princes, *for* Governors *and* Magiſtrates, *for* Miniſters of the Church, *and, in a word, for all ſuch as deſire to lead a true* Chriſtian Life: *And therefore S.* Gregory *ſaith,* That from the *Patriarchs* we may take the perfect Models of all Virtues: *Abel* (*ſaith he*) teaches us Innocence; *Enoch* Purity of Heart; *Noah* Perſeverance in Righteouſneſs; *Abraham* the Perfection of Obedience; *Iſaac* Chaſtity in Wedlock; *Jacob* Conſtancy in Labour; *Joſeph* Forgetting of Injuries; *Moſes* Meekneſs towards the moſt Obſtinate and Rebellious; and laſtly, *Job* an invincible Patience in the height of all his Sufferings and Afflictions.

When the Scripture *is read alone, it is not ſo eaſy for all Men to draw from thence the* Edifying Inſtructions *thoſe* Holy Hiſtories *contain; but here without pains they will find them applied to every* Hiſtory, *being carefully gather'd from the Works of the* Fathers *and* Doctors of the Church.

The Preface to the Reader.

The Author's *Thoughts at firſt were, to ſet down the very* Words *of the* Saints, *as recorded in* Scripture, *in a different Character; but they were oft found too prolix to be contain'd in the ſmall ſpace which was left after the Relation of each* Hiſtory; *neither would they have had that briſk and lively Brevity which is ſo neceſſary to Reflections upon an* Hiſtorical Diſcourſe: *Therefore he was oblig'd to abridge them; yet ſo as to preſerve all the Eſſential Terms, and exactly to expreſs their Senſe, without tying himſelf to the number of their Words.*

The Reflections *of the* FATHERS *upon the Examples and Words of* Holy Scripture, *are the more conſiderable, becauſe they tell us, that they thought themſelves oblig'd on theſe Occaſions to lay open and apply the greateſt Truths, with all poſſible Force and Evidence. To this purpoſe St.* Auſtin *expreſſes himſelf in theſe following remarkable Words;* When we converſe with you (*ſaith he to his Auditors*) at other times, we rather bear with you, than inſtruct you; but when we are in this holy Place, and expound to you the Books of *GOD*, in caſe the Truths we propound to you ſeem too ſmart, the Neceſſity which lies upon us of expounding the Scripture will plead our Excuſe for the Liberty with which we repreſent what *GOD* himſelf ſpeaks to you. If the Word of *GOD* doth aſtoniſh you, ſo it doth me: I am as apprehenſive of its Threats as you are; and whilſt I ſpeak thoſe things that make you tremble, I am affected with the ſame Paſſion my ſelf.

The Reader *poſſibly may obſerve in the* Sequel *of this Book, that ſome of theſe* Figures *are not well choſen, and that ſome Hiſtories are left out, which ſeem no leſs conſiderable than thoſe ſet down: But this can be no Prejudice to the whole Body of the* Work *and the* Sequel *of theſe* Diſcourſes, *Care being taken to link them together as well as poſſible, without regard had to the* Sculptures, *many important* Matters *being touch'd at in the* Reflections *which are not repreſented in the* Sculptures, *and chiefly to enlarge on theſe Circumſtances of the* Scripture, *from whence the* Fathers *have drawn their* edifying Obſervations, *which is the main End of this* Work.

In the Margin *is added the Years from the* Creation of the World, *and thoſe before our* Saviour; *which are to be underſtood according to the common Computation of the* Years *from the* Birth of Jeſus Chriſt.

It has been thought fit to add the Contents *or* Summaries *of the* ſeveral Books *of the* Old Teſtament, *that the* Reader *might have an* Idea *of the whole; as alſo that in thoſe* Books *where* Sculptures *and* Diſcourſes *are more rare, or altogether omitted, that* Defect *may be ſupply'd by giving a ſhort Account of the Matter therein contain'd.*

At the End of the New Teſtament *is printed, as an* APPENDIX, *the* Lives, Travels *and* Voyages *of the* Apoſtles, *with the* Contents *of each of their* Books; *as alſo an Hiſtorical* Chronology, *in which if the* Reader *caſt an Eye, he will without trouble diſcern the Order of the* Time, *and the* Sequel *of all theſe* Hiſtories.

There is no reaſon but to hope, that the Reading of this Book *may make ſome Impreſſion on the Hearts of thoſe who deſire nothing more than their Advance and Growth in* Piety; *becauſe* Truths *ought never more to affect us, than when* GOD *himſelf teaches us them in his* Holy Scriptures; *and when the Holy* Men *of* GOD (*full of his* Spirit) *do from them point out to us the Way to* Heaven, *which he has traced out for us in the* Lives *of thoſe* Saints *of the* Old Teſtament, *and which he hath ſealed in the* New *with the* Blood *of* JESUS CHRIST *himſelf.*

An Alphabetical ACCOUNT of the *Names* of the *Subſcribers* to this *Work*, who returned their *Names* to be inſerted amongſt the *Benefactors* to each *Impreſſion*; a conſiderable *Number* being omitted, as not returning their *Names* to the *Undertakers*, but Subſcribing to *Bookſellers*.

Subſcribers to the Firſt Impreſſion.

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Her Royal Highneſs when Princeſs Anne *of* Denmark.
His R. H. the Duke of Gloceſter.
Claudius *Earl of* Abercorne.
Chriſtopher *Duke of* Albemarle.
Eliz. *Dutcheſs of* Albemarle.
Sir Richard Allibon *Kt.*
Archibald *Earl of* Argile.
Gabriel Armiger *Eſq;*
Dorothy *Counteſs Dowager of* Arran.
Mr. Samuel Atkins.
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Subſcribers to the Second and Third Impreſſions.

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Mr John Amy.
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John Ambroſe.
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P. Aſhton *of* Peterborough.
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William Bellamy *Eſq;*
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Mr. Godfrey

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Mr John Bouchier *of* Peterborough
Mr Tho. Benſon *Archdeacon*
Mr James Bottomley
Mr Jeremiah Bower
Mr Charles Bennet
Mr Thomas Blowen
Monſieur Barrau
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Mr Benj. Barker
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Rt. Hon. Juliana *Counteſs Dowager of* Burlington, *&c.*
Rt. Noble Mary *Ducheſs Dowager of* Beaufort
Daniel Bratle *Eſq;*
H. Boteler *of* Iſleworth, *Gent.*
Mr George Beale *of* Tangley
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Mrs Joan Beaumont
Tho. Bathurſt
Bennet
Robert Berry *of* Guildford, *Mercer*
Jer. Bright *of* London
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Barnes *of* Chatham
Edw. Birch *of the* Middle-Temple
Edw. Bulſtrod *of* Clements-Inn, *Eſq;*
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Abr. Beharell *of* Peterborough
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Jo. Baker *of* Mercers Chapel
Tho. Bennet *of* London, *Bookſeller*
Jo. Bouchier *of* Peterborough, *Bookſeller*
Mr John Baynard *of* Chatham

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Tho. Branfield *of the* Inner-Temple, *Gent.*
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An

An Explanatory TABLE of the Names of the *Weights* and *Meaſures*, of the *Money*, of *Time*, the *Hours* of the *Day*, of *Offices* and *Officers*, taken Notice of in the *Bible*; with the *Table* of *Kindred* prohibited Marriage together.

Weights and Meaſures mentioned in Scripture.

Long Meaſures.

A Hair's Breadth, the Forty eighth Part of an Ounce.
A Finger's Breadth, a little leſs than an Inch.
A Hand's Breadth, Three Inches.
A Span, Nine Inches.
A Foot, Twelve Inches.
A Cubit, a Foot and a half.
A Holy Cubit, a Yard.
A King's Cubit, a Foot Nine Inches.
A Reed, Six Cubits and a Hand's Breadth.
A Pace, Five Feet.
A Furlong, One hundred twenty five Paces.
A Mile, One thouſand Paces.
A Sabbath Day's Journey, Six hundred Paces.

Dry Meaſures.

A Kab, a Quart.
An Omer, Three Pints and a half.
A Meaſure, or Seah, a Gallon and a half.
An Epha, half a Buſhel and a Pottle.
Half an Homer, or Lethec, Seven Buſhels and a Quart.
An Homer, Fourteen Buſhels and a Pottle.

Liquid Meaſures.

A Log, half a Pint.
A Hin, Three Quarts.
A Bath, Nine Gallons and Three Quarts.
A Pott, or Sextary, a Pint and a half.
A Meaſure, or Chœnix, a Quart.
A Firkin, Nine Gallons and half.

Weights of Appenſive or Counterpoiſe.

A Shekel in Weight, a quarter of an Ounce.
A Shekel of the Sanctuary, half an Ounce.
A Pound, Twelve Ounces.
A Talent, Sixty two Pounds.
A Mule's Burthen, Two hundred Weight.

A Table of Money.

A Mite, Three Parts of a Quadrans.
A Quadrans, or Farthing, Two Mites.
An Aſſary, or Farthing, Halfpenny Farthing.
A Gerah, or Piece of Money, a Penny Halfpenny.
A Drachm, or Penny, Seven Pence Halfpenny.

	l.	*s.*	*d.*
A Didrachm, or Shekel,	0	1	3
A Stater, or Shekel of the Sanctuary,	0	2	6
A Mina, or Pound,	3	2	6
A Talent of Silver,	187	10	0

Gold Coins.

	l.	*s.*	*d.*
A Shekel of Gold, Piece, a Darcon, Darius, or Drachm of Gold,	0	15	0
A Pound of Gold,	75	0	0
A Talent of Gold,	2250	0	0

A Table of Time.

1. Abid, or Niſan, — *March, April.*
2. Zif, or Jiar, — *April, May.*
3. Sivan, — *May, June.*
4. Thamur, — *June, July.*
5. Ab, — *July, Auguſt.*
6. Elul, — *Auguſt, September.*
7. Ethanin, or Tiſri, — *September, October.*
8. Bul, or Marches, — *October, November.*
9. Chiſlen, — *November, December.*
10. Thebeth, — *December, January.*
11. Shebeth, — *January, February.*
12. Adar, or Veadar, — *February, March.*

Days of the Week.

First Day of the Week, — *Sunday.*
Second Day, — *Monday.*
Third Day, — *Tueſday.*
Fourth Day, — *Wedneſday.*
Fifth Day, — *Thurſday.*
Sixth Day, — *Friday.*
Seventh Day, — *Saturday.*

Hours of the Day.

1, 2, 3, 4. 5, 6, Morning from 6 to
7, 8, 9, 10, 11, 12, Afternoon from 12 to
1, 2, 3, 4, 5, 6,

Watches.

The Firſt Watch, from 6 to 9 at Night.
The Second or Middle Watch, from 9 to Midnight.
The Third Watch, or Cock-crowing, from Midnight till Three in the Morning.
The Fourth or Morning Watch, from 3 till Morning.

Of the Offices and Conditions of Men.

Patriarchs, or Fathers of Families, ſuch as *Abraham*, *Iſaac*, and *Jacob*, and his Sons.
Judges, Temporary Supream Governors, immediately appointed by God over the Children of *Iſrael*.
Kings, and they either of the whole Nation, or after the Falling off of the Ten Tribes of *Judah*, and *Iſrael*.
Elders, Senators, the Seventy, or *Sanedrin*.
Officers, Provoſts, Sheriffs, or Executioners.
Judges, Inferior Rulers, ſuch as determined Controverſies in particular Cities.
Iſraelites, *Hebrews* Deſcendants from *Jacob*.
An *Hebrew* of *Hebrews*, an *Iſraelite* by Original Extraction.
A *Proſelyte* of the *Covenant*, who was circumciſed, and ſubmitted to the whole Law.
A *Proſelyte* of the *Gate*, or Stranger, who worſhiped one God, but remained uncircumciſed.

Officers under the Aſſyrian *or* Perſian *Monarchy.*

Tirſhatha, or Governor appointed by the Kings of *Aſſyria* or *Perſia*.
Heads of the Captivity, the Chief of each *Tribe* or *Family*, who exerciſed a precarious Government during the *Captivity*.

Under

An Explanatory Table, &c.

Under the Grecian *Monarchy.*

Superior Officers, Maccabees, the Succeſſors of *Judas Maccabeus,* High Prieſts, who preſided with Kingly Power.

Under the Roman *Emperors.*

Preſidents, or *Governors* ſent from *Rome* with Imperial Power in Four *Provinces.*
Titrachs, who had Kingly Power in Four *Provinces.*
Proconſuls, or Deputies of *Provinces.*

Inferior Officers.

Publicans, or Tax gatherers.
Centurions, or Captains of One hundred Men.

Eccleſiaſtical Officers, or Sects of Men.

High Prieſts, who only might enter the *Holy* of *Holies.*
Second Prieſts, or *Sagan,* who ſupplied the *High Prieſt's* Office in caſe he were diſabled.
High Prieſts for the War, ſet apart for the Occaſion of an Expedition.
Prieſts, Levites of the Sons of *Aaron,* divided into Twenty four Ranks, each Rank ſerving Weekly in the Temple.
Levites, of the Tribe of *Livi,* but not of *Aaron's* Family; of theſe were Three Orders, *Gerſhonites, Kohathites,* and *Merarites,* ſeveral Sons of *Levi.*
Nethinims, Inferior Servants to the *Prieſts* and *Levites,* (not of their *Tribe*) to draw Water, cleave Wood, *&c.*
Prophets, anciently called *Seers,* who foretold future Events, and denounced *God's Judgments.*
Children of the Prophets, their *Diſciples* or *Scholars.*
Wiſemen, called ſo in Imitation of the *Magi,* or Gentile Philoſophers.
Scribes, Writers and Expounders of the Law.
Rabbies, or Doctors, Teachers of *Iſrael.*
Diſputers, that raiſed and determined Queſtions out of the Law.
Libertines, Freed-Men of *Rome,* who being *Jews* and *Proſelites,* had a Synagogue or Oratory for themſelves.
Gaulonites, or *Galileans,* who pretended it unlawful to obey a Heathen Magiſtrate.
Herodians, who ſhaped their Religion to the Times, and particularly flattered *Herod.*
Epicurians, who placed all Happineſs in Pleaſure.
Sioics, who denied the Liberty of the Will, and pretended all Events determined by fatal Neceſſity.
Simon Magus, Author of the Hereſie of the *Gnoſticks,* who taught that Men, however vicious their Practice was, ſhould be ſaved by their Knowledge.
Nicolaitans, the Diſciples of *Nicolas,* one of the firſt Seven Deacons, who taught the Community of Wives.
Nazarites, who under a Vow abſtained from Wine, *&c.*
Zelots, Sicarij, or *Murderers,* who, under pretence of the *Law,* thought themſelves authorized to commit any Outrage.
Phariſes, Seperatiſts, who, upon the Opinion of their own Goodneſs, deſpiſed all others.
Sadducees, who denied the Reſurrection of the Dead, Angels, and Spirits.
Samaritans, Mungrel Profeſſors, partly Heathen, and partly *Jews,* the Offspring of the *Aſſyrians* ſent to *Samaria.*
Apoſtles, Miſſionaries, or Perſons ſent: They who were ſent by our Saviour, from their Number, were called *The Twelve.*
Biſhops, Succeſſors of the *Apoſtles* in the Government of the *Church.*
Deacons, Officers choſen by the *Apoſtles* to take Care of the Poor.

A Table of Kindred and Affinity; wherein whoſoever are related, either Man or Woman, are in Scripture forbidden to marry; and by the Laws of the Land the ſame are forbidden.

A Man may not Marry,

1. His Grandmother.
2. Grandfather's Wife.
3. Wife's Grandmother.
4. Father's Siſter.
5. Mother's Siſter.
6. Father's Brother's Wife.
7. Mother's Brother's Wife.
8. Wife's Father's Siſter.
9. Wife's Mother's Siſter.
10. Mother.
11. Stepmother.
12. Wife's Mother.
13. Daughter.
14. Wife's Daughter.
15. Son's Wife.
16. Siſter.
17. Wife's Siſter.
18. Brother's Wife.
19. Son's Daughter.
20. Daughter's Daughter.
21. Son's Son's Wife.
22. Daughter's Son's Wife.
23. Wife's Son's Daughter.
24. Wife's Daughter's Daughter.
25. Brother's Daughter.
26. Siſter's Daughter.
27. Brother's Son's Wife.
28. Siſter's Son's Wife.
29. Wife's Brother's Daughter.
30. Wife's Siſter's Daughter.

The Woman is prohibited likewiſe the Marrying with any Man ſo related as aboveſaid.

Advertiſement.

THERE is now preparing for the *Preſs,* by *Subſcriptions,* a large Volume in Folio, to be Entituled, *The BRITANNICK EMPIRE;* being a *Geographical Deſcription* of *England, Scotland,* and *Ireland,* with the adjacent *Iſles,* and the large *Dominions* of Her Majeſty in *America,* as to the preſent State: The whole *Illuſtrated* with about Sixty *Maps,* all Drawn and Engraven from the beſt yet Extant; with *Amendments* where required. By *Richard Blome,* Her Majeſty's *Coſmographical Printer,* dwelling at the *Green Balcony* in *Durham-Yard,* by the *New-Exchange*; where *Propoſals* are delivered, (giving a particular Account of the *Work,* too long to be here inſerted;) where *Subſcriptions* are taken, and where the *Work* may be inſpected, every *Monday, Wedneſday,* and *Friday,* in the *Afternoons.*

THE

THE

ARGUMENT

Of the First BOOK of *MOSES*,

CALLED

GENESIS.

THIS Book is called *GENESIS*, which Word in *Greek* ſignifies *Generation*, *Original Birth*, *Genealogy*; becauſe in it are ſet down the beginning of all things, (which may be called their *Generation*, Gen. 2. 4.) whether Viſible or Inviſible, which *GOD* in the Beginning created out of *Nothing*, by his *Word*; and particularly that of *Man*, adorned with the *Image* of *GOD*, and made his *Lieutenant* upon *Earth*, to govern his *Creatures*, and placed in *Paradiſe*, to live there happy and content; and to enjoy *Eternally* (in caſe of his perſevering in *Obedience*) the Felicity of that *Life*, whereof he had an *aſſured Pledge* given him in the *Tree* of *Life*.

Here the firſt Reaſon is given of the Obſervation of the *Sabbath*, as alſo the firſt *Inſtitution* of *Holy Marriage*. Here we find the Beginning of *Sin*, of *Death*, and all ſorts of *Miſeries*, which like a *Deluge*, have overflown all *Mankind*, by the Diſobedience of *Adam* and *Eve*, in eating the *Forbidden Fruit*. Here we find alſo the firſt *Promiſe* of *Grace* and *Redemption* by the *Seed* of the *Woman*, whom *God* would ſend of his meer Mercy, to bruiſe the *Head* of the *Serpent* (who had Tempted *Man* to this *Tranſgreſſion*) to aboliſh *Sin* and *Death*, and to reſtore to us the loſt *Bleſſing* of *Righteouſneſs* and *Life*.

We find alſo in this Book the *Beginning* of the *Doctrine* of *Salvation*, of *True* Religion, and the *Pure Worſhip* of *God*, which was eſtabliſh'd by this *firſt Promiſe*; and conſequently of the *Church*, not only carefully *gathered* by the *Miniſtry* of *Adam*, *Abel*, *Seth*, *Enoch*, *Noah*, and others; but alſo graciouſly preſerved by *God* until *Noah*.

Moreover in this *Book* we meet with the *Original* of the *Apoſtate Race* of *Cain*, who ſeparated themſelves from the *Holy People*, by their Renouncing the *Truth*, corrupting the *Worſhip* of *God*, and Contempt of *Godlineſs*; and laſtly, by the *Enormity* of their *Abominable Crimes*, drew down upon themſelves the Judgment of the *Flood*, from which *Noah* only (and his *Family*) eſcaped.

We find here alſo the beginning of the *World's Reſtauration*, after the ſevere Judgment of the *Deluge*; the *Original* of *Nations*; the *firſt Promiſe* of the *Calling* of the *Gentiles*; the *Beginning* of the Firſt *Monarchy*; the Confuſion of *Languages*; and the Firſt *Genealogy*; in which *Moſes* his *principal Aim* was to ſet forth the *Reeſtabliſhment* of the *Church*, which proceeding from the ſmall number of *Noah's Family*, and afterwards continuing for ſome time in that of *Shem*, fell at laſt totally into *Idolatry*; and tho' *Melchiſedek* and his *Family* were ſome *Remains* of the *Church*, yet it pleaſed *God* to ſelect one particular *Family* for himſelf, from amongſt all the *Poſterity of Shem*, to diſtinguiſh them from all other People, and to *ſanctifie* and *conſecrate* them to himſelf.

To this purpoſe of his meer *Mercy* he choſe *Abraham* and his *Poſterity*, having *Called* him to leave *Ur* of the *Caldeans*, where he ſerved *Idols*, to go to *Canaan*; promiſing him (amongſt other *Bleſſings*) that the *Meſſiah* ſhould be born of his *Seed*, and making a *Covenant* with him, *ratifying* it by the *Mark of Circumciſion*. After which *Iſaac* was born to him, in whom his *Seed* was to be *Called*; and not in *Iſhmael*, who was born to him by *Hagar*, or the Children born to him by *Keturah*, after *Sarah's* Death. Notwithſtanding this, *God* commands him to offer up his own Son, and tho' *God* did not ſuffer him to effect it, yet he ſhewed his *perfect Obedience*, which was recompenſed by a Renewing of the *former Promiſes* made to him.

From *Iſaac*, the Inheritance of the *Promiſes* paſſed to *Jacob*, to whom the *Birth-right* was deſign'd by *God*, as well as ſold to him by his elder Brother *Eſau*, and ratified to him by his Father's Bleſſing.

From *Jacob* it paſſed to his Poſterity, as appears by his *Prophetical Bleſſing* of his *Sons*. And *God* having choſen this *Family* to himſelf, maintain'd them in the Truth of his *Doctrine*, and Purity of his *Worſhip*, govern'd them by his *Word* and *Spirit*, protected them againſt their *Enemies*, exerciſed them with many *Afflictions*, comforted them under their *Sufferings* with his ſecret *Communications*, and reſcued them by unexpected *Deliverances*: not but that many *Humane Infirmities* appeared ſometimes in the beſt of them, which *God* graciouſly pardoned for the ſake of the *Meſſiah*, whom they embraced with a true and lively *Faith*, accompanied with true and ſerious *Repentance*.

Theſe things are very lively repreſented in divers Rencounters of *Abraham* and *Iſaac* in *Canaan*, in *Egypt*, and in *Gerar*, as well as of *Jacob* and *Joſeph* in *Canaan*, *Meſopotamia* and *Egypt*. And laſt of all they died, leaving moſt evident *Teſtimonies* of their *Confidence* in the *Promiſes* of *God*, both temporal and eternal. The laſt of them all was *Joſeph*, who is alſo the laſt whoſe *Death* is recited in this *Book*, which contains the *Hiſtory* of above Two thouſand Three hundred Years.

THE CONTENTS
Of the BOOK of *GENESIS.*

THIS Book *of* Geneſis *is divided into* 50 Chapters; *the* Contents *of which are* I. *The* Creation *of* Heaven *and* Earth, *of* Light, *the* Firmament, *the* Separation *of the* Earth *from the* Waters, *and made fruitful*; *of the* Sun, Moon *and* Stars; *of* Fiſh *and* Fowl, Beaſts *and* Cattel; *of* Man. II. *The firſt* Sabbath *of the* Creation; *the* Garden *of* Eden; *the* Tree *of* Knowledge *only forbidden*; *the naming the* Creatures; *the making of* Woman, *and the Inſtitution of* Marriage. III. Eve *deceived by the* Serpent; Man's Fall *and Arraignment*; *the* Serpent *curſed*; *the promiſed* Seed; Man's *Puniſhment*; *their cloathing, and caſting out of* Paradiſe. IV. *The* Birth, Trade *and* Religion *of* Cain *and* Abel; *his* Murder *by* Cain, *who is curſed*; Enoch *the firſt* City; Lamech *and his two* Wives; *the Birth of* Seth *and* Enos. V. *The* Genealogy, Age *and* Death *of the* Patriarchs, *from* Adam *to* Noah; *the Tranſlation of* Enoch. VI. 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Joſeph, *with his* Sons, *viſit his ſick* Father; Jacob *Bleſſeth them; repeateth the* Promiſe; *he takes* Ephraim *and* Manaſſeh *as his own: he tells* Joſeph *of his* Mother's Grave; *Bleſſeth* Ephraim *and* Manaſſeh; *prefers the younger, and* propheſieth *their Return to* Canaan. XLIX. Jacob *calls his* Sons *to Bleſs them: their particular* Bleſſing; *chargeth them about his* Burial, *and* dieth. L. *The* mourning *for* Jacob; Joſeph *gets leave of* Pharaoh *to go to bury him: The* Funeral; Joſeph *comforts his* Brethren; *who craved his* Pardon, *his* Age; *Having ſeen the third* Generation *of his* Sons, *he* propheſieth *to his* Brethren *of their* Return; *taketh an* Oath *of them for his* Bones; *he* dieth, *and is put into a* Cof-

THE

THE ARGUMENT OF THE Second Book of *MOSES*, called *EXODUS*.

THIS *Book* in the *Greek* is call'd *Exodus*; that is, a *Going forth*, or *Departure*; a *Name* retained almoſt by all the *Interpreters of the Bible*, as agreeing very well with that which is the principal Subject thereof: For after that, the *Holy Ghoſt* hath given us account, at the beginning of this *Book*, of the ſtrange Increaſe and Multiplying of the Children of *Iſrael* in *Egypt*, and how *Pharaoh* had contrived to *ſuppreſs* and *deſtroy* them; he relates the *Birth*, with the miraculous *Preſervation* and *Education* of *Moſes*; and how *God* call'd him, and ſent him with *Aaron* his Brother, to deliver his *People* from the Houſe of *Bondage*; that is, to bring them out of *Egypt*.

Pharaoh being hardned, and continuing ſo, obſtinately refuſed to let the *Children* of *Iſrael* go; whereupon, *God* viſits the *Land* of *Egypt* with Ten ſore *Plagues* and *Judgments*, and afterwards (with a ſtretched out Arm) he brought them forth by the Hand of *Moſes*, from thence, laden with *Riches*, after that they had celebraded the *Feaſt* of the *Paſſover*, in Memory of the deſtroying *Angel's* paſſing by the *Houſes* of the *Iſraelites*, when he ſlew the *Firſt-born* in all the *Houſes* of the *Egyptians*.

Having thus brought them out of *Egypt*, he led them through the *Red-ſea*, (in which *Pharaoh*, purſuing them, was drown'd with all his *Hoſt*) into the *Wilderneſs*, thro' which he conducted them with a *Pillar* of *Fire* by *Night*, and a *Pillar* of *Cloud* by *Day*; giving them *Manna* from *Heaven*, and *Quails* to eat, and providing them *Drink* out of the *Rock*.

In this *Wilderneſs* they were ſet upon by the *Amalekites*, whom they vanquiſh'd and deſtroy'd. Here alſo *Jethro* came to *Moſes*, and gave him ſuch wholſome Advice, as proved afterwards of great uſe unto him. In the ſame *Deſart*, *God* alſo gave to the *Children* of *Iſrael* (by *Moſes*) upon *Mount Sinai* (in order to a more ſolemn Renewal of his *Covenant* with them) the *Ten Commandments*, writ with his own *Fingers* in two *Tables* of *Stone*; as alſo ſeveral other *Laws*, *Ordinances* and *Statutes*, as well Sacred *Ceremonies*, as Civil and Politick, to Conſecrate them in a peculiar manner to himſelf, and ſeparate them from all other *People*; and above all, in giving them the *Figures*, *Signs*, *Pledges* and *Seals* of that full Propitiation, which was in due time to be accompliſh'd by the promiſed *Meſſiah*, who was the *Head* and *Foundation* of the *Eternal Covenant*.

God there alſo commanded *Moſes*, to make the *Tabernacle*, and the *Ark* of the *Covenant*, and all other the Holy *Utenſils*, appertaining to his ſolemn *Service*, together with his *Ordinances* concerning the *Prieſthood*, who were to diſcharge thoſe *Holy Functions*. Moreover, here is alſo recorded the *Idolatry* of the *Iſraelites*, in worſhipping the *Golden Calf*; For which Crime, *God* was reſolved to deſtroy them, yet ſuffered himſelf at length to be entreated by *Moſes*; who, deſiring to ſee the *Face* of *God*, was told by *God*, That no Man could ſee his *Face* and live; but however, conſented that he ſhould ſee his *Back-parts*, and to let his *Glory* paſs before him.

After this, *God* again renewed his *Covenant* wit the *Iſraelites* by *Moſes*, a faithful *Servant* in his *Houſe*, whoſe *Face* hereupon became ſhining and radiant, inſomuch as he was fain (whenever he ſpake to the *People*) to put a Veil upon his Face, becauſe they were not able to bear the luſtrous *Glory* that proceeded from it. And in the Sequel of this Book, *Moſes* ſpecifies the *Gifts* and *Offerings*, which the *People* freely contributed to the Conſtruction of the *Tabernacle*; which being finiſh'd (according to the Command *God* had given to *Moſes*, and in Conformity to the Pattern he had ſhewed to him in *Mount Sinai*) he anointed it, and was thereupon filled with the Glory of *God*, The *Lord* making it ſufficiently evident throughout the Courſe of theſe his Proceedings with the *Iſraelites*, that the whole Courſe of this *Covenant*, was of pure *Grace* and free *Bounty*, founded upon the alone *Mercy* of *God* in *Jeſus Chriſt*, who was the ſole *Mediator* thereof. So that this *Book* contains the *Hiſtory* of what happen'd to the *Iſraelites*, during the time of 142 *Years*, or thereabouts (according to the Compute of ſome;) which is a moſt excellent Image of the State and Spiritual Deliverance of the *Church* by our *Saviour*, from the Tyranny of the *Devil*, and the *Bondage* of *Sin* and *Corruption*.

THE

THE CONTENTS

Of the Reſpective Chapters in the BOOK of *EXODUS.*

THIS Book *is divided into* 40 Chapters; *the* Contents *of which are,* I. *The Children of* Iſrael, *after* Joſeph's *Death do multiply; the more they are oppreſſed by a new* King, *the more they multiply: The Godlineſs of the* Midwives, *in not killing the* Men-Children: Pharaoh *commands the* Male-Children *to be caſt into the* River. II. Moſes *is born, and caſt into the* Flags; *he is found, and brought up by* Pharaoh's Daughter: *He ſlays an* Egyptian; *reproveth an* Hebrew; *fleeth into* Midian; *marrieth* Zipporah; Gerſhom *is* born: God *hears the* Iſraelites *cry.* III. Moſes *keepeth* Jethro's *Flock:* God *appears to him in a* burning Buſh, *ſends him to deliver* Iſrael: *the* Name *of* God; *His* Meſſage *to* Iſrael. IV. 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The Argument *of the* Third Book *of* Moſes, *called* Leviticus.

THE Name of this *Book* is borrowed from the principal *Subject* whereof it treats; that is, *Levitical Ceremonies*, with their Dependencies: The *Function* and *Obſervation* whereof, appertain'd to the *Prieſts* and *Levites*, who were both of the *Tribe* of *Levi*, and (by the Order of God) appropriated to his ſolemn Service.

For in this *Book* are chiefly laid down the *Ceremonial Laws*, not only concerning all ſorts of *Sacrifices*, which are diſtinguiſh'd into *Burnt-Offerings*, *Meat-Offerings*, *Offerings* of the *Firſt fruits*, *Peace-Offerings*, and *Sin* and *Treſpaſs-Offerings*, as well with regard to the *Perſons*, from whom they were offer'd (as for the *Prieſts*, for the whole *Congregation*, for the *Prince* or *Ruler*, or for any of the *People*, and the Caſes in which they were to be offer'd) as for *Sins* of *Ignorance*, and *wilful Sins*, as to the *Beaſts* which were to be offer'd by diſtinguiſhing them into *Clean* and *Unclean*; with the *Feaſts* and *Days* aſſigned to thoſe ſeveral *Services:* As the *Feaſt* of the *Paſſover*, the *Feaſt* of *Penticoſt*; the *Feaſt* of the *Tabernacles*, with the *Feaſt* of *Trumpets*, and the Day of *Atonement*; together with the Law of the *Sabbath*, of the Seventh *Year*, and of the *Year* of *Jubilee*; but alſo concerning the *Prieſts* themſelves, with reſpect to their *Perſons* as well as *Functions*.

Moreover, amongſt theſe *Ceremonial Laws*, are theſe of the *Purification of Women after Child-birth:* Their *Offerings* at their *Purifying:* The *Laws* and *Tokens* of the *Prieſt* is to be obſerv'd in his Judgment about *Leproſie*; together with the *Rites* and *Sacrifices* whereby it is to be cleanſed; the *Law* concerning the *Scape-Goat*.

To theſe are added *Moral Laws*, concerning what we are to do, or leave undone; a *Summary* whereof we find in the *Decalogue*, or *Ten Commandments*. And beſides all theſe, we find here alſo *Civil Laws* and *Ordinances* concerning *Puniſhment*, which the Magiſtrate was to inflict upon ſome enormous *Crimes*, as of other Matters concerning the *Civil Government*.

Amongſt theſe *Laws*, we find alſo ſeveral Relations inſerted, as of the Inauguration of the *Prieſts*, the Anointing of the *Tabernacles*, and its *Utenſils*, the actual Exerciſe of the Prieſtly *Function*, and its Confirmation by a divine Prodigy of *Fire* coming down from *Heaven*, and conſuming the *Burnt-Offerings* on the *Altar*, and the Puniſhment of two *Prieſts*, *Nadab* and *Abihu*, who had tranſgreſſed the Divine appointed *Rules* of their Sacred Employment, by offering ſtrange *Fire* before the *Lord*, together with the Execution of a *Blaſphemer*.

Here alſo we meet with ſeveral Promiſes made to thoſe that obſerve the *Divine Laws*, and dreadful *Denunciations* to thoſe that tranſgreſs them; all which was done within a Months time, that is, from the ſecond Year after the Children of *Iſrael* were come out of *Egypt*, to the beginning of the ſecond *Month* of the ſame *Year*.

The Contents *of the reſpective Chapters in the Book of* Leviticus.

THIS Book *is divided into* 27 Chapters; *the* Contents *of which are*, I. *The* Burnt-Offerings; *Of the* Herd; *of the* Flocks, *and of the* Fowls. II. *The* Meat-Offering; *of* Flour, *with* Oyl *and* Incenſe, *baked in an* Oven, *on a* Plate, *or in a* Frying-Pan, *or of the* Firſt-fruits *in the Year*; *the* Salt *of the* Meat-Offering. III. *The* Peace-Offering *of the* Herd; *of the* Flock, *either a* Lamb *or* Goat. IV. *The* Sin-Offering; *of* Ignorance; *for the* Prieſt; *for the* Ruler; *for the* Con-

Congregation, *and for the* People. V. *He that ſinneth in concealing his* Knowledg, *in touching an unclean Thing, or in making an Oath; his* Treſpaſs-Offering; *of the* Flock; *of* Fowls, *or of* Flour; *the* Treſpaſs-Offering *in* Sacrilege, *and in* Sins *of* Ignorance. VI. *The* Treſpaſs-Offering *for* Sins *done wittingly; the* Law *of the* Burnt-Offering, *and of the* Meat-Offering; *the* Offering *at the* Conſecration *of a* Prieſt; *the* Law *of the* Sin-Offering. VII. *The* Law *of the* Treſpaſs-Offering, *and of the* Peace-Offering, *whether it be for a* Thankſgiving, *a* Vow, *or a* Free-will-Offering; Fat *and* Blood *forbidden; the* Prieſt's Portion *in the* Peace-Offerings. VIII. Moſes *conſecrates* Aaron *and his* Sons; *their* Sin-Offering; *the* Ram *of* Conſecrations, *and the place and time of their* Conſecration. IX. *The firſt* Offerings *of* Aaron *for himſelf, and the* People; *the* Sin-Offering, *and the* Burnt-Offering *for himſelf; the* Offerings *for the* People; Moſes *and* Aaron *Bleſs the* People: Fire *cometh from the* Lord *on the* Altar. X. Nadab *and* Abihu, *for offering of ſtrange* Fire, *are burnt:* Aaron *and his* Sons *are forbidden to mourn for them: The* Prieſts *are forbidden Wine when they go into the* Tabernacle: *the* Law *of* eating *the* Holy Things; Aaron's *Excuſe for his* Tranſgreſſion. XI. *What* Beaſts *may, and what may not be* eaten; *what* Fiſhes, *and what* Fowls; *the* creeping Things *which are unclean.* XII. *The* Purification *of a* Woman *after* Child-Birth; *her* Offering *for her* Purifying. XIII. *The* Laws *and* Tokens *whereby the* Prieſt *is to be guided in diſcerning the* Leproſie. XIV. *The* Rites *and* Sacrifices *in cleanſing the* Leper; *the* Signs *of* Leproſie *in an Houſe; the cleanſing of the Houſe.* XV. *The Uncleanneſs of* Men *in their* Iſſues; *the cleanſing of them: The Uncleanneſs of* Women *in their* Iſſues, *and their Cleanſing.* XVI. *How the* High-Prieſt *muſt enter into the* Holy-place; *The* Sin-Offering *himſelf, and the* People: *The* Scape-Goat; *The yearly* Feaſt *of the* Expiration. XVII. *The* Blood *of all ſlain* Beaſts *to be offered to the* Lord *at the* Door *of the* Tabernacle; *not to offer to* Devils; *eating of* Blood *forbidden; as all that dieth alone, or is torn.* XVIII. *Unlawful* Marriages, *and* Luſts. XIX. *A Repetition of ſundry* Laws. XX. *Of him that giveth of his* Seed *to* Molech, *and of him that favoureth ſuch an one: Of going to* Wizards; *of* Sanctification; *of him that* curſeth *his* Parents; *of* Adultery, Inceſt, Sodomy, Beaſtiality *and* Uncleanneſs; Obedience *required with* Holineſs: Wizards *muſt be put to death.* XXI. *Of the* Prieſts Mourning; *of their* Holineſs; *of their* Eſtimation, Marriages; Prieſts *that have* Blemiſhes, *not to* Miniſter *in the* Sanctuary. XXII. Prieſts *in their* Uncleanneſs *muſt abſtain from from the* Holy Things; *How to be cleanſed: which of the* Prieſt's Houſe *may eat of the* Holy Things: Sacrifices *to be without* Blemiſh; *The Age of the* Sacrifice; *The* Law *of eating the* Sacrifice *of* Thankſgiving. XXIII. *The* Feaſts *of the* Lord; *the* Sabbath, Paſſover; *the* Sheaf *of* Firſt-fruits; *the* Feaſt *of* Penticoſt; Gleaning *to be left for the* Poor; *the* Feaſt *of* Trumpets; *the* Day *of* Atonement; *The* Feaſt *of the* Tabernacles. XXIV. *The* Oyl *for the* Lamps; *the* Shew-Bread; Shelomith's *Son* blaſphemeth; *the* Law *of* Blaſphemy; *of* Murder, *of* Damage; *the* Blaſphemer *ſtoned.* XXV. *The* Sabbath *of the Seventh* Year; *the* Jubilee *in the fifth* Year; *Of* Oppreſſion: *A* Bleſſing *on* Obedience: *The* Redemption *of* Land; *Of* Houſes: *Compaſſion of the* Poor: *the Uſage of* Bondmen; *the Redemption of* Servants. XXVI. *Of* Idolatry: Religiouſneſs *a Bleſſing to them that keep the* Commandments, *and Curſe to thoſe that break them:* God *promiſeth to remember them that repent.* XXVII. *He that makes a ſingular* Vow, *muſt be the* Lord's; *The Eſtimation of the* Perſon: *Of a* Beaſt *given by* Vow; *Of an* Houſe; *a* Field, *and the* Redemption *thereof: No devoted* Thing *may be redeemed: the* Title *may not be changed.*

The Argument *of the Fourth Book of* Moſes, *called* Numbers.

THIS *Book* is called *Numbers*, becauſe it contains the ſeveral *Numbrings* of the *Tribes* of *Iſrael*, performed in the *Deſart* by the Command of *God*, and particularly of the *Levites*. But beſides this *Numbring* and *Regiſtering* of the People, according to every particular *Tribe* (but the *Levites* are exempted for the Service of the *Lord*, which both begin and conclude this *Book*) many other Matters are therein related. Here we find the Order according to which the Twelve *Tribes* were to march in their *Journey*, as well as to Encamp themſelves about the *Tabernacle*.

Here is ſet down the *Charge* and *Duty* of the *Prieſts* and *Levites*; their *Maintenance*, and their miraculous *Confirmatian* in the *Prieſthood*. Here are *Laws*, *Ceremonial*, *Moral*, *Civil*, and mix'd. Herein is repreſented to us the wonderful and ſingular Conduct *God* was pleaſed to uſe towards them, in leading them through the *Wilderneſs* to the Land of *Promiſe*. Here are alſo related ſeveral *Events* that hapned in their *Journey*; the *Occaſions*, *Circumſtances*, and *Succeſs* thereof, affords us many good *Leſſons*, as well in *Eccleſiaſtical* as *Civil Matters*.

We ſee here, that after the ſetting up, and Conſecration of the *Tabernacle*, the *Heads* or *Princes* of the *Twelve Tribes*, ſeverally brought their *Gifts* and *Offerings*; and how that ungrateful People were oft engag'd in *Murmurings* and *Rebellions* againſt the *Lord*, and againſt *Moſes*; together, with the dreadful *Examples* of terrible *Judgments* that ſucceeded them.

We read here alſo, how *Moſes* was eaſed of the Burthen of his ſolitary *Adminiſtration* by the Aſſiſtance of the 70 *Elders*; notwithſtanding which, he meets with much Trouble, both from *Aaron* his Brother, and *Miriam* his Siſter; as alſo, how he having ſent ſome to diſcover the Land of *Canaan*, by reaſon of the ill Report of the *Spies*, and the *Murmurings* thence occaſion'd amongſt the *People*, ſeveral *Judgments* were inflicted on them, whereby ſome immediately periſh'd, the reſt being ſentenc'd to wander up and down in the *Wilderneſs* Forty Years from their coming out of *Egypt*, and to die in it at laſt.

In this *Book* are recorded ſeveral *Sins*, both particular and common, with their juſt *Puniſhments*, as well as the *Virtues* and *Heroick Actions* of good Men, with their particular *Rewards*. Moreover, the infinite *Mercy* of *God* is excellently ſet forth here, in his favourable Acceptance of the *Prayers* of *Moſes* his faithful Servant; in the

the gracious pardoning of ſo many *Crimes* of ſuch rebellious and ſeditious *Perſons*, and in the continual pouring forth of his multiplied *Bleſſings* upon the *People*; whereby ſome were *Spiritual*, in preſerving the *Truth* of his *Doctrine*, and the *Purity* of his *Service* amongſt them; and others *Corporal*, in delivering them from the Hands of their *Enemies*, in giving them glorious *Victories* over them, and in graciouſly heaping upon them many other *Temporal Advantages*.

Laſtly, we have here an Account, how the Children of *Iſrael* prepared themſelves to take Poſſeſſion of the Land of *Canaan*, whereof the *Borders* and *Bounds* are deſcribed: whereupon the *Tribe* of *Reuben*, that of *Gad*, and the half *Tribe* of *Manaſſeh* having taking poſſeſſion of the *Country* on that ſide *Jordan*. It is by the Command of *God* aſſign'd to them for an Inheritance. Here are alſo *Rules* and *Orders* ſet down about dividing the *Land* of *Canaan*, with the Exception of ſeveral *Places* and *Cities*, ſome of which are to be appropriated to the *Levites*, and others were to ſerve for *Cities* of *Refuge*.

This *Book* contains the *Hiſtory* of the *Events* and *Tranſactions* of 38 Years and 9 Months, *viz.* from the Second Month of the Second Year after the Departure of the Children of *Iſrael* out of *Egypt*, to the beginning of the Eleventh Month of the Fortieth Year.

The Contents *of the reſpective Chapters in the Book of* Numbers.

THIS Book *is divided into* 36 Chapters; *the* Contents *of which are*, I. God *commands* Moſes *to number the* People; *the* Princes *of the* Tribes; *the Number of every* Tribe; *the* Levites *exempted for the Service of the* Lord. II. *The* Order *of the* Tribes *in their* Tents. III. *The Sons of* Aaron; *the* Levites *are given to the* Prieſts *for the* Service *of the* Tabernacle, *inſtead of the* Firſt-born; *the* Levites *numbred by their* Families: *The Families, Number and Charge of the* Gerſhomites, *of the* Kohathites, *and* Merarites; *the Place and Charge of* Moſes *and* Aaron: *the Firſt-born freed by the* Levites; *the Overplus are Redeemed*. IV. *The Age and Time of the* Levites *Service*: *the Service of the* Kohathites *when the* Prieſts *have taken down the* Tabernacle: *the Charge of* Eleazar: *the* Prieſts *Office*: *the Carriage of the* Gerſhomites, *and* Merarites, *and the Numbers of them*. V. *The* Unclean *removed out of the* Camp: *Reſtitution to be made for* Treſpaſſes: *the Trial of* Jealouſie. VI. *The* Law *of the* Nazarites: *the Form of* Bleſſing *the* People. VII. *The* Offering *of the* Princes *at the* Dedication *of the* Tabernacle: *their* Offerings *at the* Dedication *of the* Altar: God *ſpeaks to* Moſes *from the* Mercy-Seat. VIII. *How to light the* Lamps: *The Conſecration of the* Levites: *the Age and Time of their* Service. IX. *The* Paſſover *again commanded*: *a ſecond* Paſſover, *allow'd for them that were unclean, or abſent*: *the* Cloud *guideth the* Iſraelites. X. *The Uſe of the* Silver Trumpets; *the* Iſraelites *remove from* Sinai *to* Paran: *the Order of their March*: Hobab *is entreated by* Moſes *not to leave them*: *the Bleſſing of* Moſes *at the Removing and Reſting of the* Ark. XI. *The Burning at* Taberah *quench'd by* Moſes's *Prayer*: *the* People *long for Fleſh, and loath* Manna: Moſes *complaineth of his Charge*: God *divides his Burden unto* 70 Elders: Quails *are given in wrath at* Kibroth-Hattaavah. XII. God *rebukes the* Sedition *of* Miriam *and* Aaron: Miriam's Leproſie *healed at* Moſes's *Prayer*: God *commands her to be ſhut out of the* Hoſt. XIII. *The Names of thoſe ſent to ſearch the* Land: *their Inſtructions, Acts, and their Relation*. XIV. *The* People *murmur at the News*: Joſhua *and* Caleb *endeavour to ſtill them*: God *threatneth them*: Moſes *perſwadeth* God *and obtains Pardon, the* Murmurers *deprived entring into the* Land: *the Men that raiſed the Evil Report of the* Land, *die by a* Plague: *the* People *that would invade the* Land *againſt the Will of* God, *are ſmitten*. XV. *The* Law *of the* Meat-Offering, *and* Drink-Offering; *the* Stranger *under the ſame* Law: *the* Law *for the firſt of the* Dough; *for an* Heave-Offering; *the* Sacrifice *for* Sins *of* Ignorance: *the Puniſhment for preſumptive* Sins; *ſtoned for violating the* Sabbath; *the* Law *of* Fringes. XVI. *Tee Rebellion of* Korah; Dathan *and* Abiram: Moſes *ſeparates the* People *from the* Rebels Tents: *the* Earth *ſwallow'd up* Korah, *and a* Fire *conſumed others*: *The* Cenſers *are reſerved to* Holy Uſe; 14400 *are ſlain by a* Plague *for murmuring againſt* Moſes *and* Aaron; *by* Incenſe Aaron *ſtayeth the* Plague. XVII. *Amongſt all the* Rods *of the* Tribes, Aaron's *only flouriſheth, and is left for a Monument againſt the* Rebels. XVIII. *The* Prieſts *and* Levites *Charge*: *the* Prieſts *Portion*: *the* Heave-Offering *to the* Prieſts, *out of the* Levites *Portion*. XIX. *The* Water *of* Separation *made of the* Aſhes *of a red* Heifer; *the* Law *for the Uſe of it in* Purification *of the* Unclean. XX. *The* Iſraelites *come to* Zin; *murmur for want of* Water; Moſes *ſmites the* Rock, *and cauſeth* Water *at* Meribah; Moſes *at* Kadeſh *deſires Paſſage through* Edom, *which is deny'd*: *At* Mount Hor, Aaron *reſigneth his Place to* Eleazar, *and dyeth*. XXI. *The* Iſraelites, *with ſome loſs, deſtroy the* Canaanites *at* Hormah; *The* People *plagued with fiery* Serpents, *for their murmuring*: *upon repenting, are heal'd by a* Brazen Serpent; *ſundry* Journies *of the* Iſraelites; Sihon *is overcome, and alſo* Og. XXII. Balak's *firſt Meſſage to* Balaam *is refuſed*: *his ſecond Meſſage obtaineth him*: *an* Angel *would have ſlain him, but ſaved by his* Aſs's ſpeaking; Balak *entertaineth him*. XXIII. Balak's Sacrifice; Balaam's Parable. XXIV. Balaam *leaving Divinations, propheſieth the Happineſs of* Iſrael; Balack *in Anger diſmiſſeth him*: *He propheſieth of the* Star *of* Jacob, *and the Deſtruction of ſome Nations*. XXV. Iſrael *commits* Whoredom *and* Idolatry *at* Shittim; Phinehas *killeth* Zimri *and* Cozbi; God *therefore gives him an Everlaſting* Prieſthood; *the* Midianites *are to be vexed*. XXVI. *The Number of the* Iſraelites *taken in the Plains of* Moab; *the* Law *for dividing the Inheritance of the* Land; *the* Families *and* Number *of the* Levites; *none left of them that were numbred at* Sinai, *but* Caleb *and* Joſhua. XXVII. *The Daughters of* Zelophehad *ſue for an Inheritance, and the Law for the ſame*: Moſes *being told of his Death, ſueth for a* Succeſſor, *and* Joſhua *is appointed to ſucceed*. XXVIII. Offerings *to be obſerv'd*: *The continual* Burnt-Offerings; *the* Offerings *on the* Sabbath, *on the* New Moons, *at the* Paſſover, *and in the Day of* Firſt-fruits. XXIX. *The* Offering *at the* Feaſt *of* Trumpets, *at the day of*

of afflicting *their* Souls, *and on the eighth day of the Feaſt of* Tabernacles. XXX. Vows *not to be broken: the Exception of a* Maid's Vow, *alſo of a* Wives, *a* Widows, *or her that is divorced.* XXXI. *The* Midianites *are ſpoiled, and* Balaam *ſlain:* Moſes *is in wrath with the* Officers *for ſaving the* Woman *alive: how the* Soldiers, *with their* Captives *and* Spoil, *are to be purified: the proportion whereby the* Prey *is to be divided: the voluntary* Oblation *unto the Treaſury of the* Lord. XXXII. *The* Reubenites *and* Gadites *ſue for their Inheritance on that ſide* Jordan: Moſes *reproveth them; they offer him Conditions to his Content:* Moſes *aſſigneth them the* Land, *they conquer it.* XXXIII. *The* Iſraelites 42 *Journeys: the* Canaanites *are to be deſtroyed.* XXXIV. *The Borders of the Land: The Names of the Men that ſhall divide the Land.* XXXV. 48 Cities *for the* Levites, *with their* Suburbs *and* Meaſure *thereof*: 6 *of them are be* Cities *of* Refuge; *the* Laws *of* Murder, *for which no* Satisfaction. XXXVI. *The Inconvenience of the* Inheritance *of* Daughters *is remedied by marrying in their own* Tribes, *leſt the* Inheritance *ſhould be removed from the* Tribe, *the* Daughters *of* Zelophehad *marry their* Father's Brothers Sons.

The Argument *of the Fifth Book of* Moſes, *called* Deuteronomy.

THIS *Book* is called *Deuteronomy*; which word in *Greek*, ſignifies a ſecond *Law*, or a Repetition of the *Law*, becauſe *Moſes* in this *Book* makes a ſummary Repetition of the *Laws* which *God* had given in the Foregoing *Books*, recommending and inculcating them to the People with extraordinary Zeal, making uſe of holy *Exhortations*, and ſtrong and perſwaſive *Motives* to that purpoſe; inſomuch, that this *Book* may well be call'd, an Abridgment of the *Laws*. *Moſes* wrote this *Book*, during the two laſt Months of 40th Year from the Children of *Iſraels* Departure out of *Egypt*, in the Plains of *Moab*, when he had brought them to the Frontiers of *Canaan*; and after that, all the Rebellious amongſt them, according to what the *Lord* had ſworn, had been conſumed in the *Wilderneſs*.

The faithful Servants of the *Lord*, was willing to ſpend the ſmall Remainder of his Life, in repreſenting to them all the Paſſages that had happened to them in the *Deſart*, thereby more fully to inſtruct the *People*, who were grown up there, concerning their *Duty*; ſome part of whom were to ſettle themſelves on that ſide *Jordan*; but the far greater part were to paſs over that *River*, under the Conduct of *Joſhua*, and take poſſeſſion of their promiſed *Inheritance*, *GOD* having aſſur'd him that he was to die there, without entring into Land of *Canaan*.

In the firſt place then, he repreſents to the *Iſraelites*, the great and manifold Benefits *God* beſtow'd upon them, during the ſpace of 40 Years, together with the juſt Puniſhments the Rebellious *Murmurers* amongſt them, had drawn down npon their own Heads, thereby to diſpoſe them to an attentive Obedience, and careful Obſervance of the *Laws* of *GOD*.

After this, he reiterates, and explains to them, not only the *Moral Law*, or *Decalogue*, but alſo the *Ceremonial Laws*, reſpecting their *Religion*, and that outward *Service GOD* requir'd of them, and the *Judiciary* or *Civil Laws*, together with ſeveral *Military*, *Ordinances*, and Duties of *Magiſtrates* and *Judges*: inſerted here and there, ſome new *Laws*, and divers *Admonitions*, and vehement *Obſtentations*, with a very remarkable *Prophecy* concerning the chief of all *Prophets*, the *Lord Jeſus Chriſt*.

Backing and confirming all theſe with excellent *Promiſes* of great and wonderful *Bleſſings*, in caſe of their *Obedience*; and with terrible *Menaces* and grievous *Curſes*, if at any time they ſhould apoſtatize and break the *Covenant* he had made with them, until Chap. XXXI.

And laſt of all, he appoints *Joſhua* to ſucceed him, and ſolemnly delivers the *Book* of the *Law* into the Hands of the *Prieſts* and *Levites*, with order to lay it up, and keep it in the *Sanctuary*, and to read it at certain times before all the *People*.

He compoſed alſo, and taught the Children of *Iſrael*, an excellent *Prophetical Hymn*, or *Song*, wherein he foretels what ſhould happen to them till the Coming of *Jeſus Chiſt*, and the Calling of the *Gentiles*.

He Bleſſeth the 12 *Tribes*, and having taken a View of the *Holy-Land*, from the top of Mount *Nebo*, he dies there, and is buried there by the *Lord*.

The Children of *Iſrael* mourn for him, and *Joſhua* ſucceeds in his room, who by *God's* ſpecial Appointment, had been before deſtinated, and conſecrated to that high Charge and Employment.

The Contents *of the reſpective Chapters in the Book of* Deuteronomy.

THIS Book *is divided into* 34 *Chapters*; *the* Contents *of which are*, I. Moſes's *Speech in the end of the* 40th *Year, briefly rehearſing* God's Promiſe *to them, giving them* Officers, *ſending the* Spies *to ſearch the* Land *of* Canaan; *of his Anger for their* Incredulity, *and their* Diſobedience. II. *The* Story *continu'd, That they were not to meddle with the* Edomites, Moabites, *nor the* Ammonites, *but* Sihon *the* Amorite, *was to be ſubdued by them.* III. *Of the* Conqueſt *of* Og *King of* Baſhan; *the Bigneſs of his Bed, and the Diſtribution of thoſe* Lands *to the two* Tribes *and a half*: Moſes *prayeth to enter into the* Land, *but permitted only to ſee it.* IV. *An* Exhortation *to* Obedience: Moſes *appoints the* 3 Cities *of* Refuge *on that ſide* Jordan. V. *The* Covenant *in* Horeb; *the* Decalogue, *and at the Peoples Requeſt*, Moſes *receiveth the* Law *from* God. VI. *The End of the* Law *is* Obedience, *with an* Exhortation *thereunto.* VII. *All* Communion *with the* Nations *forbid, for fear of* Idolatry; *for the* Holineſs *of the* People; *for the Nature of* God *in his* Mercy *and* Juſtice, *for the Aſſuredneſs of* Victory *which* God *will give over them.* VIII. *An* Exhortation *to* Obedience, *in regard of* God's *dealing with them.* IX. Moſes *diſwades them from the Opinion of their*

own Righteouſneſs, *by rehearſing their ſeveral* Rebellions. X. God's Mercy *in reſtoring the two* Tables, *in continuing the* Prieſthood, *in ſeparating the* Tribe *of* Levi, *in hearkning to* Moſes's Suit *for the* People; *an* Exhortation *to* Obedience. XI. *Another* Exhortation, *by their own Experience of* God's *great Works to them*; *by promiſe of* God's *great* Bleſſings, *and by* Threatnings; *a careful Study is requir'd in* God's Words; *the* Bleſſing *and* Curſe *is ſet before them.* XII. Monuments *of* Idolatry *to be deſtroy'd*; *the Place of* God's Service *to be kept*; Blood *forbidden*; *Holy Things to be eaten in Holy Places: The* Levite *not to be forſaken*; Idolatry *not to be enquir'd after.* XIII. *Enticers to* Idolatry, *how near ſoever unto thee, are to be ſtoned to Death.* Idolatrous Cities *not to be ſpar'd.* XIV. *The Children of* God *not to diſfigure themſelves in* Mourning; *what may, and what may not be eaten: of* Beaſt, Fiſhes, Fowls, *that which dyeth of it ſelf:* Tithes *of Divine* Service; Tithes *and* Firſtlings *of* Rejoycing *before the* Lord: *The third Tears* Tithe *of* Alms *and* Charity. XV. *The ſeventh Tear a Releaſe for the* Poor; *it muſt be no Let of lending or giving*; *an Hebrew Servant, in the ſeventh Tear, may depart free and well furniſh'd, except he will ſtay: All Firſtling Males of the* Cattel *are to be* ſanctified *unto the* Lord. XVI. *The* Feaſt *of the* Paſſover; *of* Weeks; *of the* Tabernacles; *every* Male *muſt offer as he is able, at theſe* 3 Feaſts: *of* Judges *and* Juſtice; Groves *and* Images *forbidden.* XVII. *Things* ſacrificed *muſt be ſound:* Idolaters *muſt be ſlain: hard* Controverſies *to be determin'd by the* Prieſts *and* Judges, *and the Contemner of their* Decree *muſt die*; *the Election and Duty of a* King. XVIII. *The* Lord *is the* Prieſts *and* Levites Inheritance; *the* Prieſts Due, *the* Levites Portion; *the Abomination of the* Nations *are to be avoided*; Chriſt *the* Prophet *is to be heard*; *the preſumptuous* Prophet *is to die.* XIX. *The* Cities *of* Refuge; *the* Privilege *thereof for the* Man-ſlayer: *the* Land-Mark *not to be remov'd: two* Witneſſes *at the leaſt, and the Puniſhment of a* falſe Witneſs. XX. *The* Prieſt's Exhortation *to encourage the* People *to* Battel; *the* Officers Proclamation *who are to be diſmiſs'd from the* War: *How to uſe the* Cities *that accept or refuſe the* Proclamation *of* Peace; *what* Cities *muſt be devoted:* Trees *of* Man's Meat *muſt not be deſtroy'd in the* Siege. XXI. *The Expiation of an uncertain* Murder: *the Uſage of a* Captive *taken to* Wife; *the First-born is not to be diſinherited upon private Affection: a ſtubborn* Son *to be ſton'd to Death: the* Malefactor *not to be hang'd all Night on a* Tree. XXII. *Of* Humanity *towards* Brethren: *The* Sex *to be diſtinguiſh'd by* Apparel; *Uncleanneſs to be avoided in the* Hoſt; *Of the* fugitive Servant; *of* Filthineſs; *of abominable* Sacrifices: *of* Uſury: *of* Vows *and* Treſpaſſes. XXIII. *Who may, or may not entet into the Congregation:* Uncleanneſs *to be avoided in the Hoſt: of the fugitive Servant: of Filthineſs: of abominable Sacrifices: of Uſury: of Vows: of Treſpaſſes:* XXIV. *Of* Divorce: *A new* marry'd Man *goeth not to War: of* Pledges; *of* Man-ſtealers; *of* Leproſie: *The* Hire *is to be given: Of* Juſtice *and* Charity. XXV. Scribes *muſt not exceed Forty: The* Ox *is not to be muzzled: of raiſing* Seed *to a* Brother; *of the Immodeſt* Woman; *Unjuſt Weights: the Memory of* Amalek *to be blotted out.* XXVI. *The Confeſſion of him that offereth the* Basket *of* Firſt-fruits; *the* Prayer *of him that gives his third Tears* Tithes; *the* Covenant *betwixt* God *and the* People. XXVII. *The* People *are commanded to* write *the* Law *upon* Stones, *and to build an* Altar *of whole* Stones; *the* Tribes *divided on* Gerizzim *and* Ebal; *the* Curſes *pronounc'd on Mount* Ebal. XXVIII. *The* Bleſſings *for* Obedience, *and the* Curſes *for* Diſobedience. XXIX. Moſes *exhorts them to* Obedience, *by the Memory of the Works they have ſeen, all are preſented before the* Lord, *to enter into his* Covenant; *the great* Wrath *on him that flattereth himſelf in his* Wickedneſs: *Secret Things belong to* God. XXX. *Great Mercies promiſed to the* Repentant; *the* Commandement *is manifeſt:* Death *and* Life *ſet before them.* XXXI. Moſes *encourageth the* People; *he encourageth* Joſhua: *delivereth the* Law *to the* Prieſts, *to read in the Seventh Tear to the* People: God *gives a Charge to* Joſhua, *and a* Song *to teſtifie againſt the* People; Moſes *delivers the* Book *of the* Law *to the* Levites, *to keep: he makes a Proteſtation to the* Elders. XXXII. Moſes's Song, *which ſets forth* God's *Mercy and Vengeance, and exhorts them to ſet their Hearts upon it:* God *ſends him up to Mount* Nebo, *to ſee the* Land, *and die.* XXXIII. *The* Majeſty *of* God: *The* Bleſſings *of the* 12 Tribes; *the* Excellency *of* Iſrael. XXXIV. Moſes *from Mount* Nebo *vieweth the* Land: *he dieth there: his* Burial, Age: 30 *Days* mourning *for him:* Joſhua *ſucceeds him*; *the* Praiſe *of* Moſes.

The Argument *of the Book of* JOSHUA

IN this *Book* of *Joſhua*, are related the wonderful *Works* which the *Lord* wrought in Confirmation of the Truth and Faithfulneſs of his *Promiſes* after the Death of *Moſes*; in what manner, he, under the Conduct of *Joſhua*, brought the People of *Iſrael* into the Land of *Canaan*, cauſing them to paſs over the River *Jordan*, dry-ſhod, and delivering into their Hands all the *Kings* of the *Canaanites*, together with the *Territories*, *Towns* and *Cities*, which *Joſhua* divided amonſt the Nine *Tribes* and a half.

Here alſo we meet with of *Achan*'s Sin, in ſaving for himſelf ſome of the *Spoils* of the City of *Jericho*, contrary to the expreſs Command of *God*; for which Sin of his, the Children of *Iſrael* were beaten by their *Enemies*, and he himſelf (with all that belong'd to him) were *burnt* with *fire.*

Here alſo is an Account given, how *Joſhua* ſet apart the 7 *Cities* of *Refuge*, as well as thoſe allotted for the *Levites:* and here is recited the Death of *Joſhua*, who died at the Age of 110 Years after he had denounc'd the *Curſe* of *God* againſt the *Iſraelites*, in caſe they ſhould turn their Backs, or be diſobedient to his *Law.*

This *Joſhua* was as well by his Name, as by his *Place* and *Calling*, a very expreſs Figure of *Jeſus Chriſt*, who introduc'd his own (which *Moſes* could not do, the *Law* bringing nothing to perfection) to the place of their true Reſt; that is, the Heavenly *Canaan*, *Heb.* Chap. 4. ver. 8.

This *Hiſtory* contains what paſt, during the ſpace of about 17 Years, and bears the Name of *Joſhua*, becauſe it chiefly treats of the illuſtrious *Acts* achieved by him.

It is not certain who was the *Penman* of it; ſome think it was wrote by ſome *Prophet*, who lived

lived ſome Time after; others, that *Eleazer* the *High-Prieſt* was the Compiler of it; and others again (and that with more Probability) conclude it to be the Work of *Joſhua himſelf*, except that Part which concludes the *Book*, *concerning his own* Death, and that of *Eleazer* the *High-Prieſt*; *God* having made uſe of him as an Inſtrument to execute the great *Things* herein related, and having alſo inſpired and guided him by his *Spirit*, in the Recording of them for the Edifying of the *Church*.

The whole *Book* of *Joſhua* may be fitly divided into three Parts; for the twelve firſt *Chapters* ſet forth before our Eyes the great and miraculous *Victories* obtained by *Joſhua*, under the Influences of Divine *Bleſſing*; and from the 13th *Chapter* to the 22*d*, the *Diviſion* and *Allotment* of the *Land* amongſt the *Tribes* of *Iſrael*, is very particularly ſet down: And laſt of all, here is recited the ſolemn Leave and Permiſſion given by *Joſhua* unto the two *Tribes* and a half, to return to their Station and Inheritance allotted to them beyond *Jordan*, as likewiſe the pious and earneſt Exhortation of *Joſhua* to all the *People*, together with the Hiſtory of his *Death*. and alſo of *Eleazer* the *High-Prieſt*.

The Contents *of the reſpective Chapters in the Book of* Joſhua.

THIS Book *is divided into* 24 Chapters, *the* Contents *of which are, the* Lord *appoints* Joſhua *to ſucceed* Moſes, *promiſeth him his Aſſiſtance, and gives him* Inſtructions; *the* Borders *of the* Promiſed Land; *he prepares the* People *to paſs over* Jordan; Joſhua *puts the two* Tribes *and half in mind of their* Promiſe *to* Moſes, *and promiſe him Fealty.* II. Rahab *receiveth, and concealeth the two* Spies *ſent from* Shittim; *the* Covenant *betwixt her and them*; *their* Return, *and* Relation. III. Joſhua *cometh to* Jordan; *the* Officers *inſtruct the* People *for the* Paſſage; *the Lord encourageth* Joſhua, *and he the* People: *the* Waters *are divided.* IV. *Twelve Men are aappointed to take* 12 Stones, *for a Memorial, out of* Jordan; 12 *other* Stones *are* ſet *up in the Midſt of* Jordan; *the* People *paſs over:* God *magnifieth* Joſhua; *the* 12 Stones *are pitched in* Gilgal. V. *The* Canaanites *are afaaid:* Joſhua *reneweth* Circumciſion: *the* Paſſover *is kept at* Gilgal: Manna *ceaſeth: an* Angel *appeareth to* Joſhua. VI. Jericho *is ſhut up*; God *inſtructs* Joſhua *how to beſiege it*; *the City is compaſſed*; *it muſt be accurſed*; *the* Walls *fall down*; Rahab *is ſaved*; *the* Builder *of* Jericho *is* curſed. VII. *The* Iſraelites *ſmitten at* Ai: Joſhua's *Complaint*; God *inſtructs him what to do:* Achan *is taken by the* Lot; *his Confeſſion*; *he and all he had are deſtroyed in the Valley of* Achor. VIII. God *encourageth* Joſhua: *the* Stratagem *whereby* Ai *was taken*; *the* King *thereof is hang'd*; Joſhua *builds an* Altar; *writes the* Law *on* Stone; *propounds* Bleſſings *and* Curſings. IX. *The* Kings *combined againſt* Iſrael; *the* Gibeonites, *by Craft, obtain a* League; *for which they are condemned to perpetual* Bondage. X. *Five* Kings war *againſt* Gibeon; Joſhua *reſcueth it*; God *fighteth againſt it with* Hail-Stones; *the* Sun *and* Moon *ſtand ſtill upon* Joſhua's *Word*; *the* 5 Kings *are murdered in a* Cave; *they are brought forth, ſcornfully uſed, and hanged*; 7 Kings *more are conquered*; Joſhua *returns to* Gilgal. XI. *Divers* Kings *were overcome by the* Iſraelites, *at the* Waters *of* Merom; Hazor *is taken and burnt*; *all the* Country *taken by* Joſhua, *and the* Anakins *cut off.* XII. *The two* Kings *whoſe* Countries Moſes *took and diſpoſed of*; *the* 31 *Kings on the other ſide* Jordan, *which* Joſhua ſmote. XIII. *The Bounds of the* Land *not yet conquered*; *the* Inheritance *of the two* Tribes *and a half*; *the* Lord *and his* Sacrifices *are the Inheritance of* Levi: *the* Bounds *of the* Inheritance *of* Reuben; Balaam ſlain: *the Bounds of the Inheritance of* Gad, *and of the half Tribe of* Manaſſeh. XIV. *The nine* Tribes *and a half to have their Inheritance by* Lot: Caleb, *by Privilege, obtains* Hebron. XV. *The Borders of* Judah's Lot; Caleb's Portion *and* Conqueſts; Othniel *for his Valour hath* Achſah, Caleb's *Daughter to* Wife; *ſhe obtains a* Bleſſing *of his* Father; *the* Cities *of* Judah; *the* Jebuſites *not conquered.* XVI. *The general* Borders *of the* Sons *of* Joſeph; *the Border of the Inheritance of* Ephraim; *the* Canaanites *not conquered.* XVII. Manaſſeh's *Lot and Coaſts: the* Canaanites *not driven out:* Joſeph's *Children obtain another* Lot. XVIII. *The* Tabernacle *ſet up at* Shiloh: *the Remainder of the* Land *is deſcribed, and divided into* 7 *Parts:* Joſhua *divided it by* Lot: *the* Lot *and Border of* Benjamin; *their* Cities. XIX. *The* Lots *of* Simeon, Zebulon, Iſſachar, Aſher, Napthali, *and* Dan: *the Children of* Iſrael *give an Inheritance to* Joſhua. XX. *Upon* God's *Command the* Iſraelites *make the ſix* Cities *for* Refuge. XXI. *Unto the* Levites 48 *Cities are given out of the other* Tribes; God *gave the* Land *and Reſt to the* Iſraelites, *according to his* Promiſe. XXII. *The two* Tribes *and a half, with a Bleſſing, are ſent Home*; *they build the* Altar *of* Teſtimony *in their Journey, at which the* Iſraelites *are offended*; *they give them good Satisfaction.* XXIII. Joſhua's *Exhortation before his* Death, *by former* Benefits, *by* Promiſe, *and by* Threatnings. XXIV. Joſhua, *aſſembleth the* Tribes *at* Shechem: *a brief Hiſtory of* God's Benefits *from* Tevah: *he renews a Covenant betwixt them and* God: *a* Stone *the* Witneſs *of the* Covenant: Joſhua's *Age, Death, and* Burial: Joſeph's Bones *are buried:* Eliazer *dieth.*

The Argument *of the Book of* JUDGES.

THIS *Book* contains an excelleut *Hiſtory* of the State of the *Iſraelites*, as well *Eccleſiaſtical* as *Civil*, from the Death of *Joſhua*, till the *Government* and *High-Prieſthood* of *Eli*, under the Conduct of the *Judges*; ſo called, not becauſe they exerciſed the ordinary Juriſdiction amongſt the *People*, (as commonly the Word *Judge* imports) but becauſe they were extraordinarily raiſed up by *God*, according as the preſent State of things required it, ſometimes out of one *Tribe*, ſometimes out of another, and endow'd with his Spirit of *Wiſdom* and *Magnanimity*, to maintain his *Rights*, and thoſe of his *People*, and victoriouſly vindicate and aſſert from the Injuſtice and

Tyranny of their Oppreſſors, as likewiſe to reſtore the Purity of his *Worſhip*, when it was altered or corrupted, to defend their *Liberties*, and the *Holy Law* they had received from *God*, and to aſſiſt them with Counſel and Deed in all their *Difficulties* and Exigencies.

Firſt therefore, in this *Book* are recorded the ſeveral *Wars* the *Iſraelites* were engaged in after the Death of *Joſhua*, by the expreſs Command of *God*, againſt the *Gentile Inhabitants*, yet remaining in the Land of *Canaan*, in order to their utter Deſtruction and Extermination; in which Caſe, they, for the moſt part, were ſo negligent, that the *Lord*, being offended thereat, ſuffered many of thoſe *Gentile Nations* to remain in the Land, for a Trial and Puniſhment of his *People*.

True it is, that the *Iſraelites* for a long while retained the Purity of the *Divine Worſhip* amongſt them, as long as thoſe brave and pious *Elders* lived, who had been Eye-Witneſſes of the miraculous Acts of the *Lord* by the Hand of *Joſhua*; but after their Death, we find here *recorded*, how that *People*, abuſing their *Liberty*, *Peace*, and *Proſperity*, fell from Time to Time into *Heathen Idolatry*, and a moſt prodigious Corruption of *Manners*, as is oft mentioned in this *Book*, not only in general Terms, but whereof alſo ſeveral abominable and tragical Inſtances are ſet down in the 17*th*, 18*th*, 19*th*, and 20*th Chapters*, to ſerve as a Mirror, not only of the Wickedneſs and Corruption of that *People*, but likewiſe of the juſt Indignation of *God*, and the Severity of his *Vengeance*.

Moreover here is ſet forth, how that *God*, being provoked at the frequent Backſlidings of his *People*, did moſt ſharply reprove, and ſeverely puniſh them, actually delivering them up into the Hands of divers of their *Enemies*; as of *Caſhan*, King of *Meſopotamia*; *Eglon*, King of *Moab*; *Jabin*, King of the *Canaanites*; alſo into the Hands of the *Philiſtines*, of the *Midianites*, *Amalekites*, and other Eaſtern Nations, and of the *Ammonites*, &c. who for a long time afflicted and oppreſſed *Iſrael*: But yet notwithſtanding, when they in their Anguiſh and ſore Diſtreſs did ſeriouſly return to the *Lord*, renouncing their *Idolatry* and Perverſeneſs, groaned after him, and fervently called upon him for his Grace and Aſſiſtance, he was moved with Compaſſion, ſhewing himſelf as true and faithful in performing his *Promiſes*, as he had been in executing his *Threats*, and oft times delivered them by the Hand of the generous *Inſtruments* of his own raiſing; ſuch as were *Othniel*, *Ehud*, *Shamgar*, *Deborah* and *Barak*, *Gideon*, *Jeptha*, and *Sampſon*.

And as they ſoon after forgot thoſe ſignal Deliverances the *Lord* had wrought for them, and returned to their firſt Diſſolution and *Idolatry*, they were afreſh chaſtiſed by the *Lord*, who notwithſtanding moſt mercifully deliver'd them again, as ſoon as they turned themſelves to him with all their Hearts.

To the Hiſtory of *Gideon*, we find here alſo joined the tyrannical and unjuſt Government of *Abimelech*, who reigned three Years, at the End of which he received his juſt Recompence at the Hand of *God*.

This *Book* alſo makes mention of five *Judges*, whoſe Wars are ſet down, to wit, *Thola*, *Jair*, *Ebſan*, *Edon*, and *Abdon*.

This whole *Hiſtory* may be of Uſe to inform us, that tho' the *Church* of *God* may fall into divers *Corruptions*, yet he always take a particular Care to raiſe them again from their *Apoſtacy*; and that he oft makes uſe of thoſe to puniſh and chaſtiſe his *People*, who have been the Occaſion of their *Sins*; and that he doth not chaſten them to deſtroy them, but to make them return to him by true *Repentance*; and that he is always ready to help and deliver them when they do ſo.

This *Book* (according to the Account of ſome) contains the Hiſtory of 299, or 300 Years; that is, from the Year ſince the Creation of the World 2511, to 2810.

The Contents *of the reſpective Chapters in the Book of* Judges.

THIS Book *is divided into* 21 Chapters, *the* Contents *of which are*, I. *The* Acts *of* Judah *and* Simeon; Adoni-bezek *juſtly requited*; Jeruſalem *taken*; Hebron *taken*; Othniel *hath* Achſal *to* Wife, *for taking of* Debir; *the* Kenites *dwell in* Judah; Hormah, Gaza, Askelon, *and* Ekron, *taken: the* Acts *of* Benjamin, *of the Houſe of* Joſeph, *who take* Bethel; *of* Zebulon, Aſher, Naphtali, *and* Dan. II. *An* Angel *rebuketh the People at* Bochim; *the Wickedneſs of the new Generation after* Joſhua; God's *Anger and Pity towards them*; *the* Canaanites *are left to prove* Iſrael. III. *The* Nations *which were left to prove* Iſrael, *by Communion with them they commit* Idolatry; Othniel *delivereth them from* Cuſham-riſhathaim, Ehud *from* Eglon, Shamgar *from the* Philiſtines. IV. Deborah *and* Barak *deliver* Iſrael *from* Jabin *and* Siſera; Jael *killeth* Siſera. V. *The* Song *of* Deborah *and* Barak. VI. *The* Iſraelites *for their* Sin *are oppreſſed by* Midian: *a* Prophet *rebuketh them*; *an Angel ſends* Gideon *for their* Deliverance: Gideon's *Preſent is conſumed with* Fire: Gideon *deſtroys* Baal's Altar, *and offereth a* Sacrifice *upon the* Altar Jehovah-Shalom: Joath *defendeth his Son, and calleth him* Jerubbaal: Gideon's Army, *and his Signs*. VII. Gideon's Army *of* 32000, *is brought to* 300; *he is encouraged by the* Dream, *and* Interpretation *of the* Barley Cake; *his* Stratagem *of* Trumpets, *and* Lamps *in* Pitchers; *the* Ephraimites *take* Oreb *and* Zeeb. VIII. Gideon *pacifieth the* Ephraimites: Succoth *and* Penuel *refuſe to relieve* Gideon's Army: Zebah *and* Zalmunna *are taken*: Succoth *and* Penuel *are deſtroyed*: Gideon *revengeth his Brethrens Death on* Zebah *and* Zalmunna; *he refuſeth* Government; *his* Ephod *cauſed* Idolatry; Midian *ſubdued*; Gideon's *Children and Death*; *the* Iſraelites *Idolatry and Ingratitude*. IX. Abimelech, *by Conſpiracy with the* Schechemites, *and Murder of his* Brethren, *is made King*: Jotham *by a Parable rebukes them, and foretelleth their* Ruin: Gaal *conſpireth with the* Shechemites *againſt him*; Zebul *revealeth it*, Abimelech *overcometh them, and ſoweth the* City *with* Salt; *he burneth the* Gold *of the* God Berith, *at* Thebez *he is ſlain by a Piece of a* Milſtone; Jotham's *Curſe is fulfilled*. X. Tola *judgeth* Iſrael *at* Shamir; Jair, *whoſe* 30 Sons *had* 30 Cities: *the* Philiſtines *and* Ammonites *oppreſs* Iſrael; *in their*

their Misery; God *sends them to their false* Gods: *upon their Repentance he pitieth them.* XI. *The* Covenant *between* Jephthah *and the* Gileadites, *that he should be their Head: The Treaty of* Peace *between him and the* Ammonites *is in vain*: Jephthah's Vow; *his Conquest of the* Ammonites; *he performeth his* Vow *on his* Daughter. XII. *The* Ephraimites *quarrelling with* Jephthah, *and discern'd by* Shibolech; *are slain by the* Gileadites: Jephthah *dieth:* Ibzan, *who had* 30 Sons, *and as many* Daughters; *and* Abdon, *who had* 40 Sons *and* 30 Nephews, *judged* Israel; *both Judges of* Israel. XIII. Israel *is in the Hand of the* Philistines: *An* Angel *appear'd to* Manoah's Wife, *and to* Manoah: *his* Sacrifice, *whereby the* Angel *is discover'd:* Samson *is born.* XIV. Samson *desires a* Wife *of the* Philistines: *In his Journey he killeth a* Lion: *In a second Journey he finds* Honey *in the* Carcass: Samson's Marriage-feast: *His* Riddle *by his* Wife *is made known: he spoileth* 30 Philistines; *his* Wife *is marry'd to another.* XV. Samson *is deny'd his* Wife; *he burns the* Philistines Corn *with* Foxes *and* Firebrands: *his* Wife, *and her* Father *are burnt by the* Philistines; *he killeth them with a* Jaw-bone *of an* Ass: God *maketh the* Fountain Enhakkore *for him in* Lehi. XVI. Samson *at* Gaza *escapes, and carrieth away the City Gates:* Dalilah, *corrupted by the* Philistines, *enticeth* Samson; *thrice she is deceived, at last she overcometh him; the* Philistines *take him and put out his* Eyes: *his Strength reneweth, pulleth down the* House *upon them and* dieth. XVII. *Of the* Mony *that* Micah *first stole, then restored; his* Mother *makes* Images, *and he ornaments for them: he hireth a* Levite *to be his* Priest. XVIII. *The* Danites *sends* 5 *Men to seek out an* Inheritance: *at the House of* Micah *they consult with* Jonathan, *and are encouraged in their way: they search* Laish, *and bring back News of good Hope:* Six Hundred *Men are sent to surprize it: In the way they rob* Micah *of his* Priest *and* consecrate Things; *they win* Laish, *and call it* Dan: *They set up* Idolatry, *wherein* Jonathan *did inherit the* Priesthood. XIX. *A* Levite *goeth to* Bethlehem-Judah, *to bring home his* Wife: *he is entertain'd by an Old Man at* Gibeah: *the* Gibethites *abuse her to death: He divides her into* 12 *pieces, to send them to the* 12 Tribes. XX. *The* Levite *in a general* Assembly, *declares his Wrong; the* Decree *of the Assembly: The* Benjamites *being cited, make head against the* Israelites, *who in two* Battels *lose* 40000 *Men; but by a Stratagem, the* Israelites *destroy all the* Benjamites, *except* 600 *Men.* XXI. *The* People *bewail the Desolation of* Benjamin, *by the Destruction of* Jabesh-Gilead: *they promise them* 400 Wives: *They advise them to surprize the* Virgins *that danced at* Shiloh.

The Argument *of the Book of* RUTH.

THIS *Book* is only a Continuation and *Appendix* of the Book of *Judges*, and is call'd by the Name of *Ruth*, because it principally contains the *History* of a *Moabitish* Woman so named, who by the occasion of her first *Marriage* with the Son of *Elimelech*, a *Jew* of *Bethlehem-Judah*, was converted from *Pagan Idolatry*, to the Knowledg and Worship of the true *God*; and how afterwards, upon the Death of her Husband *Kilion*, she left her own Countrey, and follow'd her Mother-in-Law *Naomi* (notwithstanding her earnest perswading of her to return with her Sister *Orpa* to their own Homes) to *Bethlehem-Judah*, where she continu'd with her Mother-in-Law.

And being on a day gone out into the Fields to *glean* after the *Reapers*, she was by Providence directed to a Field which belong'd to *Boaz*, a Wealthy Man, and near Kinsman to *Elimelech*; who having enquir'd what she was, receiv'd her kindly, commanding all his *Servants* not to discountenance her in any thing.

Ruth being return'd home, gives *Naomi*, her Mother-in-Law, an account of the kind Usage she met with, and how, by the goodness of *God*, she had lighted upon the Field of *Boaz*.

Naomi blesseth *God* for his wonderful and gracious *Providence*; and having acquainted her Daughter-in-Law, that *Boaz* was near of kin to them, she told her, that their Kinsman was to winnow *Barley* in his *thrashing Floor* that Night; and advis'd her to dress her self and go down thither, and watch an opportunity after he had eat and drunk, and laid himself to rest, to lie down at his Feet; which she perform'd accordingly.

Boaz, so soon as he perceiv'd her there, spoke very kindly to her, and promis'd to fulfil the Office of a *Kinsman* in marrying of her, in case that one that was a nearer *Kinsman* than he, should refuse to do it; all which he perform'd to his Promise.

And thus by a most wonderful *Providence* was *Ruth*, notwithstanding she was a *Heathen* by Birth and Extraction, marry'd to *Boaz*, and became the great Grand-mother of *David*, and consequently *Mother* (according to the *Flesh*) of our *Saviour Jesus Christ*, and was an illustrious Instance of the incomprihensible Grace of *God*, and plain Figure of the Calling of the *Gentiles* to the Communion of our *Saviour*, who is the promised *Seed*.

This *History* belongs to the Time of the Government of the *Judges*, set down in the foregoing *Book*, and relates to a troublesome Time of *Famine* and *Scarcity*, which then was in *Israel*.

Some suppose, that *Ruth* came with her Mother-in-Law to *Bethlehem*, about the Year of the *World* 2730, in the Time when *Thola* Judg'd and Govern'd the *People* of *God*: And note, after that the *Israelites* had been reduc'd to great Extremities, by the Invasion and Oppression of the *Midianites*; whereof we find account in *Judges*, Chap. 6. and the 3*d* and 4*th* Verses; where it is said, And so it was when *Israel* had sown, that the *Midianites*, the *Amalekites*, and the Children of the East came up, and encamp'd against them, and they destroy'd the Increase of the Earth, leaving no *Substance* for the *Israelites*, neither *Sheep*, *Oxen*, nor *Ass*, insomuch that they was greatly *impoverish'd*.

The Contents *of the reſpective Chapters in the Book of* RUTH.

THIS Book *is but ſhort, and divided into* 4 Chapters; *the* Contents *of which are,* I. Elimilech *driven by* Famine *into* Moab, *dieth there:* Mahlon *and* Chilion, *having marry'd* Wives *of* Moab, *alſo die:* Naomi *returning homeward, diſwades her two* Daughters-in-Law *not to go with her:* Orpah *leaveth her, but* Ruth, *with great Conſtancy, accompanieth her; they come to* Bethlehem, *where they are gladly receiv'd.* II. Ruth gleaneth *in the* Field *of* Boaz, *who taking notice of her, ſheweth her great Favour: That which ſhe gleaned, ſhe carry'd to* Naomi. III. *By* Naomi's *Inſtructions,* Ruth *lieth at* Boaz's *Feet, who acknowledgeth the Right of a* Kinſman, *and ſends her away with ſix Meaſures of* Barley. IV. Boaz *calleth to Judgment the next* Kinſman; *he refuſeth the Redemption according to the Cuſtom in* Iſrael: Boaz *buyeth the Inheritance; he marrieth* Ruth; *ſhe beareth* Obed, *the Grandfather of* David. *The Generation of* Pharez.

The Argument *of the Firſt Book of* SAMUEL.

AT the beginning of this *Book*, we have an Account of the Birth of *Samuel*, and how his *Mother* conſecrated him to the Service of *God*, and the *Hymn* of *Praiſe* ſhe ſang on that Occaſion. Next we find a Relation of the inſolent and vicious Behaviour of the *Sons* of *Eli*, who therefore is reproved by a Man of *God*, who foretels the Ruine of his *Family*, and which was afterwards told by *Samuel*, whom *God* dignified with the high calling of a *Prophet*, and is owned ſo by all the *People*. Afterwards we ſee here how the *Iſraelites* were beaten by the *Philiſtines*, the *Ark* of the *Covenant* taken; which as ſoon as *Eli* underſtood, he fell backwards from his Seat, and brake his Neck. The *Philiſtines* carry the *Ark* into the *Temple* of their *Idol Dagon*, which falls down and is ſhatter'd to pieces before it, and the *Philiſtines* are grievouſly plagued by *God*; whereupon they ſend back the *Ark* with Preſents, which come to *Bethſhemeth* in the Land of *Judah*; and from thence is brought to *Kirjah-Jearim*, where *Samuel* begins a notable Reformation of the Worſhip of *God*, and aſſembles the *Iſraelites* at *Mizpeh:* The *Philiſtines* deſigning to ſurprize them there, *God* ſtrikes a *Terrour* into them by the great and dreadful *Thunder-claps*; whereupon they are eaſily defeated by the *Jews*.

The *Sons* of *Samuel*, being by him in his old appointed to judge the *People*, do not follow their *Father's* ſteps, wherefore the *Iſraelites* demand a *King*; which diſpleaſeth *God*, who commands *Samuel* to repreſent to them, how their *King* would treat them: but the *People* notwithſtanding, continu'd obſtinate in their *Demand*; The *Lord*, and his *Prophet* agree to it, and *Samuel* tells *Saul*, who was come to him to *Mizpeh*; that he was to Reign over *Iſrael*, and anoints him *King*.

Saul in the beginning of his Reign, beats the *Ammonites*; *Samuel* lays down his *Authority* he formerly had over the *People*, as their *Judge*, having firſt given an honourable Teſtimony of his Innocence and Integrity in that Station. *Saul* and *Jonathan* his Son make War againſt the *Philiſtines* and others, and defeat them. *Samuel* declares to *Saul*, that *God* would take the *Crown* from him, and anoints *David King*, who fights with *Goliah* the *Giant*, and kills him. *Saul* being jealous of the Honours done to *David* for this Victory, ſeeks to kill him; who leaving the *Court*, comes to *Samuel* at *Naieth*, and contracts a ſtrict and firm *League* of Friendſhip with *Jonathan:* He flees to *Achiſh*, King of the *Philiſtines*; where to ſave his Life, he counterfeits himſelf *Mad*, and retires from thence to *Adullam*, where his Friends and others join with him, who are fain to ſtray up and down, to eſcape *Saul's* Purſuit. *Saul* murders *Ahimelech*, and all his *Houſe*, with 85 *Prieſts*, and all the *Inhabitants* of the *City* of *Nob*, only for having innocently entertain'd *David*, and furniſh'd him with *Bread*. *David* hides himſelf in the *Wilderneſs* of *Ziph*, and from thence retires to that of *Maon*; whither *Saul* purſues him, till News is brought that the *Philiſtines* were entred the *Land*; and having beaten them, he continues to purſue *David:* but at laſt, acknowledging his Fault, he prays *David* to ſpare his *Family*, when he ſhould come to the *Crown*.

After this, we have a Relation of the *Death* of *Samuel*, and what paſs'd between *David* and *Abigal*, the *Wife* of *Nabal*; and how *Saul* beginning afreſh to *perſecute David*, he flees to *Achiſh*, King of *Gath*, who gives him the *Town* of *Ziklag* to dwell in; from whence he makes *Excurſions* upon the neighbouring *People*, killing many, and getting great *Spoil*. Afterwards, the *Philiſtines* coming with a great Force againſt *Iſrael*, *Saul* asks Counſel of the *Lord*, who doth not vouchſafe to anſwer him; whereupon he addreſſes himſelf to the *Witch* of *Endor*. *David* making ready to join the Forces he had with thoſe of *Achiſh*, againſt *Saul*, is countermanded. In his Abſence, *Ziklag* is ſpoiled by the *Amalekites*, but ſetting upon them, he recovers all the *Spoil* and *Captives* they had taken. And laſtly, this *Book* concludes with the Tragical Death of *Saul* and his *Sons*.

The firſt *Book* of *Samuel* contains the *Hiſtory* of the Events of 80 Years, whereof 40 paſs'd under the Government of *Eli* the *High Prieſt*, Chap. 4. 18. and the other 40 under the Government of *Samuel* and *Saul*, *Acts* 13. 11.

This *Book* (as well as the following) bears the Name of *Samuel*, as containing a Relation of his *Anceſtors*, his *Birth*, *Education*, *younger Years*, *Life* and *Actions*; his *Government* and *Death*; and likewiſe the *Lives* of thoſe *Kings*, who by the Command of *God*, were by him *anointed* over *Iſrael*. The *Septuagint*, and the old *Latin* Interpretation, join theſe two *Books* of *Samuel*, with the two following, and call them the Four *Books* of *Kings*; becauſe in the Four *Books* are related the *Lives* and principal *Actions* of all the *Kings* that reigned over the *Jews*, from the firſt to the laſt, in whom this *Monarchical Government* ceas'd, and was extinguiſh'd in *Iſrael*, by a juſt Judgment of the *Lord*.

The

The Contents *of the reſpective Chapters in the firſt Book of* Samuel.

THIS Book *is divided into* 31 Chapters; *the* Contents *of which are,* I. Elkenah *a* Levite, *having two* Wives, *worſhippeth yearly a* Shiloh; *He cheriſheth* Hannah, *tho Barren, and provoked by* Peninnah: Hannah *is griev'd, and prayeth for a* Child; Eli *firſt rebuking her, afterwards bleſſeth her:* Hannah *having born* Samuel, *ſtayeth at home until wean'd, and then preſents him, according to her* Vow, *to the* Lord. II. Hannah's Song *of Thankſgiving: The* Sin *of* Eli's *Sons:* Samuel's *Miniſtry, by* Eli's *Bleſſing:* Hannah *is more faithful:* Eli *reproveth his Sons: A* Propheſie *againſt* Eli's *Houſe.* III. *How the Word of the* Lord *was firſt reveal'd to* Samuel: God *telleth* Samuel *of the* Deſtruction *of* Eli's *Houſe, he, with Unwillingneſs, tells the* Viſion *to* Eli: Samuel *groweth in Credit.* IV. *The* Iſraelites *are overcome by the* Philiſtines *at* Eben-ezar: *They fetch the* Ark, *to the Terror of the* Philiſtines: *They are again ſmitten, and the* Ark *taken:* Hophni *and* Phinehas *are ſlain;* Eli, *at the News falls backward, and breaks his Neck:* Phinehas's *Wife diſcourag'd in her Travel with* Ichabod, *dieth.* V. *The* Philiſtines *having brought the* Ark *into* Aſhdod, *ſet it in the Houſe of* Dagon; Dagon *is ſmitten down, and cut in pieces, and they of* Aſhdod *ſmitten with* Emrods: *So* God *dealeth with them at* Gath, *when it was brought thither, and the like with them at* Ekron, *when brought thither.* VI. *After* 7 *Months, the* Philiſtines *take Counſel how to ſend back the* Ark: *They bring it on a new Cart, with an Offering unto* Bethſhemeſh; *The* People *ſmitten for looking into the* Ark; *They ſend to them of* Kirjath-jearim *to fetch it.* VII. *They of* Kirjath-jearim *bring the* Ark *into the Houſe of* Abinadab, *and Sanctifie* Eleazar *his Son to keep it; after* 20 *Years, the* Iſraelites, *by the Means of* Samuel, *ſolemnly repent at* Mizpeh; *whilſt* Samuel *prayeth and ſacrificeth, the* Lord *diſcomfiteth the* Philiſtines *by Thunder, at* Eben-ezar: *The* Philiſtines *are ſubdued:* Samuel *peaceably, and religiouſly judgeth* Iſrael. VIII. *By the occaſion of the ill Government of* Samuel's *Sons, the* Iſraelites *ask a* King: Samuel *prayeth in Grief, is comforted by* God; *he telleth the manner of a* King: God *willeth* Samuel *to yield to the* People's *Importunity.* IX. Saul *deſpairing to find his Father's Aſſes, by the Counſel of his* Servant, *and Direction of young* Maidens; *according to* God's Revelation, *cometh to* Samuel; Samuel *entertains* Saul *at the* Feaſt, *and after private Diſcourſe, brings him on his way.* X. Samuel *anointeth* Saul, *he confirmeth him by prediction of* 3 Signs: Saul's *Heart is changed, and he* propheſieth; *He conceals the Matter of the* Kingdom *from his* Uncle: Saul *is choſen at* Mizpeh *by* Lot; *The different* Affections *of his* Subjects. XI. Nahaſh *offereth them of* Jabeſh-Gilead *a reproachful Condition: They ſend* Meſſengers, *and are deliver'd by* Saul; *by which he is confirm'd and his* Kingdom *renew'd.* XII. Samuel *teſtifies his Integrity, reproveth the* People *of Ingratitude; he terrifieth them with* Thunder *in Harveſt-time, and comforteth them with* God's Mercy. XIII. Saul's *ſelected Band; he calleth the* Hebrews *to* Gilgal, *againſt the* Philiſtines, *whoſe Garriſon* Jonathan *had ſmitten; The* Philiſtines *great Hoſt; The* Iſraelites *Diſtreſs:* Saul *weary of ſtaying for* Samuel, *ſacrificeth;* Samuel *reproveth him: The* 3 *ſpoiling Bands of the* Philiſtines: *The Policy of the* Philiſtines, *to ſuffer no Smith in* Iſrael. XIV. Jonathan *unknown to his* Father, *the* Prieſt, *or the* People, *goeth, and miraculouſly ſmiteth the* Philiſtines Garriſon: *A Divine Terror makes them to beat themſelves:* Saul *not ſtaying the* Prieſt's *Anſwer, ſets on them: The captivated* Hebrews, *and the hidden* Iſraelites *join againſt them:* Saul's *unadviſed Adjuration, hindreth the Victory: He reſtrains the* People *from eating* Blood; *he builds an* Altar; Jonathan *taken by* Lot, *is ſaved by the* People: Saul's *Strength and Family.* XV. Samuel *ſends* Saul *to deſtroy* Amalek; Saul *favoureth the* Kenites; *he ſpareth* Agag, *and the beſt of the* Spoil: Samuel *denounceth to* Saul, *commending and excuſing himſelf;* God's *Rejection of him for his Diſobedience:* Saul's *Humiliation:* Samuel *killeth* Agag; Samuel *and* Saul *part.* XVI. Samuel *ſent by* God *under pretence of a* Sacrifice, *cometh to* Bethlehem; *his Humane Judgment is reproved; he anoints* David: Saul *ſends for* David *to quiet his Evil* Spirit. XVII. *The Armies of the* Iſraelites *and* Philiſtines *being ready for Battel,* Goliah *cometh proudly forth to challenge a* Combat: David *ſent by his Father to viſit his Brethren, taketh the Challenge:* Eliab *chides him; he is brought to* Saul, *and ſheweth the Reaſon of his Confidence: without Armour, only armed with* Faith, *he ſlayeth the* Giant Goliah: Saul *takes notice of* David. XVIII. Jonathan *loveth* David; Saul *envieth his Praiſe, and in his Fury ſeeks to kill him; He feareth him for his good* Succeſs, *and offereth him his* Daughters *for a* Snare; David *is perſwaded to be the* King's Son-in-Law; *giveth* 200 Foreskins *of the* Philiſtines, *for* Michal's *Dowry:* Saul's *Hatred, and* David's *Glory increaſeth.* XIX. Jonathan *diſcloſeth his Father's Purpoſe to kill* David; *perſwades his Father to a Reconciliation, by reaſon of* David's *good* Succeſs *in a new* War: Saul's *malicious Rage breaks out againſt him;* Michal *deceives her Father with an* Image *in* David's Bed; David *comes to* Samuel *in* Naioth; Saul's *Meſſengers ſent to take* David, *and* Saul *himſelf;* Propheſie. XX. David *conſults with* Jonathan *for his* Safety: Jonathan *and* David *renew their* Covenant *by* Oath: Jonathan's Token *to* David; Saul *miſſing* David, *ſeeks to kill* Jonathan; Jonathan *lovingly taketh his Leave of* David. XXI. David *at* Nob, *obtaineth of* Ahimelech, hallowed Bread; Doeg *was preſent;* David *taketh* Goliah's Sword, *and at* Gath, *faineth himſelf mad.* XXII. Companies *reſort to* David *at* Adullam; *At* Mizeth *he commends his* Parents *unto the* King *of* Moab; *Admoniſhed by* God, *he comes to* Hareth; Saul *going to purſue him, complains of his* Servants *Unfaithfulneſs;* Doeg *accuſeth* Ahimelech; Saul *commandeth to kill the* Prieſts; *The* Footmen *refuſing,* Doeg *executeth it;* Abiathur *eſcaping, brings the News to* David. XXIII. David *enquiring of the* Lord *by* Abiathar, *reſcueth* Keilah: God *ſhewing him the Coming of* Saul, *and the* Treachery *of the* Keilites, *he eſcapes from* Keilah; *in* Ziph, Jonathan *cometh and comforteth him; The* Ziphites *diſcover him to* Saul; *At* Maon *he is reſcu'd from* Saul *by the* Invaſion *of the* Philiſtines; *he dwelleth at* Engedi. XXIV. David *in a* Cave *at* Engedi, *having cut off* Saul's *Skirt, ſpareth his Life; he ſheweth thereby his Innocency;* Saul *acknowledging*

ing his Fault, takes an Oath of David, *and departs.* XXV. Samuel *dieth*; David *in* Paran, *ſends to* Nabal; *provoked by* Nabal's *Churliſhneſs, is minded to deſtroy him:* Abigail *therefore, taketh a Preſent, and by her Wiſdom pacifieth* David: Nabal *hearing thereof, dieth*; David *takes* Abigail *and* Ahinoam *to his* Wives: Michal *is given to* Phalti. XXVI. Saul, *by the Diſcovery of the* Ziphites, *comes to* Hachilah *againſt* David: David *coming into the Trench, ſtayeth* Abiſhai *from killing* Saul, *but takes his* Spear *and* Cruſe; David *reproves* Abner, *and exhorteth* Saul; Saul *acknowledges his* Sin. XXVII. Saul *hearing* David *to be at* Gath, *ſeeketh no more for him:* David *beggeth* Ziklag *of* Achiſh; *he invades other* Countries; *perſwadeth* Achiſh *he fought againſt* Judah. XXVIII. Achiſh *puts Confidence in* David; Saul *having deſtroyed the* Witches, *and in his Fear, forſaken of* God, *ſeeks to a* Witch; *the* Witch *encourag'd by* Saul, *raiſeth up* Samuel: Saul *hearing his Ruine, fainteth: the* Woman, *with his* Servants, *refreſh him with Meat.* XXIX. David *marching with the* Philiſtines, *is diſallow'd by their* Princes: Achiſh *diſmiſſeth him, with Commendation of his* Fidelity. XXX. *The* Amalekites *ſpoil* Ziklag: David *asking Counſel, is encourag'd by* God *to purſue them, by the Means of reviv'd* Egyptian; *he is brought to the Enemies, and recoveteth all the* Spoil: David's Law *to divide the* Spoil *equally between them that fight, and them that keep the* Stuff; *He ſends Preſents to his* Friends. XXXI. Saul *having loſt his* Army, *and his* Sons *ſlain, he and his* Armour-Bearer *kill themſelves: The* Philiſtines *poſſeſs the forſaken* Towns *of the* Iſraelites; *they triumph over the* dead Carcaſſes; *They of* Jebeſh-gilead *recovering the Bodies by Night, burnt them at* Jabeſh, *and mournfully bury their* Bones.

The Argument *of the Second Book of* SAMUEL.

IN this *Book* are recited the Matters that happened ſince the Death of *Saul*; under the Reign of *David*, we find therein a lively Repreſentation of the incomprehenſible Grace, and ſingular Favour of *God* towards him: Firſt, in regard of Temporal Bleſſings; *God* having raiſed him by his wonderful Providence, after manifold *Troubles* and *Afflictions*, to the Crown of *Judah*, and afterwards to that of *Iſrael*, to the great *Comfort* of the *People*; having beſides, bleſſed him with a numerous *Poſterity*, brave *Officers*, valiant *Soldiers*; and adorn'd him in his own Perſon, with a moſt *Heroical Generoſity*, eſtabliſh'd his *Kingdom*, greatly extended and enlarg'd the *Limits* of it, and crown'd his *Wars* with many *Victories* obtain'd againſt his *Enemies*, as well at home as abroad.

Secondly, in regard of *Spiritual Mercies*, by governing him by the *Spirit* of *Faith*, *Adoption* and *Prophecy*, inſpiring him with an extraordinary *Godlineſs*, and unparallell'd *Devotion* to his *Service*, by enriching him with all the *Virtues* and *Graces* of his *Holy Spirit*; with *Wiſdom*, *Juſtice*, *Clemency*, *Humility* and *Patience*, which did moſt brightly ſhine in all his *Behaviour* and *Government*; and over and above all this, by making him a *Promiſe* (occaſion'd to build him a *Houſe*) concerning the *Spiritual*, *Celeſtial* and *Eternal Reign* of the *Meſſiah*, or *Lord* and *Saviour Jeſus Chriſt*, who ſhould be born of his *Seed*, according to the *Fleſh*, of whom he had made him a *Figure*, as well as his Son *Solomon* after him.

But on the contrary, here are alſo ſet forth very particularly, the great *Sins*, wherewith this excellent Servant and Man of *God*, was at times defiled, to the Provocation of his great *Benefactor*, being overcome by the Deceit of the *Devil*, and the Infirmity of his *Fleſh*: Above all, in the matter of *Uriah* the *Hittite*, and in his proud numbring of the *People*; of which, he (by the Grace of *God*) moſt heartily and ſincerely repented; yet notwithſtanding, was therefore moſt ſeverely chaſtiz'd and puniſh'd by *God*, for his own Good, and the Edification of his *Church*.

Amongſt the *Chaſtizements* of *God* upon him for his *Sins*, we may reckon his Son *Ammon*'s, raviſhing his Siſter *Tamar*, who two years after, for that Fact, was murder'd by his Brother *Abſolom*'s Command, who for that purpoſe had invited him, and all the *King's Sons*, to a *Feaſt*; as likewiſe, that horrible *Conſpiracy* and *Rebellion* of *Abſolom* his Son, againſt him, whereby he was forc'd, in his old Age, to flee before him, tho' indeed, the *Lord* never forſook him, neither in his Extremity, or otherwiſe; but on the contrary, ſtrengthned and ſupported him by a firm *Faith* and *Confidence*, and afforded him a good and favourable *Iſſue*, by giving him the *Victory* over his *Enemies*; by defeating and infatuating their *Counſels* againſt him, and by turning all things in the end, to his Good and Advantage; as (on the other hand) to the utter Ruine of his *Adverſaries*, that ſo he might ſhew himſelf a *Holy* and *Faithful GOD*, who, notwithſtanding the divers *Defects*, *Sins* and *Unworthineſs* of his *Children*, doth inviolably keep his gracious *Covenant* with them, yet without the leaſt approving of, or indulging them in their *Sins*.

This *Book* contains the *Hiſtory* of about Forty Years, *Chap.* 5. *ver.* 4. from the beginning of *David*'s Reign, to the end thereof; except only that the laſt Conſpiracy of his Son *Adonijah*, and his Death, are not here inſerted, but are ſet down at the beginning of the following *Book*, which is the firſt of *Kings*.

It ſeems as if the former part of the firſt *Book* of *Samuel*, as well as that of *Judges* and *Ruth*, were writ by *Samuel* himſelf: but the reſt of it, with this of the ſecond *Book* of *Samuel* (as well the *Books* of *Kings*) were writ by other Holy *Perſons*, and *Prophets* inſpir'd by *God*, ſuch as *Nathan*, *Gad*, and others.

The Contents *of the reſpective* Chapters *in the Second* Book *of* Samuel.

THIS Book *is divided into* 24 Chapters; *the* Contents *of which are*, I. *The* Amalekite, *who brought Tidings of the Overthrow, and accuſed himſelf of* Saul's *Death*; *is ſlain:* David *lamenteth* Saul: *and* Jonathan *with a Song.* II. David, *by* God's *Direction, with his* Company, *goeth to* Hebron, *where he is made* King *of* Judah; *he commendeth them of* Jebeſh-Gilead, *for their*

their Kindneſs to Saul; Abner *maketh* Iſh-boſheth King *of* Iſrael; *a mortal Skirmiſh betwixt* 12 *of* Abner's, *and* 12 *of* Joab's *Men*; Aſahel *is ſlain*; *at* Abner's *Motion* Joab *ſounds a Retreat*: Aſahel's Burial. III. *During the War*, David *ſtill waxes ſtronger*: *Six* Sons *were born to him in* Hebron; Abner *diſpleaſed with* Iſh-boſheth, *revolts to* David; David *requires a Condition to bring him his* Wife Michal; Abner *having commun'd with the* Iſraelites, *is feaſted by* David, *and diſmiſſed*: Joab *returning from Battel is diſpleaſed with the King, and kills* Abner: David *curſeth* Joab *and mourns for* Abner. IV. *The* Iſraelites *being troubled at the Death of* Abner, Baanah *and* Rechad *ſlay* Iſh-boſheth, *and bring his Head to* Hebron; David *cauſeth them to be ſlain, and* Iſh-boſheth's *Head to be buried.* V. *The* Tribes *come to* Hebron *to anoint* David *over* Iſrael; David's *Age*: *He taking* Zion *from the* Jebuſites, *dwelleth in it*; Hiram *ſends to* David; *Eleven* Sons *are born to him in* Jeruſalem; David *directed by* God, *ſmites the* Philiſtines *at* Baal-perazim, *and again at the* Mulbery-trees. VI. David *fetches the* Ark *from* Kijath-jearim *on a new* Cart; Uzzah *is ſmitten at* Perez-Uzzah; God *Bleſſeth* Obed-edom *for the* Ark; David *brings the* Ark *into* Zion, *with* Sacrifices, *danceth before it, for which* Michal *deſpiſeth him*; *he places it in the* Tabernacle *with great* Joy *and* Feaſting: Michal *reproving* David *for his religious* Joy, *is childleſs to her Death.* VII. Nathan *firſt approving the Purpoſe of* David *to build* God *an* Houſe, *after, by the Word of* God, *forbiddeth him*; *he promiſes him* Benefits *and* Bleſſings *in his* Seed; David's *Prayer and Thanksgiving.* VIII. David *ſubdueth the* Philiſtines *and the* Moabites; *he ſmites* Hadadezer *and the* Syrians; Toi *ſendeth* Joram *with Preſents to Bleſs him*: *the Preſents and the Spoil*, David *dedicateeh to* God; *he puts* Garriſons *in* Edom; David's *Officers.* IX. David *by* Ziba *ſends for* Mephiboſheth, *for* Jonathan's *ſake entertains him at his Table, and reſtoreth to him all that was* Saul's: *he makes* Ziba *his Farmer.* X. David's Meſſengers *ſent to comfort* Hanum, *the Son of* Nahaſh, *are villanouſly entreatted*: *The* Ammonites *ſtrengthned by the* Syrians, *are overcome by* Joab *and* Abiſhai; Shobach *making a new Supply of the* Syrians *at* Helam, *is ſlain by* David. XI. *Whilſt* Joab *beſieged* Rabbah, David *committed Adultery with* Bath-ſheba; Uriah *ſent for by* David *to cover the* Adultery, *would not go home neither ſober nor drunk*: *He carrieth to* Joab *the* Letter *of his* Death; Joab *ſends the News thereof to* David, *who takes* Bath-ſheba *to* Wife. XII. Nathan's *Parable of the* Ew-Lamb, *cauſeth* David *to be his own Judge*: David *reproved by* Nathan, *confeſſeth his Sin, and is pardoned*: David *mourneth, and prayeth for the Child while it lived*: Solomon *is born, and named* Jedidiah; David *taketh* Rabbah, *and tortureth the* People *thereof.* XIII. Amnon *loving* Tamar, *by* Jonadab's *Counſel, feigning himſelf ſick, raviſheth her*; *he hateth her, and ſhamefully turns her away*: Abſolom *entertains her, and conceals his Purpoſe*: *At a* Sheep-ſhearing *amongſt all the* King's Sons, *he kills* Amnon, David *grieveth at the News, is comforted by* Jonadab: Abſolom *fleeth to* Talmai *at* Geſhur. XIV. Joab *ſuborning a* Widow *of* Tekoah *by a* Parable *to incline the King's Heart to fetch home* Abſalom, *brings him to* Jeruſalem; Abſalom's *Beauty, Hair and Children*; *after two Years*; Abſalom *by* Joab *is brought into the* King's Preſence. XV. Abſalom, *by fair* Speeches *and* Courteſies, *ſtealeth the Hearts of* Iſrael; *under a Pretence of a* Vow, *he obtains Leave to go to* Hebron; *He makes there a great* Conſpiracy; David *upon the News, fleeth from* Jeruſalem: Ittai *would not leave him*; Zadok *and* Abaithar *are ſent back with the* Ark; David, *with his Company, go up* Mount-Olivet *weeping*: *he curſeth* Ahithophel's Counſel; Huſhai *is ſent back with* Inſtructions. XVI. Ziba *by* Preſents *and falſe* Suggeſtions, *obtains his Maſter's* Inheritance; *at* Bahurim, Shimei *curſeth* David; *but* David *with Patience abſtaineth, and reſtraineth others from Revenge*: Huſhai *inſinuateth himſelf into* Abſalom's *Counſel*, Ahithophel's *Counſel.* XVII. Ahithophel's *Counſel is overthrown by* Huſhai's, *according to* God's *Appointment*; *ſecret Intelligence ſent to* David; Ahitophel *hangeth himſelf*: Amaſa *is made Captain*: David *at* Mahanaim *is furniſh'd with Proviſions.* XVIII. David *viewing the Armies in their March, giveth them charge of* Abſalom: *The* Iſraelites *are ſore ſmitten in the Wood of* Ephraim: Abſalom *hanging in an* Oak, *is ſlain by* Joab, *and caſt into a* Pit: Abſalom's *Place*; Ahimaaz *and* Cuſhi *bring Tidings to* David: David *mourneth for* Abſalom. XIX. Joab *cauſeth the* King *to ceaſe his Mourning*: *The* Iſraelites *are earneſt to bring the* King *back*: David *ſends to the* Prieſts *to incite them of* Judah: Shimei *is pardon'd*: Mephiboſheth *excuſed*: Barzillai *dimiſt*: Chimham *his Son is taken into the* King's *Family*: *The* Iſraelites *expoſtulate with* Judah *for bringing home the* King *without them.* XX. *By occaſion of Quarrel*, Sheba *makes a Party in* Iſrael: David's *ten* Concubines *are ſhut up in a perpetual* Priſon: Amaſa *made Captian over* Judah; *is ſlain by* Joab; Joab *purſueth* Sheba *unto* Abel; *A wiſe Woman ſaveth the* City *by* Sheba's Head; David's *Officers.* XXI. *The* 3 *Years Famine for the* Gibeonites *ceaſe, by hanging of* 7 *of* Saul's Sons; Rizpah's *Kindneſs unto the Dead*: David *burieth the* Bones *of* Saul *and* Jonathan, *in his Fathers* Sepulcher: *Four* Battels *againſt the* Philiſtines, *wherein* 4 *Valiants of* David, *ſlay as many* Giants. XXII. *A* Pſalm *of* Thankſgiving *for* God's *powerful Deliverance and manifold Bleſſings.* XXIII. David *in his laſt* Words, *profeſſeth his* Faith *in* God's Promiſes *to be beyond* Senſe *or* Experience: *the different* State *of the* Wicked; *A* Catalogue *of* David's *Mighty* Men. XXIV. David *tempted by* Satan, *forceth* Joab *to number the* People; *The* Captains *in* 9 Months *and* 20 Days, *bring the Muſter of* 130000 *fighting* Men; David *having* 3 Plagues *propounded by* God, *repents, and chuſeth the* 3 Days Peſtilence *after the* Death *of* 70000: David *by* Repentance, *preventeth the* Deſtruction *of* Jeruſalem: David, *by* God's *Direction, purchaſeth* Araunah's Threſhing-floor, *where having ſacrific'd, the* Plague *ſtay'd.*

The Argument *of the First Book of* KINGS.

IN this and the following *Book*, is ſet forth the *Hiſtory* of the *Kings*, who have govern'd the *People* of *God*, from *David*, until the Time of the *Babylonian Captivity*; for which Reaſon they are call'd the Firſt and Second *Book* of *Kings*. The former of theſe begins with a Relation of the *Sickneſs* and *Death* of King *David*, and the *Succeſſion* of his Son *Solomon* to the *Throne*; who, after that he had receiv'd the good and holy *Inſtructions* and *Admonitions* of his *Father*, concerning his wiſe Conduct in adminiſtring and ſettling the *Affairs* of his *Kingdom*, that thereby he might eſtabliſh himſelf in the *Throne*, and ſecure it to himſelf and his *Poſterity*; and over and above, had been honour'd by *God*, with an immediate *Manifeſtation* and *Revelation* of himſelf, he was in an extraordinary manner bleſſed by *God*, in his own *Perſon*, with the Gifts of *Wiſdom*, *Riches* and *Honour*, and in his *Country*, with *Peace* and *Trade*, and all manner of Abundance. And now (after that he had order'd all things relating to his *Court* and *Family*) he built and dedicated a magnificent *Temple* to the *Lord*, beſides ſome other Royal *Edifices*. All which Effects of his *Wiſdom* and great *Riches*, rais'd himſelf ſo high a *Renown* (both far and near) that the Queen of *Sheba* came to viſit him in great *Pomp* and *State*, and all his Neighbouring *Princes* ſent their *Ambaſſadors* to him with rich *Preſents*, and Proffers of *Friendſhip* and *Alliance*. Yet notwithſtanding all theſe *Bleſſings* and *Favours* he had receiv'd from the Hand of *God*, he ſuffer'd himſelf to be corrupted and ſeduc'd to *Idolatry*, by the many ſtrange *Wives* and *Concubines* he had taken to himſelf; by which means, the *Lord* being provok'd againſt him, rais'd him up many *Enemies*, and by the Prophet *Ahijah*, denounc'd to him the *rending* and *dividing* of his *Kingdom*.

This *Rent* accordingly hapned, when his Son *Rehoboam* (by ill and unadvis'd Counſel) alienated the ten *Tribes* of *Iſrael* from him, who choſe *Jeroboam*, the Son of *Nebat*, to be their *King*: *Rehoboam* only retaining his Dominion over the Tribe of *Judah*, and part of the Tribe of *Benjamin*; being expreſly forbid by the *Lord* to endeavour the *Reduction* of the ſaid ten Tribes to his Obedience by force of *Arms*, as he had intended to do. Moreover, becauſe his *Sins*, and the *Sins* of the *People*, the *Temple* of *Jeruſalem* was pillag'd by *Shiſhak* King of *Egypt*. His Son *Abiham*, after his Death, ſucceeds him in the *Throne*, and imitates his *Vices* and *Sins*: But *Aſa* and *Joſaphat* being good and religious *Princes*, reform, and re-eſtabliſh the *Worſhip* of *God*.

As to the *Kings*, who (after the Diviſion of the two *Kingdoms*) reign'd over *Iſrael*, and whoſe *Hiſtories* are related in this Book, they were all *Idolaters*, and corrupted the true *Religon* by divers *Abominations*; for *Jeroboam*, beſides his ſetting up the Golden *Calves*, in a manner totally chang'd the outward order and way of *Worſhip*, and inſtituted *Prieſts* of his own, that were not of the *Tribe* of *Levi*, but of the *Scum* of the *People*; and by this means were the ten *Tribes* turn'd from the true *Worſhip* of *God* to *Idolatry*. His *Succeſſors* follow'd his ſteps, and particularly *Ahab*; for beſides his *Idolatry* in which he out-did all his *Predeceſſors*, he exercis'd a Tyrannical and Cruel Perſecution againſt thoſe few good Men which fear'd *God*, that were left amongſt his *Subjects*. And for this reaſon it was, that the Crown of *Iſrael* did not continue in one *Race*, but frequently paſs'd from one *Family* to another, not without great *Commotions* and *Bloodſhed*. And tho' *God* was not wanting to ſend his Prophets, *Ahijah*, *Shemaiah*, *Iddo*, *Azariah*, *Jehu*, *Hanani*, *Elijah*, and *Michajah*, to the Revolted *Iſraelites*, to exhort them to *Repentance*, and to return from their *Idolatry* and *Apoſtacy*; yet for all this, they ſtill went on in their *Sins*, altho' the aforeſaid *Prophets* frequently confirm'd their *Divine Call*, by great *Miracles*.

The Pure *Worſhip* of *God*, and true *Doctrine*, were ſomewhat better rooted in *Judah*, becauſe there the good *Kings* put their Hands to this *Work*, together with the *Prophets*, and with a great deal of Fervour and Zeal endeavoured a Reformation; ſo that in this *Book* we have a very lively *Repreſentation of the Mutability* of the outward *State* and Condition of the viſible *Church* in this World, as well as of the *Stedfaſtneſs* and *Unchangeableneſs* of the Grace of *God* towards his own, tho' many times unknown and hid from the Eyes of *Men*.

This *Book* contains the *Hiſtory* of 118 Years; whereof the firſt 40 belong to the Reign of *Solomon*; and the other 78 concern the *Government* of thoſe *Kings* that ſucceeded him, as well in *Judah* as in *Iſrael*, as far as this *Book* reacheth.

The Contents *of the reſpective Chapters in the firſt Book of* Kings.

THIS Book *is divided into* 22 Chapters; *the* Contents *of which are*, I. Abiſhag *cheriſheth* David *in his extream* Age; Adonijah, David's *Darling*, *uſurpeth his Kingdom*, *by the Counſel of* Nathan; Bath-ſheba *moveth the* King, *and* Nathan *ſeconded her*; David *reneweth his* Oath *to* Bath-ſheba: *By* David's *Appointment*, Solomon *being* anointed King *by* Zadok *and* Nathan; *the* People *triumph*: Jonathan *bringing theſe News*, Adonijah's *Gueſts flee*: Adonijah *fleeth to the* Horns *of the* Altar; *and upon his good Behaviour*, *is diſmiſs'd by* Solomon. II. David *having given a Charge to* Solomon *of Religiouſneſs*, *of* Joab, Barzillai, *and* Shimei, *dieth*; Solomon *ſucceedeth*: Adonijah *moving* Bathſheba *to ſue unto* Solomon *for* Abiſag, *is put to Death*: Abiathar *having his* Life *given him*, *is depriv'd of the* Prieſthood: Joab *fleeing to the* Horns *of the* Altar, *is there ſlain*: Benajah *is put in* Joab's *room*, *and* Zadok *in* Abiathar's; Shimei *confin'd to* Jeruſalem, *by reaſon of going thence to* Gath, *is put to Death*. III. Solomon *marrieth* Pharaoh's *Daughter*; *high Places being in uſe*, Solomon *ſacrifices at* Gibeon: Solomon *at* Gibeon, *in the Choice which* God *gave him*, *preferring* Wiſdom, *obtaineth it with* Riches *and* Honour: Solomon's Judgment *betwixt the two*

two Harlots *makes him renowned.* IV. Solomon's Princes; *his* 12 Officers *for* Proviſion: *the Peace and Largeneſs of his* Kingdom; *his daily* Proviſion; *his* Stables; *his* Wiſdom. V. Hiram *ſending to congratulate* Solomon, *is certified of his purpoſe to build the* Temple, *and deſir'd him to furniſh him with* Timber *for it:* Hiram *Bleſſing* God *for* Solomon, *and requeſting* Food *for his* Family, *furniſhes him with* Trees; *The number of* Solomon's Workmen *and* Labourers. VI. *The* Building *of* Solomon's Temple; *The* Chambers *thereof:* God's Promiſe *unto it*; *The ceiling and adorning of it*; *The* Cherubims; *The* Doors; *The* Court, *and time of Building it.* VII. *The Building of* Solomon's Houſe; *Of the* Houſe *of* Lebanon; *Of the* Porch *of* Pillars; *The* Porch *of* Judgment; *The* Houſe *for* Pharaoh's Daughter; Hiram's Work *of the two* Pillars; *Of the* Molten-Sea; *Of the ten* Baſes; *The ten* Lavers, *and all the* Veſſels. VIII. *The* Feaſt *of the* Dedication *of the* Temple; Solomon's Bleſſing; *his* Prayer, *and his* Sacrifice *of* Peace-Offerings. IX. God's Covenant *in a* Viſion *with* Solomon; *The mutual* Preſents *of* Solom, *and* Hiram; *In* Solomon's *Work*, *the* Gentiles *were his* Bondmen: *The* Iſraelites *honourable* Servants: Pharaoh's Daughter *removeth to her Houſe:* Solomon's *yearly* Sacrifices: *His* Navy *fetcheth* Gold *from* Ophir. *The* Queen *of* Sheba *admires the* Wiſdom *of* Solomon; Solomon's Gold; *His* Targets; *The* Throne *of* Ivory; *His* Veſſels; *His* Preſents; Chariots *and* Horſes; *His* Tribute. XI. Solomon's Wives *and* Concubines; *in his old Age is drawn to* Idolatry; God *threatneth him:* Solomon's Adverſaries *were* Hadad, *who was entertain'd in* Egypt; Rezon, *who reign'd in* Damaſcus; *and* Jeroboam, *to whom* Ahijah *prophecy'd: The* Acts, Reign *and* Death *of* Solomon: Rehoboam *ſucceeded him.* XII. *The* Iſraelites *aſſembled at* Sechem, *to crown* Rehoboam; Jeroboam *makes a* Speech *to him:* Rehoboam *refuſing the old Mens* Counſel, *by the Advice of young Men*, *anſwer'd them roughly: Ten* Tribes *revolting*, *kill* Adoram, *and make* Rehoboam *to flee*, *and raiſing an Army*, *is forbidden by* Shemajah; Jeroboam *ſtrengtheneth himſelf by* Cities, *and* idolatrouſly *ſets up two* Golden Calves. XIII. Jeroboam's *Hand that offer'd* Violence *to him that* propheſied *againſt his* Altar *at* Bethel, *withereth*; *and at the* Prayer *of the* Prophet, *is reſtor'd: The* Prophet *refuſing the* King's *Entertainment*, *departs from* Bethel; *An old* Prophet *ſeducing him*, *brings him back*; *he is reprov'd by* God; *ſlain by a* Lion; *buried by the old* Prophet, *who confirmeth his* Propheſie; Jeroboam's *Obſtinacy.* XIV. Abijah *being ſick*, *ſends his* Wife *in diſguiſe with Preſents to the* Prophet Ahijah *at* Siloh; *who being forewarn'd by* God, *denounceth* God's Judgment *to her:* Abijah *dieth*, *and is buried:* Nadab *ſucceeds* Jeroboam; Rehoboam's *wicked Reign:* Shiſhak *ſpoileth* Jeruſalem: Abijam *ſucceeds* Rehoboam. XV. Abijam's *wicked Reign:* Aſa *ſucceeds him*, *and governs well: The* War *with* Baaſha, *cauſeth him to make a League with* Ben-hadad; Jehoſhaphat *ſucceeds* Aſa: Nadab's *wicked Reign;* Baaſha *conſpiring againſt him*, *executeth* Ahijah's *Propheſie:* Nadab's *Acts and Death:* Baaſha's *wicked Reign.* XVI. Jehu's Propheſie *againſt* Baaſha; Ela *ſucceeded him:* Zimri *conſpiring againſt* Elah, *ſucceeds him:* Zimri *executes* Jehu's Propheſie: Omri *made* King *by the* Souldiers, *forceth* Zimri *deſperately to burn himſelf: The* Kingdom *being divided*, Omri *prevails againſt* Tiberi; Omri *builds* Samaria; *his wicked Reign:* Ahab *ſucceeds him:* Ahab's *moſt wicked Reign:* Joſhua's Curſe *upon* Hiel, *the* Builder *of* Jericho. XVII. Elijah *having propheſied againſt* Ahab, *is ſent to* Cherith, *where he is fed by* Ravens; *He is ſent to the* Widow *of* Zarephath; *raiſeth her* Son, *and ſhe believeth him.* XVIII. *In extremity of* Famine, Elijah *ſent to* Ahab, *meeteth good* Obadiah, *who brings* Ahab *to* Elijah, *and reproving him by* Fire *from* Heaven, *convinceth* Baal's *Prophets:* Elijah *by Prayer*, *obtaineth* Rain; *followeth* Adab *to* Jezreel. XIX. Elijah *threatned by* Jezebel, *fleeth to* Beer-ſheba; *In the* Wilderneſs, *being weary of his Life*, *he is comforted by an* Angel; *At* Horeb, God *appeared to him*, *ſending him to anoint* Hazael; Jehu *and* Eliſha; Eliſha *taking Leave of his* Friends, *followeth* Elijah. XX. Bend-hadad *not content with* Ahab's *Homage*, *beſiegeth* Samaria; *by the Direction of a* Prophet, *the* Syrians *are ſlain: As the* Prophet *forewarn'd* Ahab; *The* Syrians *truſting in the Valleys*, *come againſt him in* Aphek, *by the word of the* Prophet, *and* God's Judgment, *the* Syrians *are again ſmitten: The* Syrians *ſubmitting themſelves*, Ahab *ſendeth* Ben-had *away with a* Covenant; *The* Prophets, *under the* Parable *of a* Priſoner, *making* Ahab *to judge himſelf*, *denounceth* God's *Judgment againſt him.* XXI. Ahab *being deny'd* Naboth's Vineyard, *is grieved:* Jezebel *writing* Letters *againſt* Naboth, *is condemn'd of* Blaſphemy; Ahab *takes poſſeſſion of the* Vineyard; Elijah *denounceth* Judgments *againſt* Ahab *and* Jezebel; *wicked* Ahab *repenting*, God *defers the* Judgment. XXII. Ahab *ſeduc'd by falſe* Prophets, *according to the Word of* Micajah, *is ſlain at* Ramoth-Gilead; *The* Dogs *lick up his* Blood, *and* Ahaziah *ſucceeds him:* Jehoſhaphat's *good Reign*; *his* Acts; Jehoram *ſucceeds him*: Ahaziah's *evil Reign.*

The Argument *of the Second Book of the* KINGS.

IN this *Book*, the *Hiſtory* of the *Kings* of *Judah* and *Iſrael* is finiſh'd; which was begun, and carry'd on in the foregoing *Book*. As for the Kings of *Iſrael*, they and their *Subjects* continu'd obſtinately wedded to their *Idolatrous Worſhip*; yet ſome of them much more than others. Wherefore they were oft call'd to *Repentance* by *God*; who, to that end, made uſe of the Miniſtry of his *Prophets*, as well as ſevere *Judgments* and *Chaſtiſements*, with which he viſited them; and as a forerunning Preſage of their final Ruine, he ſuffer'd *Tiglath-Pileſer* to lead away the whole *Tribe* of *Nephthali* captive into *Aſſyria*; yet all this had no good Effect upon them.

True it is, that *God* always reſerv'd amongſt them a ſmall Number, according to the Election of *Grace*, to which end the *Holy Schools* and *Colleges* of the *Prophets* were very conducive: but becauſe the generality of theſe *Apoſtate Iſraelites* perſever'd in their Impiety, the *Lord* in his juſt *Judgment*, at laſt wholly rejected and caſt them off. For *Salmanazar* King of *Aſſyria*, having invaded the Land of *Iſrael* with a vaſt *Army*, took *Samaria*, after 3 Years *Siege*, and carry'd all the

Iſraelites

Iſraelites captive into his own *Country*; which was the final *Cataſtrophe* of the Kingdom of *Iſrael*; having continued by Computation 262 Years, or thereabouts.

The Kingdom of *Judah* alſo, not very long after, ended much in a like manner; for tho' the *Jews* had the true Worſhip of *God*, which generally continued amongſt them, eſpecially during the *Reigns* of their good *Kings*, and the concurring Adminiſtration of the holy *High Prieſts*; who diligently applied their Authority for the Caſting down of *Idolatry*, and the Reformation and Reeſtabliſhment of *Divine Worſhip*, when at any time it had ſuffered any Interruption, or Corruption; yet the *People* were either very prone to mix the *Leaven* of *Superſtition* with the pure Service of *God*; or to be careleſs and neglectful in attending upon it, with that *Zeal*, *Piety*, and *Sincerity* that *God* required of them. And notwithſtanding that the ſerious *Exhortations*, and earneſt *Admonitions* of the *Prophets*, as well as the frequent *Chaſtiſements* of the *Lord*, to re-cal them to *Repentance*, were not wanting all this while, yet the abominable *Mixtures* and *Innovations* introduced by them into their *Worſhip*; and the *Depravations* of their *Manners*, became ſo great and general, that *God* at length delivered them up into the Hands of *Nebuchadnezzar* King of *Babylon*; who laid waſte and deſtroyed their *Country*, took the City of *Jeruſalem*, burnt the *Temple*, and carried the *Jews* Captive into *Chaldea*. All which came to paſs, after that the Kingdom of *Judah* had ſubſiſted about 395 Years from the Rent or Schiſm of the Ten *Tribes*.

Yet for all that *God* did ſo moderate his Wrath againſt this unthankful *People*, that he (notwithſtanding all their *Rebellions*) ſtill kept faithful to his *Word* and *Promiſe*; and by his Fatherly Goodneſs always kept up amongſt 'em an *Elect People*; and preſerved the Remains of the Family of *David*, from whence the *Meſſiah* was to come, until the Time of his Appearing in the World, to accompliſh the Work of our Redemption.

The *Hiſtory* of this *Book*, contains the *Events* of 300 Years, or thereabouts.

The Contents *of the reſpective Chapters in the Second Book of* KINGS.

THIS Book *is divided into* 25 Chapters, *the* Contents *of which are*, I. Moab *rebelleth*; Ahaziah *ſending to* Baal-zebub, *hath his Judgments by* Elijah, *who twice brings down* Fire *from* Heaven, *upon them whom* Ahaziah *ſent to apprehend* him; *he pitieth the Third* Captain, *and encouraged by an* Angel, *telleth the* King *of his* Death; Jehoram *ſucceeds* Ahaziah. II. Elijah *taking his leave of* Eliſha, *with his* Mantle *divideth* Jordan; *and granting* Eliſha's *Requeſt*, *is taken up by a* Fiery Chariot *into* Heaven: Eliſha *divides* Jordan *with* Elijah's Mantle, *is acknowledged his Succeſſor: The young* Prophets, *hardly obtaining leave to ſeek* Elijah, *could not find him:* Eliſha *with Salt healeth the unwholeſom* Waters: Bears *deſtroy the* Children *that mocked* Eliſha. III. Jehoram's *Reign*; Meſha *rebelleth*; Jehoram, *with* Jehoſhaphat *and the King of* Edom, *being diſtreſſed for want of Water, by* Eliſha *obtaineth Water, and Promiſe of* Victory; *the* Moabites *deceived by the* Colour *of the Water*, *coming to* Spoil, *are overcome*; *the King of* Moab, *by* Sacrificing *the* King *of* Edom's *Son*, *raiſeth the* Siege. IV. Eliſha *multiplieth the Widow's* Oil, *he giveth a* Son *to the* good Shunammite, *he raiſeth again her dead* Son; *at* Gilgal *he healeth the deadly* Pottage; *he ſatisfieth* 100 *Men with* 20 Loaves. V. Naaman, *by the Report of a* Captive-Maid, *is ſent to* Samaria *to be cured of his* Leproſy; Eliſha *ſending him to* Jordan, *cureth him*; *he refuſing* Naaman's *Gifts*, *granteth him ſome of the* Earth; Gehazi *abuſing his Maſter's Name to* Naaman, *is ſmitten with* Leproſy. VI. Eliſha *giving leave to the Young* Prophets *to enlarge their Dwellings*, *cauſeth* Iron *to* ſwim; *he diſcloſeth the Counſel of the* King *of* Syria; *the Army which was ſent to* Dothan *to apprehend* Eliſha, *is ſmitten with* Blindneſs; *being brought into* Samaria, *are diſmiſſed in Peace*; *the* Famine *in* Samaria *cauſeth Women to eat their own* Children, *the* King *ſendeth to ſlay* Eliſha. VII. Eliſha Propheſieth *of incredible* Plenty *in* Samaria: *Four* Lepers *venturing on the* Hoſt *of the* Syrians, *bring Tidings of their* Flight; *the* King *finding by* Spies *the News to be true*, Spoils *the* Tents *of the* Syrians; *the* Officer *or* Lord *who had the Gate*, *not believing the Prophecy of* Plenty, *is* troden to Death in the Preſs. VIII. *The* Shunamite *having left her* Country *Seven Years*, *to avoid the forewarned* Famine, *for* Eliſha's *Miracle's ſake*, *hath her Land reſtored by the King*: Hazael *being ſent with a Preſent by* Benhadad *to* Eliſha *at* Damaſcus, *after he had heard the* Prophecy, *killeth his* Maſter, *and ſucceedeth him*: Jehoram's *wicked Reign in* Judah; Edom *and* Libnah *revolts*; Ahaziah's *wicked Reign*, *he viſiteth* Jehoram *wounded at* Jezreel. IX. Eliſha *ſends a young* Prophet *with* Inſtructions *to Anoint* Jehu *at* Ramoth-Gilead; *the* Prophet *having done his* Meſſage, *fleeth*; Jehu *being made* King *by the* Soldiers, *kills* Joram *in the Field of* Naboth; Ahaziah *is ſlain at* Gur, *and buried at* Jeruſalem: *Proud* Jezebel *is thrown down out of a* Window, *and eaten by* Dogs. X. Jehu *by his* Letters *cauſeth* 70 *of* Ahab's Children *to be* beheaded; *he excuſeth the Fact by the* Prophecy *of* Elijah; *at the* Shearing-Houſe *he ſlayeth* 42 *of* Ahaziah's *Brethren*; *he takes* Jehonadab *into his Company*; *by Subtilty he deſtroys all the Worſhippers of* Baal: Jehu *followeth* Jeroboam's *Sins*: Hazael *oppreſſeth* Iſrael; Jehoahaz *ſucceeds* Jehu. XI. Jehoaſh *being ſaved by* Jehoſheba *his Aunt from* Athaliah's Maſſacre *of the* Seed-Royal, *is hid Six Years in the* Houſe *of* God, Jehojada *giving Order to the* Captains, *in the Seventh Year Anoints him* King: Athaliah *is ſlain*; Jehojada *reſtores the* Worſhip *of* God. XII. Jehoaſh *reigneth well all the Days of* Jehojada; *gives Order for the Repair of the* Temple: Hazael *is diverted from* Jeruſalem *by a Preſent of the* Hallowed Treaſures: Jehoaſh *being ſlain by his* Servants, Amaziah *ſucceeds him.* XIII. Jehoahaz's *wicked Reign*; Jehoahaz *oppreſſed by* Hazael, *is relieved by* Prayer; Joaſh *ſucceeds him*, *his wicked Reign*; Jeroboam *ſucceeds him*: Eliſha *dying*, Propheſieth *to* Joaſh *Three Victories over the* Syrians; *the* Moabites *invading the* Land; Eliſha's Bones *raiſeth up a* dead Man: Hazael *dying*, Joaſh *getteth Three Victories over* Ben-hadad. XIV. Amaziah's

ziah's *good Reign*; *his* Juſtice *on the* Murderers *of his* Father; *his* Victory *over* Edom; Amaziah *provoking* Jehoaſh, *is overcome and ſpoil'd:* Jeroboam *ſucceeds* Jehoaſh; Amaziah *ſlain by a* Conſpiracy; Azariah *ſucceeds him:* Jeroboam's *wicked Reign:* Zachariah *ſucceeds him.* XV. Azariah's *good Reign*; *he dying a* Leper; Jotham *ſucceeds*; Zachariah *the laſt of the* Generation *of* Jehu, *reigneth ill*; *is ſlain by* Shallum; *who reigning a Month, is ſlain by* Menahem, *who ſtrengtheneth himſelf by* Purl; Pekahiah *ſucceeds him, and is ſlain by* Pekah, *who is alſo oppreſſed by* Tiglath-pilezer, *and ſlain by* Hoſea; Jotham's *good Reign:* Ahaz *ſucceeds him.* XVI. Ahaz's *wicked Reign:* Ahaz *being aſſail'd by* Rezin *and* Pekah, *hireth* Tiglath-pilezer *againſt them:* Ahaz *ſending a Pattern of an* Altar *from* Damaſcus *to* Urijah, *diverteth the* Brazen Altar *to his own* Devotion; *he ſpoileth the* Temple: Hezekiah *ſucceeds him.* XVII. Hoſhea's *wicked Reign, being ſubdu'd by* Shalmaneſer, *conſpires againſt him with* So *King of* Egypt: Samaria *for their* Sins *is captivated*; *The ſtrange Nations that were tranſplanted in* Samaria, *being plagu'd with* Lions, *make a mixture of* Religions. XVIII. Hezekiah's *good Reign: He deſtroys* Idolatry *and proſpers:* Samaria *for their Sins is carry'd* Captive: Sennacherib *invading* Judah, *is pacify'd by a* Tribute: Rabſhakeh *ſent by* Sennacherib, *again reviles* Hezekiah, *and by blaſphemous Perſwaſions, ſolliciteth the* People *to revolt.* XIX. Hezekiah *mourning, ſends to* Iſaiah *to pray for them:* Iſaiah *comforteth them:* Sennacherib *going to encounter* Tirhakah, *ſends a blaſphemous Letter to* Hezekiah: Hezekiah's Prayer: Iſaiah's Propheſie *of the Pride and Deſtruction of* Sennacherib, *and the Good of* Zion: *An* Angel *ſlaieth the* Aſſyrians: Sennacherib *is ſlain at* Nineveth *by his own* Sons. XX. Hezekiah *having receiv'd a Meſſage of his Death, by Prayer hath his Life lengthned*; *The* Sun *goeth* 10 *Degrees backward, for a Sign of that Promiſe:* Berodach-baladen *ſending to viſit* Hezekiah, *becauſe of the* Wonder, *hath Notice of his* Treaſures: Iſaiah *underſtanding thereof, foretelleth the* Babylonian Captivity: Manaſſeh *ſucceeds* Hezekiah. XXI. Manaſſeh's *Reign: His great* Idolatry; *his* Wickedneſs *cauſeth* Propheſies *againſt* Judah: Amon *ſucceeds him: His wicked Reign: He being ſlain by his* Servants, *and thoſe* Murderers *ſlain by the* People; Joſiah *is made* King. XXII. Joſiah's *good Reign; he takes care for the Repair of the* Temple: Hilkiah *having found a* Book *of the* Law, Joſiah *ſendeth to* Huldah *to enquire of the* Lord; Huldah *propheſieth of the Deſtruction of* Jeruſalem, *but Reſpite thereof in* Joſiah's *Time.* XXIII. Joſiah *cauſeth the* Book *to be read in a ſolemn* Aſſembly; *He reneweth the* Covenant *of the* Lord, *deſtroys* Idolatry, *burneth dead Mens Bones upon the* Altar *of* Bethel, *as was fore-propheſied: He keeps a moſt ſolemn* Paſſover; *puts away* Witches, *and all Abomination:* God's *final Wrath againſt* Judah: Joſiah *provoking* Pharaoh-nechob, *is ſlain at* Megiddo; Jehoahaz *ſucceeds him; is impriſon'd by* Pharaoh-nechob, *who made* Jehojakim *King: His wicked Reign.* XXIV. Jehojakim *firſt ſubdu'd by* Nebuchadnezar; *then rebelling againſt him, procureth his own Ruine:* Jehojachin *ſucceeds him: The King of* Egypt *vanquiſh'd by the King of* Babilon: Jehojachin's *evil Reign:* Jeruſalem *taken and carry'd Captive into* Babilon: Zedekiah *made* King, *and reigneth ill, unto the utter Deſtruction of* Judah. XXV. Jeruſalem *beſieged:* Zedekiah *taken*; *his* Sons *ſlain*; *his* Eyes *put out:* Nebuzar-adan *defaceth the* City, *carrieth the* Remnant, *except a few poor* Labourers, *into* Captivity; *ſpoileth and carrieth away the* Treaſures; *The* Nobles *are ſlain at* Riblah; Gedaliah, *who was ſet up over them that remained, being ſlain, the reſt flee to* Egypt: Evil-merodach *advanceth* Jehojachin *in his* Court.

The Argument *of the firſt Book of the* Chronicles.

THIS and the following *Book* are join'd by the *Jews*, and make but one; their *Hebrew* Title, is, The words of days; and according to the *Septuagint*, *PARAPILOMENA*; but the vulgar *Latin*, and modern *Tranſlations*, call them, The *Books* of *Chronicles*. The *Jews* call theſe *Books*, The Words of Days, that is, of Times; becauſe they contain the memorable Things, which from time to time hapned in the *Church* of *God*, as well as in the *Land* and *Cities* of *Iſrael*.

The *Greek Tranſlators* give them the Name of *Paralipomena*; that is to ſay, Things omitted or forgot: becauſe in them are recorded ſeveral *Specialites* which had been omitted and left out in ſome of the foregoing *Books* of *Holy Writ*, which the *Spirit* of *God* ſince that, thought fit ſhould be ſet down in *writing*, for the *Information* of the *Church*. But we call them the *Books* of the *Chronicles*, in imitation of the *Latin* and other *Tranſlations*; which Word imports as much a *Deſcription*, or an *Account* of *Times*, becauſe therein are vouch'd many *memorable Things*, which hapned in times paſt in the *Church* and *Common-wealth* of the *Jews*.

'Tis not certainly known who was the *Compoſer* of theſe *Books*, only it was commonly ſuppoſed that *Eſdras* was the *Author* of them, who by the *Inſpiration* and *Guidance* of the *Holy Spirit*, penned them, and reduc'd the Particulars therein contain'd, into the Method wherein we now ſee them, in order to tranſmit them to the *Church*, in all after-ages; making uſe to this purpoſe, not only of the five *Books* of *Moſes*, and of the antient publick *Regiſters* and *Records*, which the *Prieſts* had in their keeping; but alſo of the *Books* and *Hiſtories* of many *Prophets*, his *Predeceſſors*, who had ſet down in *writing*, and deduc'd at large, the ſeveral *Events* and *Paſſages* of their *Times*, tho it may not be all of them, with deſign to make a part of the *perpetual* and *unalterable Canon* of the *Church:* whence it is that thoſe *Writings* never reach'd our *Times*. That which we here inſert, that theſe *Books* were compil'd from *Writings* of the antient *Prophets*, evidently appears from the *Clauſe* we met with ſo often in them, that the *Actions* or *Events* are written in the *Book* of *Gad*, of *Iddo*, of *Iſaiah*, &c. tho' it alſo ſeems very probable, that ſome of theſe *Books* ſo quoted, be no more than the *Books* of *Samuel* and *Kings*, as having been ſucceſſively contin'd from time to time by divers *Prophets*.

As for what concerns the firſt *Book*, it's the nine firſt *Chapters* contain the *Genealogies* of many

antient *Fathers*, from *Adam* to *Abraham*, and after thoſe, of the *Deſcendants* of *Abraham*, which from *Jacob* are divided into ſeveral *Tribes* and *Branches*; which *Genealogies* are not to be found in any of the foregoing *Books*, in the ſame exactneſs and perfection as here ſet down.

After the ſetting down of theſe *Geneologies*, we meet with an Account of the Reign and Life of *David*; and how before his *Death*, by a particular *Inſpiration* of the *Holy Ghoſt*, he laid down an excellent Order for the future *Government* of the *Church* and *State*, amongſt the *People* of *God*; as alſo the vaſt *Preparatives*, and abundant *Proviſion* he made for the *Structure* of the *Temple*, which *Solomon* his Son was to build in *Jeruſalem*, to the *Honour*, and for the pure *Worſhip* and *Servite* of the *Lord*, *the* God of *Iſrael*.

In ſo much, that this firſt *Book* of the *Chronicles* (which treats of *Matters* from the beginning of the *World*, to the Reign of *Solomon*) contains a ſhort Account of *Things* hapned within the term of 2985 *Years*, or thereabouts.

In this *Book* alſo, is ſummarily ſet down the Beginning of the *Church* of *God*, and how She was maintain'd and preſerv'd after the *Deluge*, in the *Houſe* and *Poſterity* of *Sem*; and afterwards, in that of *Abraham* and his *Poſterity*, from *Jacob* until *David*, of whoſe *Seed Jeſus Chriſt* was to be born, according to what had been foretold and promis'd to him by *God*.

The Contents *of the reſpective* Chapters *in the firſt Book of* Chronicles.

THIS Book *is divided into* 29 Chapters; *the* Contents *of which are*, I. Adam's *Line to* Noah; *The Sons of* Japheth, *of* Ham, *of* Shem, *and his Line to* Abraham; Iſhmael's *Sons*: *Thoſe of* Keturah; *The* Poſterity *of* Abraham *by* Eſau; *The* Kings *and* Dukes *of* Edom. II. *The* Sons *of* Iſrael; *The* Poſterity *of* Judah *by* Tamar; *The Children of* Jeſſe; *The* Poſterity *of* Caleb, *the Son of* Hezron; Hezron's Poſterity *by the* Daughter *of* Machir; Jerahmeel's Poſterity; Sheſham's Poſterity; *another Branch of* Caleb's Poſterity; *The* Poſterity *of* Caleb, *the Son of* Hur. III. *The Sons of* David; *his* Line *to* Zedekiah; *The* Succeſſors *of* Jeconiah. IV. *The* Poſterity *of* Judah; Caleb, *the Son of* Hur; *of* Aſhur, *the poſthumous Son of* Hezron; *Of* Jabez *and his* Prayer; *The* Poſterity *of* Shelah; *The* Poſterities *and* Cities *of* Simeon; *Their* Conqueſt *of* Gedor, *and of the* Amalekites *in* Mount Seir. V. *The Line of* Reuben (*who loſt his Birth-right*) *unto the* Captivity; *The Habitation and Conqueſt of the* Hagarites; *The chief Men and Habitations of* Gad; *The Number and Conqueſt of* Reuben, Gad, *and the half of* Manaſſeh; *the Habitation and chief Men of that half Tribe*; *their* Captivity *for their* Sin. VI. *The Sons of* Levi; *The Line of the* Prieſts *unto the* Captivity; *The Families of* Gerſhom, Merari, *and* Kohath; *The Office of* Aaron, *and his Line unto* Ahimaaz; *The* Cities *of the* Prieſts *and* Levites. VII. *The Sons of* Iſſachar, *of* Benjamin, Naphtali, Manaſſeh *and* Ephraim; *The Calamity of* Ephraim, *by the Men of* Gath; Beriah *is born*: Ephraim's *Habitation*: *The Sons of* Aſher. VIII. *The Sons and chief Men of* Benjamin; *The Stock of* Saul *and* Jonathan. IX. *The Original of* Iſrael's *and* Judah's *Genealogies*; *The* Iſraelites, *the* Prieſts *and the* Levites, *with* Nethinim's, *which dwelt in* Jeruſalem; *The Charge of certain* Levites; *The Stock of* Saul *and* Jonathan. X. Saul's *Overthrow and Death*: *The* Philiſtines *triumph over* Saul: *The Kindneſs of* Jabeſh-Gilead, *towards* Saul *and his* Sons: Saul's *Sin*, *for which the Kingdom was tranſlated from him to* David. XI. David, *by a general Conſent*, *is made* King *at* Hebron; *He wins the* Caſtle *of* Zion *from the* Jebuſites, *by* Joab's *Valour*: *A Catalogue of* David's *mighty Men*. XII. *The Companies that came to* David *at* Ziklag; *The* Armies *that came to him at* Hebron. XIII. David *fetcheth the* Ark *with great Solemnity from* Kirjath-jearim; Uzza *being ſmitten*, *the* Ark *is left at the Houſe of* Obed-Edom. XIV. Hiram's *Kindneſs to* David; David's *Felicity in* People, Wives *and* Children; *his two Victories againſt the* Philiſtines. XV. David *having prepar'd a place for the* Ark, *ordereth the* Prieſts *and* Levites *to bring it from* Obed-Edom; *He performeth the* Solemnity *thereof with great Joy*: Michal *deſpiſeth him*. XVI. David's feſtival Sacrifice; *ordereth a* Quire *to ſing Thankſgiving*; *the* Pſalm *of* Thankſgiving: *He appoints* Miniſters, Porters, Prieſts, *and* Muſicians *to attend conſtantly on the* Ark. XVII. Nathan *firſt approving of* David's *Purpoſe to build* God *a Houſe*, *after*, *by the Word of* God *is forbidden*: *He is promis'd* Bleſſings *and* Benefits *in his* Seed: David's Prayer *and* Thankſgiving. XVIII. David *ſubdueth the* Philiſtines *and the* Moabites; *he ſmiteth* Hadarezer, *and the* Syrians: Tou *ſends* Hadoram *with* Preſents *to Bleſs* David; *The* Preſents *and the* Spoil, David *dedicates to* God; *He puts* Garriſons *in* Edom; David's Officers. XIX. David's Meſſengers *ſent to comfort* Hanun, *the Son of* Nahaſh, *are villainouſly entreated*: *The* Ammonites *ſtrengthned by the* Syrians, *are overcome by* Joab *and* Abiſhai; Shopach *making a new Supply of the* Syrians, *is ſlain by* David. XX. Rabbah *is beſieged by* Joab, *ſpoil'd by* David, *and the* People *thereof tortur'd*: *Three* Giants *are ſlain in three ſeveral Overthrows of the* Philiſtines. XXI. David, *tempted by* Satan, *forc'd* Joab *to number the* People; *The Number being brought*, David *repents of it*, *and having three* Plagues *propounded by* Gad, *chuſeth the* Peſtilence; *after the Death of* 70000, David, *by* Repentance, *prevents the Deſtruction of* Jeruſalem; David, *by* Gad's *Direction*, *purchaſeth* Ormam's Threſhing-floor; *where having built an* Altar, God *giveth a ſign of his Favour by* Fire, *and ſtayeth the* Plague; David *Sacrificeth there*, *being reſtrain'd from* Gibeon *by fear of the* Angel. XXII. David *foreknow-that Place of the* Temple, *prepareth great Stores for the building thereof*: *He inſtructs* Solomon *in* God's Promiſes, *and his* Duty *in building the* Temple, *and chargeth the* Princes *to aſſiſt his* Son. XXIV. *The* Diviſions *of the Sons of* Aaron *by* Lot, *into twenty four Orders*: *The* Kohathites, *and* Merarites *divided by* Lot. XXV. *The Number and* Officers *of the* Singers; *Their Diviſion by* Lot, *into twenty four Orders*. XXVI. *The Diviſion of the* Porters; *The* Gates *aſſigned by* Lot; *The* Levites *that had charge of the* Treaſures; *the* Officers *and* Judges. XXVII. *The twelve* Captains *for every ſeveral Month*: *The* Princes *of the twelve* Tribes; *The numbring of the* People *is hindred*: David's *ſeveral* Officers. XXIII. David *in a ſolemn*

ſolemn Aſſembly declar'd God's *Favour to him, and Promiſe to his Son* Solomon; *exhorts them to fear* God; *encourageth* Solomon *to build the* Temple; *giveth his Patterns for the Form, and* Gold *and* Silver *for the Materials.* XXIX. David *by his Example and Entreaty, cauſeth the* Princes *and* People *to offer freely* David's *Thankſgiving and Prayer; The* People *having Bleſſed* God, *and* Sacrificed, *made* Solomon King; David's *Reign and Death.*

The Argument of the Second Book of the Chronicles.

IN this *Book* is carry'd on and continu'd the *Hiſtory* of the *People* of *God*, and of their *Kings* from the *Death* of *David*, which concludes the foregoing Book, until the *Captivity* of *Babylon*. And tho' mention be made herein of the *Kings* of *Iſrael*, particularly ſo call'd ſince the Separation of the *Ten Tribes* from *Judah*, and their Revolt from the *Family* of *David*; yet *Eſdras*, who is taken for the *Author* of theſe *Books*, doth principally relate the *Hiſtory* of the *Kings* of *Judah*, to which he ſeems to have been engag'd by ſeveral Reaſons: For beſides that *Judah* always retain'd in ſome degree the *ſound Doctrine* and *Purity* of *Divine Worſhip*, from which the *Ten Tribes* were ſo far *Apoſtatiz'd*, that *God ſuffer'd* them at laſt to be carry'd *Captives* out of their own *Countrey* by *Salmanaſſar*, without any Hope of Return: ſo that the *Tribe* of *Judah* only then remain'd the *People* of *God*, whoſe *Hiſtory Eſdras* only deſign'd to ſet down. Beſides, foraſmuch as the *promis'd Meſſiah* was to be born according to the *Fleſh*, not only of the *Tribe* of *Judah*, but in particular of the *Poſterity* and *Houſe* of *David*; therefore *Eſdras* thought fit to ſet down the *Hiſtory* and *Genealogy* of his *Anceſtors*, deducing it to his very *Perſon*, in order to make it more viſibly appear, that the *Promiſes* of *God* are true.

Wherefore as the *former Book* gave us a View of many Particulars concerning the Reign of *David*, ſo this begins with the Reign of *Solomon* his Son, who ſucceeded him in the *Throne*. He was a *Prince* favour'd by *God* with great *Wiſdom*, which he had requeſted of him; beſides which, *God* was pleas'd to confer upon him vaſt *Riches*, which he employ'd in *Building of the Temple*, and other of his *Royal Structures*, with great *Honour*, being Admired and Revered by all the *Kings* about him. Notwithſtanding, becauſe of his *Sins*, his *Kingdom* was divided, ſoon after his Son *Rehoboam* came to poſſeſs the *Crown*; For the *Ten Tribes* ſeparating themſelves from *Judah*, made *Jeroboam* their *King*.

From *Rehoboam* there deſcended in a *right Line*, the following *Kings* of *Judah*, viz. *Abijah*, *Aſa*, *Jehoſhaphat*, *Jehoram*, *Ahaziah*, *Joaſh*, *Amaziah*, *Uzziah*, *Jotham*, *Ahaz*, *Hezekiah*, *Manaſſeh*, *Amon*, *Joſiah*, *Jehoahaz*, *Jehojakim*, *Jehojakin*, *Zedekiah*, ſome of whom were *Idolaters*, but others maintain'd and reſtor'd the *True Worſhip of God*, as *Aſa*, *Jehoſhaphat*, *Joaſh*, *Amaziah*, *Uzziah*, *Jotham*, *Hezekiah*, *Joſiah*; tho' amongſt theſe alſo there was a great difference with reſpect to the Fervour of their *Zeal* and ſincere *Godlineſs*. Yea, ſome of theſe *Kings*, by a ſlackning of their *Zeal*, turn'd from *Good* to *Evil*, as *Joaſh* and *Amaziah*; and ſome others (as *Manaſſeh*) repented of the *Evils* they had committed, and became *Good*.

In the mean time, the *Lord* was not wanting to invite and ſolicite them to *repent* and *amend* their *Lives*, as well the Kings, as the People of the *Jews*, making uſe to that end of the *Miniſtry of the Prophets*, who during all this time follow'd one another in conſiderable Numbers, from *Elijah* and *Eliſha*, until *Ezekiel* and *Daniel*; yet becauſe they were not minded by the greater Part, but rather *mock'd*, *abus'd*, and *perſecuted* by them, *God* permitted at laſt, the *Kingdom* of *Judah* to be conquer'd and poſſeſs'd by *Nebuchadnezzar* King of *Babylon*, who carry'd the *Jews* Captives into his own Country, where they continu'd *Seventy Years*, until *Cyrus* (under whom the *Monarchy* was tranſported from the *Chaldeans* to the *Perſians*) gave them leave to return to their own *Country*; an Account whereof we find in the two following Books of *Ezra* and *Nehemiah*.

So that (according to the *Calculation* of ſome) this *Book* contains the *Hiſtory* of 424 *Years*, to which if we add the 70 *Years* of the *Captivity* of *Babylon*, we ſhall find the Account of 494 *Years* from the beginning of the *Reign of Solomon*, to the firſt *Year* of the *Reign* of *Cyrus* King of *Perſia*; tho' ſome account no more than 484, and from the *Creation of the World* to the Return of that *Captivity* 3468 *Years*.

The Contents of the reſpective Chapters in the Second Book of Chronicles.

THIS Book *is divided into* 36 Chapters; *the* Contents *of which are*, I. *The ſolemn* Offerings *of* Solomon *at* Gibeon: Solomon's *Choice of Wiſdom is Bleſſed by* God; *his* Strength *and* Wealth. II. Solomon's Labourers *for the Building the* Temple: *His* Embaſſage *to* Huram *for* Workmen, *and* Proviſion *of* Stuff: Huram *ſends his kind Anſwer*. III. *The Place and Time of Building the* Temple: *The Meaſure and Ornaments of the* Houſe; *The* Cherubins, Veil *and* Pillars. IV. *The* Altar *of Braſs*; *the* Molten Sea *upon* 12 Oxen *and* 10 Lavers, Candleſticks *and* Tables; *the* Courts, *and the* Inſtruments *of Braſs*: *The* Inſtruments *of Gold*. V. *The dedicated* Treaſures: *The ſolemn Induction of the* Ark *into the* Oracle: God *being praiſed, giveth a viſible Sign of his* Favour. VI. Solomon *having Bleſſed the* People, *Bleſſeth* God: Solomon's Prayer *in the Conſecration of the* Temple *upon the* brazen Scaffold. VII. God *having given Teſtimony to* Solomon's Prayer *by* Fire *from* Heaven, *and* Glory *in the* Temple, *the* People *worſhip him*: Solomon's *ſolemn* Sacrifice; Solomon *having kept the* Feaſt *of* Tabernacles, *and the* Feaſt *of the Dedication of the* Altar, *diſmiſſeth the* People: God *appearing to* Solomon, *gives him* Promiſes *upon condition*. VIII. Solomon's Buildings; *the* Gentiles *which were left*; Solomon *made* Tributaries, *but the* Iſraelites Rulers; Pharaoh's *Daughter removeth to her Houſe*: Solomon's *yearly ſolemn* Sacrifices; *He*

He appoints the Prieſts *and* Levites *to their* Places; *The* Navy *fetcheth* Gold *from* Ophir. IX. *The Queen of* Sheba *admires* Solomon's Wiſdom, Solomon's Gold, *his* Targets; *the* Ivory Throne: *his* Veſſels, *his* Preſents; *his* Chariots *and* Horſes; *his* Tributes; *his* Reign *and* Death. X. *The* Iſraelites *aſſemble at* Sechem *to crown* Rehoboam: Jeroboam *makes a Suit of Relaxation unto him:* Rehoboam *refuſing the old Mens Counſel, by the adviſe of young Men, anſwer'd them roughly: Ten* Tribes *revolting, kill* Hadoram, *and make* Rehoboam *to flee.* XI. Rehoboam *raiſing an* Army *to ſubdue* Iſrael, *is forbidden by* Shemajah; *he ſtrengthneth his* Kingdom *with* Forts *and* Proviſions; *the* Prieſts *and* Levites *are ſuch as fear'd* God, *forſaken by* Jeroboam; *ſtrengthneth the Kingdom of* Judah; *the* Wives *and* Children *of* Rehoboam. XII. Rehoboam *forſaking the* Lord, *is puniſh'd by* Shiſhak; *he and the* Princes *repenting at the Preaching of* Shemajah, *are deliver.d from* Deſtruction, *but not from* Spoil; *The* Reign *and* Death *of* Rehoboam. XIII. Ahijah *ſucceeding, maketh War againſt* Jeroboam; *he declareth the Right of his* Cauſe, *truſting in* God; *he vanquiſheth* Jeroboam, *the* Wives *and* Children *of* Ahijah. XIV. Aſa *ſucceeding, deſtroyeth* Idolatry; *having* Peace, *he ſtrengthneth his Kingdom with* Forts *and* Armies, *calling on* God, *he overthroweth* Zerah, *and ſpoileth the* Ethiopans. XV. Aſa, *with* Judah, *and many of* Iſrael *mov'd by the* Propheſie *of* Azariah, *the Son of* Oded, *make a ſolemn* Covenant *with* God; *he puts down* Maachah *his Mother, for her* Idolatry; *he brought the dedicated* Things *into the Houſe of the* God, *and enjoyeth a long* Peace. XVI. Aſa, *by the Aid of the* Syrians, *diverteth* Baaſtia *from building of* Ramah, *being reprov'd thereof by* Hamani, *he puts him in* Priſon; *among his other Acts, in his Diſeaſe, he ſeeketh not to* God, *but to the* Phyſicians; *his* Death *and* Burial. XVII. Jehoſhaphat *ſucceeding* Aſa, *reigneth well, and proſpereth; he ſendeth* Levites, *with the* Princes, *to teach* Judah; *his Enemies being terrify'd by* God, *ſome of them bring him* Preſents *and* Tribute; *His* Greatneſs, Captains *and* Armies. XVIII. Jehoſhaphat *join'd in Affinity with* Ahab, *is perſwaded to go with him againſt* Ramach-Gilead: Ahab *ſeduc'd by falſe Prophets, according the word of* Micaiah, *is there ſlain.* XIX. Jehoſhaphat *reproved by* Jehu, *viſiteth his* Kingdom; *his* Inſtructions *to the* Judges, *to the* Prieſts *and* Levites. XX. Jehoſhaphat *in his Fear, proclaims a* Faſt; *His* Prayer; *the* Propheſie *of* Jahaziel; Jehoſhaphat *exhorts the* People, *and ſets* Singers *to praiſe the* Lord; *The great Overthrow of his* Enemies; *The* People *having Bleſſed* God *at* Berachah, *return in Triumph:* Jehoſhaphat's *Reign: His Convoy of Ships which he made with* Ahaziah, *according to the* Propheſie *of* Eliezar, *unhappily periſhed.* XX. Jehoram *ſucceeding* Jehoſhaphat, *ſlayeth his Brethren; his wicked Reign:* Edom *and* Libnah *revolt: The* Propheſie *of* Elijah *againſt him in writing: The* Philiſtines *and* Arabians *oppreſs him: His incurable* Diſeaſe, *infamous* Death *and* Burial. XXII. Ahaziah *ſucceeding, reigneth wickedly: In his Confederacy with* Joram, *the Son of* Ahab, *he is ſlain by* Jehu: Athaliah *deſtroys all the Seed Royal, except* Joaſh, *whom* Jehoſhabeath's *Aunt hid, uſurpeth the Kingdom.* XXIII. Jehojada *having ſet things in order, maketh* Joaſh *King:* Athaliah *is ſlain:* Jehojada *reſtoreth the Worſhip of* God. XXIV. Joaſh *reigneth well all the days of* Jehojada: *He gives Order for the Repair of the* Temple: *The* Death *and honourable* Burial *of* Jehoiada: Joaſh *falling to* Idolatry, *ſlayeth* Zechariah, *the Son of* Jehoiadah; Joaſh *is ſpoiled by the* Syrians, *and ſlain by* Zabad *and* Jehojabad: Amaziah *ſucceeds him.* XXV. Amaziah *begins to reign well; executeth* Juſtice *on the* Traytors, *having hired an* Army *of* Iſraelites *againſt the* Edomites: *At the word of the* Prophet *he loſeth the Hundred Talents, and diſmiſſeth them: He overthrows the* Edomites; *the* Iſraelites *diſcontented with their Diſmiſſion, ſpoil as they return home:* Amaziah *proud of his* Victory, *ſerveth the* Gods *of* Edom, *and deſpiſeth the Admonitions of the* Prophet; *He provokes* Joaſh *to his Overthrow: His Reign; being ſlain by Conſpiracy.* XXVI. Uzziah *ſucceeding, and reigning well in the days of* Zechariah, *proſpereth: waxing proud, he invades the* Prieſt's Office, *and is ſmitten with* Leproſie; *he dieth, and* Jotham *ſucceeds him.* XXVII. Jotham *reigneth well; proſpereth: he ſubdueth the* Ammonites: *His Reign;* Ahaz *ſucceeds him.* XXVIII. Ahaz's *wicked Reign; is greatly afflicted by the* Syrians: Judah *being captivated by the* Iſraelites, *is ſent home by the Counſel of* Obed *the* Prophet: Ahaz *ſending for Aid to* Aſſyria, *is not helped thereby: In his Diſtreſs he groweth more Idolatrous: he dying,* Hezekiah *ſucceeds him.* XXIX. Hezekiah's *good Reign: he reſtoreth* Religion; *he exhorts the* Levites; *they ſanctifie themſelves, and cleanſe the* Houſe *of* God: Hezekiah *offereth ſolemn* Sacrifices, *wherein the* Levites *were more forward than the* Prieſts. XXX. Hezekiah *proclaims a ſolnmn* Paſſover *on the ſecond* Month *for* Judah *and* Iſrael; *the* Aſſembly *having deſtroy'd the* Altars *of* Idolatry, *keep the* Feaſt 14 *Days: the* Prieſts *and* Levites *Bleſs the* People. XXXI. *The* People *forward in deſtroying* Idolatry: Hezekiah *ordereth the Courſes of the* Prieſts *and* Levites, *and provides for their* Work *and* Maintenance; *The* Peoples *Forwardneſs in* Offerings *and* Tythes; Hezekiah *appoints* Officers *to diſpoſe of the* Tythes; *The* Sincerity *of* Hezekiah. XXXII. Sennacherib *invading* Judah, Hezekiah *fortifieth himſelf, and encourageth his* People *againſt the Blaſphemies of* Sennacherib, *by Meſſages and Letters:* Hezekiah *and* Iſaiah *pray: An* Angel *deſtroys the Hoſt of the* Aſſyrians, *to the Glory of* Hezekiah; Hezekiah *praying in his* Sickneſs, God *gives him a* Sign *of* Recovery; *He waxing Proud, is humbl'd by* God; *His* Wealth *and* Works; *his Error in the* Embaſſage *of* Babylon; *he dying,* Manaſſeh *ſucceeds him.* XXXIII. Manaſſeh *his wicked Reign; he ſets up* Idolatry, *and would not be admoniſh'd: he is carry'd into* Babylon; *upon his Prayer to* God *he is releas'd, and puts down* Idolatry; *his Acts: he dying,* Amon *ſucceeds him:* Amon *reigneth wickedly, is ſlain by his* Servants; *the Murderers being ſlain,* Joſiah *ſucceeds him.* XXXIV. Joſiah's *good Reign; deſtroys* Idolatry; *He takes Order for Repair of the* Temple; Hilkiah *having found a* Book *of the* Law, Joſiah *ſendeth to* Huldah, *to enquire of the* Lord; Huldah *propheſieth the Deſtruction of* Jeruſalem, *but reſpite thereof in* Joſiah's *time:* Joſiah *cauſing it to be read in a ſolemn Aſſembly, reneweth the Covenant with* God. XXXV. Joſiah *keeps a moſt ſolemn* Paſſover; *he provoking* Pharaoh-necho, *is ſlain by* Megido: Lamentations *for* Joſiah. XXXVI. Jehoahaz *ſucceeding, is depos'd by* Pharaoh, *and carry'd into* Egypt; Jehojakim *reigning ill, is carry'd bound into*

into Babylon: Jehojakim *ſucceeding*, *reigneth ill*, *and is brought into* Babylon. Zedekiah *ſucceeding*, *reigneth ill*, *and deſpiſeth the* Prophets, *and rebelleth againſt* Nebuchadnezzar: Jeruſalem, *for the Sins of the* Prieſts *and* People, *is wholly deſtroy'd*: *The* Proclamation *of* Cyrus.

The Argument *of the Book of* EZRA.

IT has pleas'd the Spirit of *GOD* to conclude the foregoing *Book*, being the *Second of the Chronicles*, with the very ſame Words that begin this Book, to ſhew us the *Sequel* and Continuation of the *Hiſtory* of the *Church* of *God*, wherein is repreſented to us (by the *Pen* and *Miniſtry* of *Ezra*, *Prieſt* and *Scribe*) how the *Lord*, according to his *Promiſe*, after 70 Years, did miraculouſly deliver his *People* from the *Captivity* of *Babylon*, by means of *Cyrus* (call'd in *Hebrew*, *Cores*) King of *Perſia*, who having made himſelf Maſter of the Empire of *Aſſyria* and *Babylon*, did (by *Divine Inſpiration*) grant unto the *Jews* Liberty and Permiſſion to return to their own Country, and to rebuild the *Temple* of *Jeruſalem*, affording them to that purpoſe all manner of Favour and Aſſiſtance, and gratifying them with many rich and precious *Preſents* in order thereto.

Whereupon a conſiderable Number of *Jews*, under the Command and Conduct of *Zerobabel*, and *Joſhua* the *High-Prieſt*, return'd to *Judea*, rebuilt the *Altar* of the *Lord*, burnt *Sacrfices* upon it, celebrated the *Feaſt* of *Tabernacles*, and laid the Foundations of the *Temple*, in order to the Rebuilding of it; But not being in a condition at that time to carry on the Work and finiſh it, becauſe ſome of their Enemies (by their Intereſt at Court) effected ſo much, that the Building of the *Temple* was put by and hinder'd all the following Years of *Cyrus*, *Ahaſuerus*, and *Artaxerxes* (in the *Hebrew* call'd *Arthaſaſtha*) until the ſecond Year of *Darius*; at which time the *Jews* being excited and encourag'd by the *Prophets*, *Haggai* and *Zechariah*, they began vigorouſly to apply themſelves again to continue the *Building*; and being protected by an expreſs and favourable *Edict* made in their behalf, procur'd for them by the King's *Lord Lieutenant*, they at laſt happily finiſh'd the *Work*, dedicated the *Temple*, and perform'd their *Exerciſes* of *Piety* and *Divine Worſhip* therein.

Some time after this, when the *Jews* fell to a Remiſſneſs and Neglect of the *Worſhip* of *God*, *Ezra* the *Prieſt*, by a ſpecial Diſpenſation of the *Divine Providence*, was (at his Requeſt) ſent by *Artaxerxes*, in the *Seventh Tear* of his *Reign*, with a conſiderable number of his *Country-men* to *Jeruſalem*, being liberally aſſiſted by order of the *King*, with whatſoever was requiſite or needful for his Journey, with Intention to *ſettle* and *regulate* all things according to the *Law* and *Divine Ordinances* preſcrib'd by *God*. All which *Ezra*, upon his Arrival at *Jeruſalem*, with a great *Zeal* moſt punctually and faithfully perform'd; Wherefore there is good reaſon why this *Book* is call'd by his Name, as being not only the *Pen-man* of it, but becauſe it in a manner wholly treats of what he perform'd for the *Glory* of *God*, and the good of his *Country*.

As to the Calculation of *Time*, the *Learned Chronologiſts* do not altogether agree about it, becauſe the *Kings*, and the *Tears* of the *Perſian Monarchy*, are not computed by all after the ſame manner, the *Learned* differing in their *Opinions* about the Four *Perſian Monarchs* that follow'd after *Cyrus*; to wit, *Ahaſuerus* and *Artaxerxes* the Firſt, during whoſe Reign the *Building* of the *Temple* was put by and hinder'd; *Darius*, under whom the *Temple* was finiſh'd, and *Artaxerxes* the Second, who firſt ſent *Ezra* to ſettle and order all things according to the *Divine Law*; and afterwards, *Nehemiah* to rebuild the *Walls*, *Gates*, and whole City of *Jeruſalem*. However, thus much is certain and without diſpute, that all theſe things hapned under the *Monarchy* of the *Perſians*, which began with *Cyrus*; and that this *Hiſtory* begins with the firſt year of his *Reign* in *Babylon*; and is continu'd to the *Seventh Tear* of *Artaxerxes* the Second, or a little farther; as the following *Hiſtory* of *Nehemiah* begins with the *Twentieth Tear* of the ſame *King*.

The Contents *of the reſpective Chapters in the Book of* EZRA.

THIS Book *is divided into* 10 *Chapters*; *the* Contents *of which are*, I. *The* Proclamation *of* Cyrus *for the Building of the* Temple; *The* People *provide for their* Return; Cyrus *reſtoreth the* Veſſels *of the* Temple *to* Shelbazzar. II. *The Number of the Return of the* People; *of the* Prieſts, *the* Levites, *the* Nithinims; *of* Solomon's Servants; *The* Prieſts *that could not ſhew their* Pedegree; *The whole Number of them*, *with their* Subſtance; *their* Oblations. III. *The* Altar *is ſet up*: Offerings *frequented*: *Work-men prepared*: *The* Foundation *of the* Temple *laid in great Joy and Mourning*. IV. *The* Adverſaries *being not accepted in the Building of the* Temple *with the* Jews, *endeavour to hinder it*: *Their* Letter *to* Artaxerxes; *The* Decree *of* Artaxerxes *and the* Building *is hindred*. V. Zerubabel *and* Jeſhua *incited by* Haggai *and* Zechariah, *ſet forward the Building of the* Temple; Tatnai, *and* Shethar-boznai *could not hinder the* Jews; *Their* Letter *to* Darius *againſt the* Jews. VI. Darius *finding the* Decree *of* Cyrus, *makes a new* Decree *for the Advancement of the Building*, *by the Help of the* Enemies, *and the Directions of the* Prophets, *the* Temple *is finiſh'd*: *the* Feaſt *of the* Dedication *is kept*, *and the* Paſſover. VII. Ezra *goeth up to* Jeruſalem; *The gracious Commiſſion of* Artaxerxes *to* Ezra, *who Bleſſeth* God *for his Favour*. VIII. *The* Companions *of* Ezra *who return'd from* Babylon: *He ſends to* Iddo *for* Miniſters *for the* Temple: *He keeps a* Faſt; *he commits the* Treaſures *to the Cuſtody of the* Prieſts: *From* Ahava *they come to* Jeruſalem: *The* Treaſure *is weighed in the* Temple, *and the* Commiſſion *is delivered*. IX. Ezra *mourneth for the* Affinity *of the* People *with* Strangers; *He prayeth*

to God *with Confeſſion of* Sins. X. Shechaniah *encourageth* Ezra *to reform the ſtrange* Marriages: Ezra *mourning, aſſembleth the* People; *who, at the Exhortation of* Ezra, *repent and promiſe Amendment: The Care to perform it: The* Names *of them which had married ſtrange* Wives.

The Argument *of the Book of the* Nehemiah.

NEHEMIAH, the Author and Pen-Man of this *Book*, was a Courtier to *Artaxerxes*, the Second *King* of *Perſia*, and his *Cup-Bearer*. This good Man having underſtood the miſerable Condition of his own *Nation*; as alſo the ruinous State of the *City*, *Walls* and *Gates* of *Jeruſalem*, was greatly affected therewith; and in conſideration thereof, humbled himſelf before *God*, by *Faſting* and *Prayer*.

Not long after, *God* ſo order'd it in his *Providence*, that he obtain'd Leave of the *King*, to go to *Jeruſalem* in Quality of his *Lord Lieutenant* of the *Holy Land*, and *Governour* of the *City*, with a particular *Charge* and *Commiſſion* to reſide there for ſome time, and to Rebuild the *City* and *Temple*, giving him full Power to ſettle and regulate Things, according to the *Wiſdom* of *GOD* vouchſafed to him.

All which *Nehemiah* accordingly perform'd, being inſpired by an extraordinary *Zeal* for the *Glory* of *God*, faithfully, prudently and religiouſly, with great *Conſtancy*, *Courage* and *Reſolution*, overcoming the many *Obſtacles* and *Difficulties*, which *Satan*, the Enemy of all Good, caſt in his way to terrifie and diſcourage him, by ſtirring up againſt him, not only *Enemies* from Abroad, but alſo falſe *Brethren*, and *Hypocrites* from within; who correſponding and keeping Intelligence with the *Enemy*, endeavour'd to hinder, and put a ſtop to ſo good a *Work*.

He alſo took great Care to Redreſs the Grievances of the *People*; and to this end, he put a ſtop to a bad Cuſtom the richer Sorts had introduc'd, to oppreſs the Poor by unjuſt and heavy *Uſury*: He alſo, with great Application and Devotion, Reform'd the whole Service of *God*; and after ſolemn *Prayer* and *Faſting*, he renew'd a firm *Alliance* between *GOD* and the *People*.

This done, he alſo took care (after that he had made a conſiderable Advance in Building the City of *Jeruſalem*) to furniſh it with *Inhabitants*, diſperſing the reſt of the *People* throughout the whole *Country*, and to ſettle in the ſeveral Places alotted them. And thus, after he had moſt praiſe-worthily diſcharg'd the High *Office* of the *King's Lieutenant*, twelve Years together, he return'd to the *King* his *Maſter*, in the Thirtieth Year of his Reign; and was, not long after, ſent a ſecond time to *Jeruſalem*, by the *King*, where he very generouſly and couragiouſly Reform'd, Redreſs'd, and Amended divers *Abuſes* that were crept into the *Government* of *Church* and *State*, during the time of his *Abſence* at the *Court*.

This *Book* bears the Name of *Nehemiah*, partly becauſe it contains the *Hiſtory* of *Matters* which hapned in *Judea*, during the time of his *Government*; and partly, becauſe he was the *Pen-man* thereof: as it clearly appears from ſeveral *Paſſages* in this *Book*, writ under the Conduct, and by the Inſpiration of the *Spirit* of *God*.

Thoſe who have call'd this *Book*, the *Second Book* of *Eſdras*, were probably noted ſo to do, becauſe they look'd upon it as a kind of Continuation of his *Hiſtory*; but not at all, as ſuppoſing it to be writ by him.

The Contents *of the reſpective Chapters in the Book of* Nehemiah.

THIS Book *is divided into* 13 Chapters; *the* Contents *of which are*, I. Nehemiah *underſtanding by* Hanani, *the Miſery of* Jeruſalem, *mourneth, faſteth and prayeth: His* Prayer. II. Artaxerxes *underſtanding the Cauſe of* Nehemiah's *Sadneſs, ſendeth him with* Letters, *and* Commiſſion *to* Jeruſalem: Nehemiah, *to the Grief of the Enemies, comes to* Jeruſalem, *vieweth ſecretly the* Ruines *of the* Walls, *and inciteth the* Jews *to build in deſpite of the* Enemies. III. *The Names and Order of them that build the* Wall. IV. *While the* Enemies *ſcoff*, Nehemiah *prayeth, and continueth the* Work; *Underſtanding the Wrath and Secrets of the* Enemies, *he ſets a Watch, armeth the* Labourers, *and giveth* Military Precepts. V. *The* Jews *complain of their* Debt, Mortgage *and* Bondage; Nehemiah *rebuketh the* Uſurers, *and cauſeth them to make a* Covenant *of* Reſtitution; *He forbeareth his own Allowance, and keeps* Hoſpitality. VI. Sanballat *practices by* Craft; *by* Rumours, *by hired* Propheſies, *to terrifie* Nehemiah: *The* Work *is finiſh'd to the Terrour of the* Enemies; *Secret Intelligence paſſeth between the* Enemies *and the* Nobles *of* Judah. VII. Nehemiah *commits the Charge of* Jeruſalem *to* Hanani *and* Hananiah; *a Regiſter of the* Genealogy *of them which came at the firſt out of* Babylon; *of the* People; *of the* Prieſts, Levites, Nethinims; *of* Solomon's Servants, *and of the* Prieſts *that could not find their* Pedegree; *The whole Number of them, with their* Subſtance; *Their* Oblations. VIII. *The Religious manner of* Reading *and* Hearing *the* Law; *They comfort the* People; *The forwardneſs of them to hear and be inſtructed: They keep the* Feaſt *of* Tabernacles. XI. *A ſolemn* Faſt *and* Repentance *of the* People; *The* Levites *make a Religious Confeſſion of* God's *Goodneſs, and their Wickedneſs.* X. *The Names of them that ſealed the* Covenant; *the Points of the* Covenant. XI. *The* Rulers, *voluntary Men, and the Tenth Man choſen by* Lot, *dwell at* Jeruſalem: *A Catalogue of their* Names; *The Reſidue dwell in other* Cities. XII. *The* Prieſts *and* Levites *which came up with* Zerubbabel; *The Succeſſion of* High Prieſts; *certain Chief* Levites; *The Solemnity of the* Dedication *of the* Walls *The* Offices *of* Prieſts *and* Levites *appointed in the* Temple. XIII. *Upon the reading of the* Law, *Separation is made for the mix'd Multitude*: Nehemiah

ah *at his Return*, *cauſeth the* Chambers *to be cleanſed*: *He reforms the* Offices *in the* Houſe *of* GOD; *The Violation of the* Sabbath, *and the* Marriages *with ſtrange* Wives.

The Argument *of the Book of* ESTHER.

THIS *Book* bears the Name of *Eſther*, becauſe it chiefly treats of her, relating how the great King *Ahaſuerus*, having divorced *Vaſthi* his Queen in a great Rage, becauſe ſhe had refus'd to come at his Command, and ſhew her ſelf to an Aſſembly of all the *Princes* and *People*, whom he entertain'd at that time at a magnificient *Feaſt*, he choſe *Eſther* out of a great Number of beautiful young *Ladies* that were gathered together at *Shuſhan*, for that Purpoſe, to be his *Wife* and *Queen*, celebrating in honour of her, a ſumptuous *Nuptial Feaſt*.

Some time after this, inſolent and proud *Hamon*, being enrag'd againſt *Mordecai* (*Eſther*'s Uncle, and foſter Father) becauſe he refuſed to bow to him, as all the *Grandees* of the Court did, reſolv'd in one day, to cut off and deſtroy (together with *Mordecai*, and for the Hatred he bore to him) all the *Jews* that were diſperſed throughout the 126 *Provinces* of this great *King*'s *Empire*, making uſe to that purpoſe, of the *Letters* and *Edict* of the *King*, whoſe Ear and Favour he was Maſter of.

But when in this ſad Extremity and Diſtreſs, all the *Jews* at *Shuſhan*, together with Queen *Eſther*, and her *Ladies* of *Honour*, did apply themſelves by *Faſting* and *Prayer*, to implore the *Divine Succour* and *Aſſiſtance*, it pleas'd *God* to hear their *Prayers*, and not only to put a ſtop to *Haman*'s bloody and cruel *Deſign*, but alſo to make the Train he had laid, to have a quite contrary Effect; for he was ſoon after oblig'd by the *King*'s *Command*, to give *Mordecai* the *Honours* he had deſign'd for himſelf: and upon *Eſther*'s Diſcovery of his unjuſt and malicious *Conſpiracy* againſt the *Jews*, he was hanged on the *Gallows* 50 *Cubits* high, which he had deſign'd to hang *Mordecai* upon; who inſtead thereof, was raiſed to great Honour by the *King*, who ever after had a great Value and Conſideration for him.

Ahaſuerus alſo, not contented to reverſe the *Edict* which *Haman* had procur'd for the *Jews* Deſtruction, publiſh'd another, whereby he gave Leave for the *Jews* to defend their Lives, and avenge themſelves againſt their *Enemies*; which being done, the *Jews* inſtituted, in commemoration of this their miraculous Deliverance, a ſolemn *Feſtival*, which *Eſther* and *Mordecai* ordered to be celebrated every Year, on the day call'd *Purim*, to the end that the Memory of this great Favour of *God* unto his *People*, at a time when nothing but Deſtruction appear'd, might be preſerv'd throughout all Ages.

The Contents *of the reſpective Chapters in the Book of* Eſther.

THIS Book *is divided into* 10 Chapters; *the* Contents *of which are*, I. Ahaſuerus *makes* Royal Feaſts; Vaſthi *ſent for*, *refuſeth to come*: Ahaſuerus, *by the* Counſel *of* Memucan, *makes the* Decree *of Mens Sovereignty*. II. *Out of the choice of* Virgins, *a* Queen *is to be choſen*: Mordecai *the nurſing Father of* Eſther; Eſther *is preferr'd by* Hegai *before the reſt*: *The manner of* Purification, *and going into the* King: Eſther *pleas'd the* King *beſt*, *is made* Queen: Mordecai *diſcovering a* Treaſon, *is recorded in the* Chronicles. III. Haman *advanc'd by the* King, *and deſpis'd by* Mordecai, *ſeeks Revenge upon all the* Jews; *he caſts* Lots; *he obtains by Calumniation*, *a* Decree *of the* King *to put the* Jews *to Death*. IV. *The great Mourning of* Mordecai *and the* Jews; Eſther *underſtanding it*, *ſends to* Mordecai; *who ſheweth the Cauſe*, *and adviſeth her to undertake the* Suit; *She excuſing her ſelf*, *is threatned by* Mordecai: *She appoints a* Faſt, *and undertakes the* Suit. V. Eſther *adventuring on the* King's *Favour*, *obtains the Grace of the* Golden Scepter, *and invites the* King *and* Haman *to a* Banquet: *She being encourag'd by the* King *in her Suit*, *invites them to another* Banquet *the next day*: Haman *proud of his Advancement*, *repineth at the Contempt of* Mordecai; *By the Counſel of* Zereſh, *he builds for him a pair of* Gallows. VI. Ahaſuerus *reading in the* Chronicles *of the good Service done by* Mordecai, *takes Care for his Reward*: Haman *coming to ſue that* Mordecai *might be hanged*, *unawares giveth Counſel that he might do him Honour*, *complaining of his Misfortune*: *His Friends tell him of his final Deſtiny*. VII. Eſther *entertains the* King *and* Haman; *makes Suit for her own Life*, *and her* Peoples: *She accuſeth* Haman; *The* King *in his Anger*, *underſtanding of the* Gallows *which* Haman *had made for* Mordecai, *cauſeth him to be hanged thereon*. VIII. Mordecai *is advanced*: Eſther *makes Suit to reverſe* Haman's Letters: Ahaſuerus *grants to the* Jews *to defend themſelves*: Mordecai's *Honour and the* Jews *Joy*. IX. *The* Jews (*the Rulers for fear of* Mordecai *helping them*) *ſlay their* Enemies, *with* Haman's 10 *Sons*: Ahaſuerus, *at the Requeſt of* Eſther, *grants another day of Slaughter*, *and* Haman's *Sons to be hanged*: *The two days of* Purim *are made* Feſtival. X. *The Greatneſs of* Ahaſuerus, *and Advancement of* Mordecai.

The Argument *of the Book of* JOB.

THIS *Book* is call'd the *Book* of *Job*, a very famous and holy Man, whoſe moſt memorable *Hiſtory* is here Recorded; containing an Account of his great *Trials*; his invincible *Patience*; unmoveable *Faith*, and the happy End of all his *Afflictions*. Some ſuppoſe that this *Job* flouriſh'd in the time of the *Patriarchs*: Others, whilſt the Children of *Iſrael* were in *Egypt*; or at leaſt, whilſt they were travelling through the *Wilderneſs* to the Land of *Canaan*, under the

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Conduct of *Moſes*, who (by ſome is ſppos'd to be the *Author* and *Pen-man* of this *Book*; the Hiſtorical part whereof is ſet down in the *Hebrew Original*, in *Proſe*; but the *Diſcourſes* therein contain'd, are expreſs'd in *Heroick Verſe*, ſuitable to the *Gravity* and *Dignity* of the *Subject*.

The *Book* begins with *Job*'s extraordinary *Piety* and *Uprightneſs*, and of the happy and flouriſhing State of his *Children* and *Family*, which is follow'd with the lamentable Relation of divers dreadful *Calamities*, which by the Inſtigation of *Satan*, and wiſe Diſpenſation and Permiſſion of *God*, ſuddenly and unexpectedly fell upon him in his *Eſtate*, his *Children*, and on his *Body*, beſides the Reproaches of an inſulting *Wife*. In all which, he gave the higheſt Marks of a moſt *Heroick Patience*; which inſtead of deſponding, like the inflexible *Palm-Tree*, hardned, and rais'd it ſelf under the heavy Head of theſe extream *Afflictions*, ſilently acquieſcing in the *Will* of *God*.

Being in this deplorable Condition, he is viſited by three of his *Friends*, great and famous Men, to condole with, and comfort him: At their firſt ſeeing of him, they ſit down in ſilence by him, not ſpeaking, as Men tranſported and overcome with the Terror of his *Calamites*, and Bitterneſs of his *Sufferings*. But *Job* at laſt, by the Infirmity of his *Fleſh*, breaks forth into violent *Complaints*, to that degree, as to curſe the *Day* of his *Birth*. His *Friends* take occaſion from thence, to enter upon Diſcourſe with him: They reprove him at firſt for his too great *Impatience*, and grounding themſelves upon *God*'s *Righteouſneſs*, which ſuffers not *wicked Men*, ſooner or later, to go unpuniſh'd: They will needs argue him to be ſuch; and upon this *Suppoſal*, enter with him into a great and important *Diſpute*: for, paſſing from their greneral *Theſis*, That *God* puniſhes the *Wicked*, to the *Hypotheſis*, That *Job* was ſo, they accuſe him of *Hypocriſie* and *Impiety*; partly building this their *Aſſertion* upon the Greatneſs of his *Sufferings*; and partly upon ſome impatient and repining *Expreſſions*. which now and then eſcap'd from him in the Exceſs of his *Grief*.

The main thing they endeavour to make *Job* ſenſible of, is, that *God* puniſhes none but the *Wicked*; and on the contrary, ſhowers down the choiceſt of his *Bleſſings* upon *Good* and *Godly Men*: and from thence conclude, That ſince *Job*, by ſuch Remarkable *Judgments*, was depriv'd of all his *Children*, and his *Eſtate*, and ſtripp'd of all his former *Advantages* and *Heavenly Bleſſings*, and caſt down into moſt horrible *Calamities* which (thro' human *Infirmity*) ſtir'd up, and irritated by their bitter *Reproaches* and ſharp *Reflections*, did at times force ſome Diſcourſes from him too full of *Heat*, and not ſo well digeſted as they might have been: They from all theſe, drew this uncharitable *Conſequence*, That without doubt, he was either a very *wicked Man*, or a moſt *diſſembling Hypocrite*. To this purpoſe, they allege and produce many good and excellent *Sentences* to confirm their *Judgment*; which tho' they were all true in themſelves, and with reſpect to legal *Righteouſneſs* of GOD, who in all his *Puniſhments*, ſuppoſeth *Sin*, yet could not be well apply'd to *Job*'s Perſon and Condition.

But *Job* all this while, couragiouſly defends himſelf againſt their *Attacks*, and maintains himſelf innocent of the *Impiety* and *Hypocriſie* they laid to his Charge, proteſting that his former Life had never been blemiſh'd with the one or the other. And as to that *Maxim* of theirs, upon which they grounded their *Superſtructure* of all their *Accuſations* againſt him, he moſt clearly refutes it from *daily Experience*; which makes it apparent, that *God* in this *World* oft exerciſeth the beſt of *Men* with the ſharpeſt *Trials* and *Afflictions*; whereas *wicked Men* (on the contrary) enjoy Abundance of *Proſperity*; and do rather abound with all outward *Bleſſings*, than groan under the burthen of *Miſeries* and *Calamities*. And thus ſupporting himſelf with the *Witneſs* and *Seal* of the *Spirit* of *God* in his *Conſcience*, he boldly maintains, that he neither is, nor formerly was, either a *prophane Perſon*, or an *Hypocrite*. He owns indeed, that he cannot ſtand his ground, before the *Sovereign Majeſty* of the Great GOD of *Heaven* and *Earth*, as well in regard of his abſolute Power, as being nothing in compariſon of him, but a weak and diſpicable *Creature*; as with reſpect to his ſevere *Judgment*, acknowledging himſelf a poor and miſerable *Sinner*, who was not able to anſwer to one Point of a Thouſand, the *Lord* might of right allege againſt him. And yet, he moſt earneſtly wiſhes, That as to the Cauſe depending between him and his *Friends*, *God* would be pleas'd himſelf to take Cognizance of it, try it, and judg it at the *Tribunal* of his *Juſtice*. So fully was he perſwaded, and convinc'd in his Heart of his unfeign'd *Piety*, and his ſincere *Uprightneſs*, according to the *Covenant* of *Grace*. In the mean time, it can't be deny'd, but that *Job* being provok'd by the *offenſive*, *inconſiderate* and *injurious Diſcourſes* of his *Friends*, he ſuffer'd himſelf to be ſtrangely tranſported, ſo as to ſpeak of *God*, of his *Providence* and *Injuſtice* indecently, and not with the Reverence as he ought to have done: So that we may ſay with good Reaſon, that *Job*'s *Friends* did very well, and with ſtrong and acknowledg'd Truths, defend a very bad Cauſe; and that he (on the contrary) did ſometimes ill enough, and with excentrick *Notions* defend a very good one. However, he ſtood ſo firm in his own Defence, that he never would quit his juſt Cauſe, nor give it up to his *Friends*; who at laſt, forbearing to anſwer him, *Elihu* takes up the *Argument* in their ſtead, and anſwers him in another manner than they had done: For he doth not properly accuſe him, for having in time paſs'd, liv'd wickedly, but reproves him for his exorbitant *Expreſſions*, and ill digeſted *Aſſertions* that had eſcap'd him in his *Conference* with them, as if *God* had injur'd him in ſo rudely handling of him, for ſecret *Reaſons* only known to his *Supream Wiſdom*.

Wherefore, *Elihu* perſwades and invites *Job* to *Humility* and *Repentance*, becauſe *God* loves to give forth his *Grace* and *Mercy* to poor and miſerable afflicted Ones that confide in him. He demonſtrates (in oppoſition to what *Job* had alleg'd) That *God* never injures any Perſon by *chaſtizing* him, and that he is not accountable or reſponſible to any Man for what he doth. And againſt *Job*'s *Friends*, he proves, That *God* doth not only puniſh the *Wicked*, but that he often chaſtizeth and viſits with *Afflictions*, ſuch as are Good and Holy *Men*, and that he hath right ſo to do. He deduceth his *Proofs* of theſe *Aſſertions* from

from the Nature of *God*, which is All-wiſe, All-powerful, and All-juſt, and from his *Sovereign Majeſty*, which gives him an *inconteſtable Empire* over all his *Creatures*, and which cannot but exactly agree, and go hand in hand with all the other Perfections of his *Nature* and *Eſſence*.

Job acquieſcing in *Elihu*'s grounded *Diſcourſe*, and yielding to his *Reaſons*, holds his Peace, not entring upon any further *Conteſt*; and then the *Lord* appearing in a *Whirlwind*, reproves *Job* for having ſpoke inconſiderately concerning him, proving this as well from his *Divine Properties*, as by his wonderful *Works*; partly reſpecting the *Government* of the *Univerſe* in *General*, and partly the *Production* and *Conſervation* of ſome great and wonderful *Creatures* in particular.

After this *Divine Cenſure* pronounc'd againſt *Job*, *Job* in all *Humility* acknowledgeth his *Sin*, renders unto *God* the *Glory* due to his *Juſtice*, and diſcovers his ſincere *Humiliation* and *Repentance*. The *Lord* afterwards very ſharply reproves *Job*'s *Friends*, and commands them to endeavour a *Reconciliation* with him, by procuring his faithful Servant *Job* to intercede for them, whom he reeſtabliſheth again in his former *Eſtate*, doubling all *Bleſſings* upon him.

It is not well known how long this ſevere *Trial* of *Job* laſted. The *Jews* ſay, it continu'd a whole Year; ſome ſhorten the time, which again is prolong'd by others; but it is not at all needful for us to define what *God* hath not been pleas'd to reveal to us in his *Word*.

The Contents *of the reſpective Chapters in the Book of* JOB.

THIS Book *is divided into* 42 Chapters; *the* Contents *of which are*, I. *The* Holineſs, Riches, *and* religious Care *of* Job *for his* Children; Satan *appearing before* God, *by Calumniation obtaineth Leave to tempt* Job, *underſtanding the Loſs of his* Goods *and* Children; *in his Mourning he Bleſſeth* God. II. Satan *again appearing before* God, *obtaineth further Leave to tempt* Job: *he ſmites him with ſore* Boils: Job *reproveth his* Wife, *who mov'd him to Curſe* God: *His three* Friends *condole with him in Silence*. III. Job *curſeth the Day and Services of his* Birth; *The Eaſe of* Death; *He complaineth of* Life *becauſe of his Anguiſh*. IV. Eliphaz *reproveth* Job *for want of* Religion; *he teacheth* God's Judgments *to be not for the* Righteous, *but for the* Wicked; *his fearful* Viſion *to humble the Excellencies of* Creatures *before* God. V. *The Harm of Inconſideration: The End of the Wicked is Miſery:* God *is to be regarded in* Affliction: *The happy End of* God's Correction. VI. Job *ſheweth that his* Complaints *are not cauſeleſs: he wiſheth for* Death; *wherein he is aſſur'd of* Comfort; *he reproveth his* Friends *of Unkindneſs*. VII. Job *excuſeth his* Deſire *of* Death; *complains of his own Reſtleſneſs, and* God's *Watchfulneſs*. VIII. Bildad *ſhews* God's Juſtice, *in dealing with Men according to their Works: He allegeth Antiquity to prove the certain Deſtruction of the* Hypocrite: *he applies* God's *juſt dealing to* Job. IX. Job *acknowledgeth* God's Juſtice, *ſhewing there is no contending with him:* Man's Innocency *is is not to be condemn'd by* Afflictions. X. Job *taking Liberty of Complaint, expoſtulates with* God *about his* Afflictions; *he complaineth of* Life, *and craveth a little Eaſe before* Death. XI. Zophar *reproveth* Job *for juſtifying himſelf:* God's Wiſdom *is unſearchable: The aſſur'd Bleſſing of* Repentance. XII. Job *maintaineth himſelf againſt his* Friends *that reprove him; he acknowledges the general* Doctrine *of* God's Omnipotency. XIII. Job *reproveth his* Friends *of* Partiality: *he profeſſeth his* Confidence *in* God, *and entreateth to know his own* Sins, *and* God's Purpoſe *in afflicting him*. XIV. Job *entreats* God *for Favour, by the ſhortneſs of* Life, *and certainty of* Death; *tho'* Life *once loſt be irrecoverable, yet he waiteth for his Change: By* Sin *the* Creature *is ſubject to* Corruption. XV. Eliphaz *reproveth* Job *of* Impiety *in juſtifying himſelf: he proveth by* Tradition, *the Inquietneſs of* Wicked Men. XVI. Job *reproveth his Friends for Unmercifulneſs; ſheweth the* Pitifulneſs *of his Caſe, and maintains his Innocency*. XVII. Job *appeals from* Men *to* God: *The unmerciful dealing of Men with the Afflicted, may aſtoniſh, but not diſcourage the* Righteous: *his Hope is not in* Life, *but in* Death. XVIII. Bildad *reproveth* Job *of* Preſumption *and* Impatiency: *The* Calamities *of the* Wicked. XIX. Job *complaining of his* Friends Cruelty, *ſheweth there is* Miſery *enough in him to feed their* Cruelty: *he craveth* Pity: *he believeth the* Reſurrection. XX. Zophar *ſheweth the* State *and* Portion *of the* Wicked. XXI. Job *ſheweth, that even in the* Judgment *of* Man *he hath reaſon to be grieved: Sometimes the* Wicked *do ſo proſper, as they deſpiſe* God; *Sometimes their Deſtruction is manifeſt: The Happy and Unhappy are alike in* Death: *The Judgment of the* Wicked *is in another* World. XXII. Eliphaz *ſheweth that Man's Goodneſs profiteth not* God: *he accuſeth* Job *of divers* Sins; *exhorts him to* Repentance, *with* Promiſes *of* Mercy. XXIII. Job *longeth to appear before* God, *in confidence of his* Mercy: God *who is inviſible, obſerveth our Ways*; Job's Innocency: God's Decree *is immutable*. XXIV. Wickedneſs *goeth often unpuniſh'd: There is a ſecret* Judgment *for the* Wicked. XXV. Bildad *ſheweth that Man can't be juſtified before* God. XXVI. Job *reproving the Uncharitable Spirit of* Bildad, *acknowledgeth the* Power *of* God *to be Infinite and Unſearchable*. XXVII. Job *proteſteth his* Sincerity: *The* Hypocrite *is without* Hope: *The* Bleſſings *which the* Wicked *have, are turn'd into* Curſes. XXVIII. *There is a Knowledg of Natural Things; but* Wiſdom *is an excellent* Gift *of* God. XXIX. Job *bemoaneth himſelf of his former* Proſperity *and* Honour. XXX. Job's Honour *is turn'd into extream* Contempt; *his* Proſperity *into* Calamity. XXXI. Job *makes a ſolemn* Proteſtation *of his* Integrity *in ſeveral* Duties. XXXII. Elihu *is angry with* Job *and his three Friends, becauſe* Wiſdom *cometh not from Age: he excuſeth the Boldneſs of his Youth: he reproveth them for not ſatisfying* Job; *his* Zeal *to ſpeak*. XXXIII. Elihu *offereth himſelf inſtead of* God, *with Sincerity and Meekneſs, to reaſon with* Job: *he excuſeth* God *from giving* Man *an Account of his Ways, by his Greatneſs:* God *calls* Man *to Repentance by* Viſions, *by* Affliction, *and by his* Miniſtry: *he excites* Job *to Attention*. XXXIV. Elihu *accuſeth* Job *for charging* God *with Injuſtice*; God Omnipotent *can't be Unjuſt:* Man *muſt be humble before* God: Elihu *reproveth* Job. XXXV.

Compariſon is not to be made with God, *becauſe our* Good *or* Evil *can't extend to him; many cry in their* Afflictions, *but are not heard for want of* Faith. XXXVI. Elihu *ſheweth how* God *is juſt in his Ways; how* Job's *Sins hinder* God's Bleſſings: God's *Works are to be magnified.* XXXVII. God *is to be fear'd, becauſe of his great Works; his* Wiſdom *is unſearchable in them.* XXXVIII. God *challengeth* Job *to anſwer:* God, *by his mighty Works, convinceth* Job *of Ignorance and of Imbecility.* XXXIX. *Of the wild* Goats, *and* Hinds; *of the wild* Aſs, *the* Unicorn, Peacock, Stork *and* Oſtrich; *the* Horſe, *the* Hawk *and the* Eagle. XL. Job *humbleth himſelf to* God: God *ſtirreth him up to ſhew his* Righteouſneſs, Power *and* Wiſdom, *of the* Behemoth *or* Elephant. XLI. *Of* God's *great* Power *in the* Leviathan, *or* Whale. XLII. Job *ſubmits to* God, *who preferring* Job's *Cauſe, maketh his* Friends *ſubmit themſelves, and accepteth him; he Magnifieth and Bleſſeth* Job; Job's Age *and* Death.

The Argument *of the Book of* PSALMS.

THIS *Book* has been always accounted by the *Church* of *God*, amongſt the reſt of the *Canonical Books* of the *Old Teſtament*, as a rich Jewel, whoſe Price and Value cannot well be conceiv'd, much leſs fully expreſs'd in *Writing*, or by *Word of* Mouth. Some have call'd it, The *Chriſtians Garden of Pleaſure*, ſtor'd with moſt odoriferous Flowers and exquiſite Fruits. Others have term'd it his *Magazine and Armory*, where he is furniſh'd with *Arms of Proof*, for all *Combats* whatſoever. Others again, his Exchequer and Treaſury, fill'd with choice Riches. Others, an *Apothecary's Shop*, ſtor'd with excellent Medicaments, and infallible Remedies againſt the various Maladies of his *Soul*. Others have conſidered it as the *Anatomy* of a Believer, and exquiſite *Mirror* of the multifarious and inconceivable *Grace* of *God*; and a perfect and full *Compendium* of the whole *Bible*; that is, of the *Law* and *Goſpel*, and of the true Knowledg of *God* and his *pure Worſhip*.

For it contains many *ſaving Inſtructions* concerning the Eſſence of *God*, and the *Holy Trinity*, the Properties of his Nature, his *Eternal Counſel*, his *Holy Word*, his *Wonderful Works*, thoſe eſpecially of his *Beneficence* and *Mercy* towards his *Church*, and of his juſt Judgments upon the Workers of *Iniquity*.

Here alſo is treated of the Perſon and Office of the *Meſſiah*, that is, our *Saviour Jeſus Chriſt*; of his *Eternal Deity*, his *Incarnation*, his *Sufferings*, his *Death*, his *Reſurrection*, his *Aſcenſion* to Heaven, his *Sitting at the Right Hand of his Father*, and of the *Extent* and *Propagation* of his Kingdom throughout the Nations of the World, by the Preaching of his Holy Goſpel; as likewiſe concerning the ſad and deplorable State of Man under Sin, of the Nature and Condition of Regeneration, of true Repentance, of the Love and Fear of *God*; as alſo of the Nature of true Faith, of *Truſting in him alone*, and how we ought not to glory, but in him; of the *Certainty of Salvation*; of the continual War between the Fleſh and Spirit; as alſo concerning the *Catholick Church*, gathered, both of *Jews* and *Gentiles*; of *Eccleſiaſtical Diſcipline*; the *Communion of Saints*; the *Forgiveneſs of Sins*, the *Reſurrection of the Body*, and of *Life Eternal*.

Beſides all which, we find in this Book all manner of Holy and Spiritual Exercíſes of Piety, as Patterns and *Forms of praiſing the Holy Name of GOD*; of *giving Thanks for his Benefits*; of Promiſes and Vows in Acknowledgment and Gratitude for Mercies receiv'd; of a great Number of fervent and earneſt *Prayers* for whatſoever can concern the *Glory of GOD*, and the Intereſt of Believers, as well in general as particular; eſpecially in all manner of *Croſſes*, *Calamities* and *Afflictions*; with abundance of holy *Meditations*, ſolid and powerful Comforts, and efficacious Arguments, to ſtrengthen us in *Faith*, *Patience*, *Hope*, and all other divine Virtues and Graces. Inſomuch, that we cannot conceive any Condition a Believer may be in here in this Life, whether of *Proſperity* or *Adverſity*, of *Temptation* or *Deliverance*, of *Fighting* or *Victory*, of *Health* or *Sickneß*, but he will meet with in this Book an Entertainment ſuitable to it, to the quieting of his Conſcience, and advancement of his *Salvation*.

And whereas in the other *Books of Holy Writ*, God repreſents to us how he is pleas'd to ſpeak to his Church: In this he teacheth us how we ought to ſpeak to him; there being no Counſel in time of Difficulty, nor Support in Affliction, nor Comfort in Sorrow, nor Praiſes or Elevations of Joy, wherewith he doth not fill the Hearts and Mouths of his Children, in the Meditation of theſe Sacred *Poems*, which by the Efficacy of the *Holy Spirit*, accompanying the Muſick and Expreſſions of them, excite in their *Souls* holy Sallies and Flights from theſe Houſes of *Clay*, to the *Manſion of Glory*. Inſomuch, that whatever hath been ſaid of the Efficacy of Muſick, in exciting all the different Paſſions and *Affections of Man*, aſſwaging *Grief*, and appeaſing *Anger*, and all other *Troubles of the Mind*, may in a more eminent manner be attributed to the Divine Charms of *David's Myſtical Harp*.

There is no *Evil Spirit*, whom this *Muſick* doth not drive away; no *Stones*, which it doth not move; no *Foreſts* which it doth not ſhake; no *Grief*, over which it doth not triumph. Wherefore every *Chriſtian*, how eminent and proſperous, or how mean and miſerable ſoever his *Condition* may be, ought to read and meditate this *Book* with great Application, in order to accuſtom himſelf to the peculiar *Style* and *Language* of the *Spirit* of *God*, which is there made uſe of; being aſſured, that when he has once well reliſh'd the *Wonder-working Efficacy* and *Sweetneſs* of it, that it will be to his *Soul* as a *Refreſhing* and *Reviving Dew*, which will make him *freſh* and *flouriſhing*, and *fruitful in all good Works*; and will find no greater Pleaſure than in carrying it in his *Heart*, *Mouth* and *Hands*, as an *aſſur'd Preſervative*, and never-failing *Antidote* againſt the malignant Contagion of the *World*, and the *Corruption* that reigns in it. To which purpoſe alſo this *Holy Book* is frequently recommended to us by the *Holy Spirit* in the *Old Teſtament*, as well as by our *Saviour Jeſus Chriſt* and his *Apoſtles* in the *New*; which, by ſpecial *Wiſdom* and *Good-*

Goodneſs of GOD, has been conſign'd to the *Church* in the Form of *Hymns* and *Songs*, to make them the more taking, as well as of a more familiar uſe, and more eaſie to be remembred.

The *Hebrews* have given this *Book* the Titile of *TEHILLIM*, or by way of Contraction, *TILLIM*, that is to ſay, *Hymns* or *Songs of Praiſe*, becauſe a great part of the *Pſalms* are ſo; this Book indeed being nothing elſe but a *Collection of Songs truly Spiritual*, which have been dictated by *Divine Inſpiration*, to teach us to praiſe and celebrate the *Name of the Lord*, as we ought.

The *Greek Interpreters* of the *Old Teſtament*, have call'd this Book by the Name of a *Pſalter* or *Pſalms*, which Word the *Sacred Penmen* of the *New Teſtament* have likewiſe retain'd, which afterwards has been alſo adopted by the *Latin Tranſlators*, as likewiſe by thoſe of all other *Chriſtian Nations*; and particularly alſo by our laſt *Tranſlators* of the *Bible*, tho' indeed the *Greek* Word peculiarly denotes thoſe *Holy Songs* which were play'd with the *Fingers* on *Stringed Inſtruments*, according to the Practice of the *Old Teſtament* in the *Tabernacle* and *Temple*.

Theſe *holy Hymns* are commonly call'd The *Pſalms of David*, becauſe *David*, endow'd by the *Holy Spirit* with this particular Gift (as it is ſaid, 2. *Sam.* 23. 1, 2.) of compoſing the *Sweet Songs of Iſrael*, was the Author of the greateſt part of them; the reſt of them having been compoſed by other *Prophets* and *Men* of GOD, as *Moſes*, *Aſaph*, &c. The whole being ſince put together by *Ezra* (as it is ſuppoſed) after the *Babyloniſh Captivity*, into one Body, in the ſame Method as we have them now, wherein the order of *Time*, when each *Hymn* or *Pſalm* was made, is not obſerv'd.

The *Jews* have divided this *Book* (which is alſo call'd the *Book of Pſalms* by our *Saviour Jeſus Chriſt*, *Luke* 20. 42.) into five Partitions, whereof the firſt end with the 41*ſt Palm*, which is concluded with *Amen and Amen*; the fourth with the 106*th Pſalm*, whoſe Concluſion is *Amen Allelujah*; and the fifth Partition with the 150*th* or laſt *Pſalm*, which ends with *Hallelujah*, that is to ſay, *Praiſe the LORD*.

The Contents *of the reſpective* Pſalms *in the Book of* Pſalms.

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Compariſon is not to be made with God, *becauſe our* Good *or* Evil *can't extend to him; many cry in their* Afflictions, *but are not heard for want of* Faith. XXXVI. Elihu *ſheweth how* God *is juſt in his Ways; how* Job's *Sins hinder* God's Bleſſings: God's *Works are to be magnified.* XXXVII. God *is to be fear'd, becauſe of his great Works; his* Wiſdom *is unſearchable in them.* XXXVIII. God *challengeth* Job *to anſwer:* God, *by his mighty Works, convinceth* Job *of Ignorance and of Imbecility.* XXXIX. *Of the wild* Goats, *and* Hinds; *of the wild* Aſs, *the* Unicorn, Peacock, Stork *and* Oſtrich; *the* Horſe, *the* Hawk *and the* Eagle. XL. Job *humbleth himſelf to* God: God *ſtirreth him up to ſhew his* Righteouſneſs, Power *and* Wiſdom, *of the* Behemoth *or* Elephant. XLI. *Of* God's *great* Power *in the* Leviathan, *or* Whale. XLII. Job *ſubmits to* God, *who preferring* Job's *Cauſe, maketh his* Friends *ſubmit themſelves, and accepteth him; he Magnifieth and Bleſſeth* Job; Job's Age *and* Death.

The Argument of the Book of PSALMS.

THIS *Book* has been always accounted by the *Church* of *God*, amongſt the reſt of the *Canonical Books* of the *Old Teſtament*, as a rich Jewel, whoſe Price and Value cannot well be conceiv'd, much leſs fully expreſs'd in *Writing*, or by *Word of* Mouth. Some have call'd it, The *Chriſtians Garden of Pleaſure*, ſtor'd with moſt odoriferous Flowers and exquiſite Fruits. Others have term'd it his *Magazine and Armory*, where he is furniſh'd with *Arms of Proof*, for all *Combats* whatſoever. Others again, his Exchequer and Treaſury, fill'd with choice Riches. Others, an *Apothecary's Shop*, ſtor'd with excellent Medicaments, and infallible Remedies againſt the various Maladies of his *Soul*. Others have conſidered it as the *Anatomy* of a Believer, and exquiſite *Mirror* of the multifarious and inconceivable *Grace* of *God;* and a perfect and full *Compendium* of the whole *Bible;* that is, of the *Law* and *Goſpel*, and of the true Knowledg of *God* and his *pure Worſhip*.

For it contains many *ſaving Inſtructions* concerning the Eſſence of *God*, and the *Holy Trinity*, the Properties of his Nature, his *Eternal Counſel*, his *Holy Word*, his *Wonderful Works*, thoſe eſpecially of his *Beneficence* and *Mercy* towards his *Church*, and of his juſt Judgments upon the Workers of *Iniquity*.

Here alſo is treated of the Perſon and Office of the *Meſſiah*, that is, our *Saviour Jeſus Chriſt;* of his *Eternal Deity*, his *Incarnation*, his *Sufferings*, his *Death*, his *Reſurrection*, his *Aſcenſion* to Heaven, his *Sitting at the Right Hand of his Father*, and of the *Extent* and *Propagation* of his Kingdom throughout the Nations of the World, by the Preaching of his Holy Goſpel; as likewiſe concerning the ſad and deplorable State of Man under Sin, of the Nature and Condition of Regeneration, of true Repentance, of the Love and Fear of *God;* as alſo of the Nature of true Faith, of *Truſting in him alone*, and how we ought not to glory, but in him; of the *Certainty of Salvation;* of the continual War between the Fleſh and Spirit; as alſo concerning the *Catholick Church*, gathered, both of *Jews* and *Gentiles;* of *Eccleſiaſtical Diſcipline;* the *Communion of Saints;* the *Forgiveneſs of Sins*, the *Reſurrection of the Body*, and of *Life Eternal.*

Beſides all which, we find in this Book all manner of Holy and Spiritual Exerciſes of Piety, as Patterns and *Forms of praiſing the Holy Name of GOD;* of *giving Thanks for his Benefits;* of Promiſes and Vows in Acknowledgment and Gratitude for Mercies receiv'd; of a great Number of fervent and earneſt *Prayers* for whatſoever can concern the *Glory of GOD*, and the Intereſt of Believers, as well in general as particular; eſpecially in all manner of *Croſſes*, *Calamities* and *Afflictions;* with abundance of holy *Meditations*, ſolid and powerful Comforts, and efficacious Arguments, to ſtrengthen us in *Faith*, *Patience*, *Hope*, and all other divine Virtues and Graces. Inſomuch, that we cannot conceive any Condition a Believer may be in here in this Life, whether of *Proſperity* or *Adverſity*, of *Temptation* or *Deliverance*, of *Fighting* or *Victory*, of *Health* or *Sickneß*, but he will meet with in this Book an Entertainment ſuitable to it, to the quieting of his Conſcience, and advancement of his *Salvation.*

And whereas in the other *Books of Holy Writ*, God repreſents to us how he is pleas'd to ſpeak to his Church: In this he teacheth us how we ought to ſpeak to him; there being no Counſel in time of Difficulty, nor Support in Affliction, nor Comfort in Sorrow, nor Praiſes or Elevations of Joy, wherewith he doth not fill the Hearts and Mouths of his Children, in the Meditation of theſe Sacred *Poems*, which by the Efficacy of the *Holy Spirit*, accompanying the Muſick and Expreſſions of them, excite in their *Souls* holy Sallies and Flights from theſe Houſes of *Clay*, to the *Manſion of Glory.* Inſomuch, that whatever hath been ſaid of the Efficacy of Muſick, in exciting all the different Paſſions and *Affections of Man*, aſſwaging *Grief*, and appeaſing *Anger*, and all other *Troubles of the Mind*, may in a more eminent manner be attributed to the Divine Charms of *David's Myſtical Harp.*

There is no *Evil Spirit*, whom this *Muſick* doth not drive away; no *Stones*, which it doth not move; no *Foreſts* which it doth not ſhake; no *Grief*, over which it doth not triumph. Wherefore every *Chriſtian*, how eminent and proſperous, or how mean and miſerable ſoever his *Condition* may be, ought to read and meditate this *Book* with great Application, in order to accuſtom himſelf to the peculiar *Style* and *Language* of the *Spirit* of *God*, which is there made uſe of; being aſſured, that when he has once well reliſh'd the *Wonder-working Efficacy* and *Sweetneſs* of it, that it will be to his *Soul* as a *Refreſhing* and *Reviving Dew*, which will make him *freſh* and *flouriſhing*, and *fruitful in all good Works;* and will find no greater Pleaſure than in carrying it in his *Heart*, *Mouth* and *Hands*, as an *aſſur'd Preſervative*, and never-failing *Antidote* againſt the malignant Contagion of the *World*, and the *Corruption* that reigns in it. To which purpoſe alſo this *Holy Book* is frequently recommended to us by the *Holy Spirit* in the *Old Teſtament*, as well as by our *Saviour Jeſus Chriſt* and his *Apoſtles* in the *New;* which, by ſpecial *Wiſdom* and *Good-*

Goodneſs of GOD, has been conſign'd to the *Church* in the Form of *Hymns* and *Songs*, to make them the more taking, as well as of a more familiar uſe, and more eaſie to be remembred.

The *Hebrews* have given this *Book* the Titile of *TEHILLIM*, or by way of Contraction, *TILLIM*, that is to ſay, *Hymns* or *Songs of Praiſe*, becauſe a great part of the *Pſalms* are ſo; this Book indeed being nothing elſe but a *Collection of Songs truly Spiritual*, which have been dictated by *Divine Inſpiration*, to teach us to praiſe and celebrate the *Name of the Lord*, as we ought.

The *Greek Interpreters* of the *Old Teſtament*, have call'd this Book by the Name of a *Pſalter* or *Pſalms*, which Word the *Sacred Penmen* of the *New Teſtament* have likewiſe retain'd, which afterwards has been alſo adopted by the *Latin Tranſlators*, as likewiſe by thoſe of all other *Chriſtian Nations*; and particularly alſo by our laſt *Tranſlators* of the *Bible*, tho' indeed the *Greek* Word peculiarly denotes thoſe *Holy Songs* which were play'd with the *Fingers* on *Stringed Inſtruments*, according to the Practice of the *Old Teſtament* in the *Tabernacle* and *Temple*.

Theſe *holy Hymns* are commonly call'd The *Pſalms of David*, becauſe *David*, endow'd by the *Holy Spirit* with this particular Gift (as it is ſaid, 2. *Sam.* 23. 1, 2.) of compoſing the *Sweet Songs of Iſrael*, was the Author of the greateſt part of them; the reſt of them having been compoſed by other *Prophets* and *Men* of *GOD*, as *Moſes*, *Aſaph*, &c. The whole being ſince put together by *Ezra* (as it is ſuppoſed) after the *Babyloniſh Captivity*, into one Body, in the ſame Method as we have them now, wherein the order of *Time*, when each *Hymn* or *Pſalm* was made, is not obſerv'd.

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God's Judgments *and* Prayers, *are his* Bridles *of Impatience.* XL. *The Benefit of* Confidence *in* God; Obedience *is the beſt* Sacrifice; *The Senſe of* David's Evils *inflameth his* Prayer. XLI. God's Care *of the* Poor; David *complains of his* Enemies Treachery, *and flieth to* God *for Succour.* XLII. David's *Zeal to ſerve* God *in the* Temple, *and encourageth his* Soul *to truſt in* God. XLIII. David *praying to be reſtor'd to the* Temple, *promiſes joyfully to ſerve* God, *and encourageth his* Soul *to truſt in* God. XLIV. *The* Church *in Memory of the former Favours, complaineth of her preſent* Evils, *profeſſing her* Integrity, *ſhe fervently prayeth for* Succour. XLV. *The* Majeſty *and* Grace *of* Chriſt's Kingdom; *the* Duty *of the* Church, *and the Benefits thereof.* XLVI. *The Confidence which the* Church *hath in* God; *an Exhortation to behold it.* XLVII. *The* Nations *are exhorted chearfully to entertain the* Kingdom *of* Chriſt. XLIII. *The* Ornaments *and* Privileges *of the* Church. XLIX. *An earneſt Perſwaſion to build the* Faith *of* Reſurrection; *not on* Worldly Power, *but on* God; Worldly Proſperity *not to be admir'd.* L. *The* Majeſty *of* God *in the* Church; *his Order to gather* Saints; *The* Pleaſure *of* God *is not in* Ceremonies, *but in Sincerity of* Obedience. LI. David *prayeth for* Remiſſion *of* Sins, *whereof he makes a deep* Confeſſion; *prayeth for* Sanctification; God *delights not in* Sacrifice, *but in* Sincerity, *and prayeth for the* Church. LII. David *condemning the Spitefulneſs of* Doeg, propheſieth *his* Deſtruction; *at which the* Righteous *ſhall rejoice:* David, *upon the* Confidence *of* God's Mercy, *giveth* Thanks. LIII. David *deſcribes the* Corruption *of a natural* Man; *he convinceth the* Wicked *by the Light of their own* Conſcience, *and* glorifieth *in the* Salvation *of* God. LIV. David *complaining of the* Ziphims, *prayeth for* Salvation; *Upon his* Confidence *in* God's *Help, he promiſeth* Sacrifice. LV. David *in his* Prayer *complains of his fearful* Caſe; *prayeth againſt his* Enemies; *of their Wickedneſs and Treachery; comforteth himſelf in* God's *Preſervation of him, and Confuſion of his* Enemies. LVI. David *praying to* God *in confidence of his* Word, *complaineth of his* Enemies; *he profeſſeth his Confidence in* God's Word, *and promiſeth to praiſe him.* LVII. David *in* Prayer *fleeeth to* God; *complaineth of his dangerous* Caſe, *and encourages himſelf to* praiſe God. LVIII. David *reproveth* wicked Judges; *deſcribes the Nature of the* Wicked; *devoteth them to* God's Judgments; *at which the* Righteous *ſhall rejoice.* LIX. *He prayeth to be deliver'd from his* Enemies; *complains of their Cruelty; truſteth in* God; *prayeth againſt them, and* praiſeth God. LX. David *complaineth to* God *of former* Judgment; *now upon better Hopes*, Prayeth *for* Deliverance; *comforting himſelf in* God's Promiſes, *he craveth the Help whereon he truſteth.* LXI. David *fleeth to* God *upon his former Experience: voweth perpetual* Service *to him, becauſe of his* Promiſes. LXII. *Profeſſing his* Confidence *in* God, *diſcourageth his* Enemies; *in the ſame* Confidence *he encourageth the* Godly: *no Truſt to be put in Worldly Things:* Power *and* Mercy *belong to* God. LXIII. David's *Thirſt for* God; *his manner of Bleſſing* God; *his* Confidence *of his* Enemies Deſtruction, *and his own* Safety. LXIV. *He prayeth for* Deliverance, *complaining of his* Enemies, *and promiſeth himſelf to ſee ſuch an evident* Deſtruction *of his* Enemies, *as ſhall be rejoycing to the* Righteous. LXV. *He praiſeth* God *for his Grace; the Bleſſedneſs of* God's *Choſen by reaſon of* Benefits. LXVI. *He exhorts to praiſe* God; *to obſerve his great* Works; *to Bleſs him for his gracious* Benefits; *he voweth religious* Service *to* God, *and declares* God's *ſpecial Goodneſs to himſelf.* LXVII. *A* Prayer *for Enlargement of* God's Kingdom, *to the* Joy *of the* People, *and the Increaſe of* God's Bleſſings. LXVIII. *A* Prayer *at removing the* Ark; *An* Exhortation *to praiſe* God *for his* Mercies, *for his Care of the* Church, *and for his great* Works. LXIX. David *complains of his* Afflictions; *prayeth for* Deliverance; *he devoteth his* Enemies *to* Deſtruction, *and praiſeth* God *with* Thankſgiving. LXX. *He ſolicits* God *to the ſpeedy* Deſtruction *of the* Wicked, *and* Preſervation *of the* Godly. LXXI. David *in confidence of* Faith, *and experience of* God's Favour, *prayeth both for himſelf, and againſt the* Enemies *of his* Soul; *he promiſeth* Conſtancy; *prays for* Perſeverance; *he praiſeth* God, *and promiſes to do it chearfully.* LXXII. *He* praying *for* Solomon, *ſhews the Goodneſs and Glory of his, in* Type *and in* Truth *of* Chriſt's Kingdom: *He Bleſſeth* God. LXXIII. *The* Prophet *prevailing in a* Temptation, *ſheweth the Occaſion thereof: the* Proſperity *of the* Wicked; *the Wound given thereby: Diffidence; the* Victory *over it: Knowledg of* God's *Purpoſe, in deſtroying the* Wicked, *and ſuſtaining the* Righteous. LXXIV. *The* Prophet *complains of the* Deſolation *of the* Sanctuary; *he moveth* God *to help in conſideration of his* Power; *of his reproachful* Enemies; *of his* Children, *and of his* Covenant. LXXV. *The* Prophet *praiſeth* God; *he promiſes to* judg *uprightly: he rebukes the* Proud *by conſideration of* God's Providence; *he* praiſeth God, *and* promiſes *to execute* Juſtice. LXXVI. *A* Declaration *of* God's Majeſty *in the* Church: *An* Exhortation *to ſerve him reverently.* LXXVII. *The* Pſalmiſt *ſhews what fierce Combat he had with Diffidence: the* Victory *he had by conſideration of* God's *great and gracious* Works. LXXVIII. *An* Exhortation *both to learn and to preach the* Law *of* God: *The* Story *of* God's Wrath *againſt the* Incredulous *and* Diſobedient; *The* Iſraelites *being rejected,* God *choſe* Judah, Zion *and* David. LXXIX. *The* Pſalmiſt *complains of the* Deſolation *of* Jeruſalem: *prayeth for* Deliverance, *and promiſes* Thankfulneſs. LXXX. *The* Pſalmiſt *in his* Prayer, *complains of the* Miſeries *of the* Church; God's *former* Favours *turn'd into* Judgments; *prayeth for* Deliverance. LXXXI. *An* Exhortation *to a ſolemn* Praiſing *of* God; God *challengeth that* Duty *by reaſon of his* Benefits: God *exhorting to* Obedience, *complaineth of their* Diſobedience, *which proveth their Hurt.* LXXXII. *The* Pſalmiſt *having exhorted the* Judges, *and reprov'd their Negligence, prayeth* God *to* judg. LXXXIII. *A* Complaint *to* God *of the* Enemies Conſpiracies; *a* Prayer *againſt them that oppreſs the* Church. LXXXIV. *The* Prophet, *longing for the* Communion *of the* Sanctuary, *ſhews how Bleſſed they are that dwell therein; and prays to be reſtor'd to it.* LXXXV. *The* Pſalmiſt *out of Experience of former* Mercies, *prays for the Continuance thereof; promiſeth to wait thereon, out of confidence of* God's *Goodneſs.* LXXXVI. David *ſtrengtheneth his* Prayer *by the* Conſcience *of his* Religion, *by the* Goodneſs *and* Power *of* God; *deſireth the Continuance of former Grace: complaining of the* Proud, *craveth ſome* Token *of* God's *Goodneſs.* LXXXVII. *The Nature and Glory of the* Church, *the Increaſe, Honour and*

and Comfort of the Members *thereof.* LXXXVIII. *A* Prayer *containing a grievous* Complaint. LXXXIX. *The* Pſalmiſt *praiſeth* God *for his* Covenant; *for his wonderful* Power; *for the* Care *of his* Church, *and for his* Favour *to the* Kingdom *of* David; *then complaining of contrary Events, he expoſtulates, prayeth and bleſſeth* God. XC. Moſes *ſetting forth* God's Providence, *complains of humane* Fragility, *Divine* Chaſtiſements, *and brevity of* Life: *he prayeth for the* Knowledg, *and ſenſible* Experience *of* God's *good* Providence. XCI. *The* State *of the* Godly; *their* Safety, Habitation, Servants, Friends; *with the Effects of them all.* XCII. *The* Prophet *exhorts to* praiſe God *for his great* Works, *for his* Judgments *on the* Wicked, *and for his* Goodneſs *to the* Godly. XCIII. *The* Majeſty, Power *and* Holineſs *of* Chriſt's Kingdom. XCIV. *The* Prophet *calling for* Juſtice, *complaineth of* Tyranny *and* Impiety; *he teacheth* God's Providence; *ſhews the Bleſſedneſs of* Affliction, *and that* God *is the* Defender *of the* Afflicted. XCV. *An* Exhortation *to praiſe* God, *for his* Greatneſs, *and for his* Goodneſs, *and not to tempt him.* XCVI. *An* Exhortation *to* praiſe God *for his* Greatneſs, *for his* Kingdom, *for his general* Judgment. XCVII. *The* Majeſty *of* God's Kingdom; *the* Church *rejoyceth at* God's Judgments *on* Idolaters: *An* Exhortation *to* Godlineſs *and* Gladneſs. XCVIII. *The* Pſalmiſt exhorts *the* Jews, *the* Gentiles, *and all the* Creatures *to* praiſe God. XCIX. *The* Prophet *ſetting forth the* Kingdom *of* God *in* Zion, *exhorts all, by the Example of the* Foreſathers, *to* worſhip God *at his* Holy Hill. C. *An* Exhortation *to* praiſe God *chearfully for his* Greatneſs, *and for his* Power. CI. David *makes a* Vow *and* Profeſſion *of* Godlineſs. CII. *The* Prophet *in his* Prayer *makes a grievous Complaint; he takes Comfort in the* Eternity *and* Mercy *of* God; *The* Mercies *of* God *are to be recorded? He ſuſtains his* Weakneſs *by the* Unchangeableneſs *of* God. CIII. *An* Exhortation *to Bleſs* God *for his* Mercy, *and for the Conſtancy thereof.* CIV. *A* Meditation *upon the mighty* Power *and wonderful* Providence *of* God; *the Glory of* God *is Eternal: the* Prophet *voweth perpetually to praiſe* God. CV. *An* Exhortation *to praiſe* God, *and to ſeek out his* Works; *The* Story *of* God's Providence *over* Abraham, *over* Joſeph, *over* Jacob *in* Egypt; *over* Moſes *delivering the* Iſraelites; *over the* Iſraelites *brought out of* Egypt; *fed in the* Wilderneſs, *and planted in* Canaan. CVI. *The* Pſalmiſt *exhorts to praiſe* God; *his* Prayer *for Pardon of* Sins, *as* God *did with the* Fathers; *The* Story *of the* Peoples Rebellion *and* God's Mercy, *and concludes with* Prayer *and* Praiſe. CVII. *The* Pſalmiſt *exhorts the* Redeemed *in praiſing* God, *to obſerve his manifold* Providence *over* Travellers, Captives, ſick People, *over* Seamen, *and in divers varieties of* Life. CVIII. David *encourageth himſelf to praiſe* God; *prays for* God's Aſſiſtance *according to his* Promiſe; *his Confidence in* God's Help. CIX. David *complains of his ſlanderous* Enemies; *under the Perſon of* Judas, *devoteth them; ſheweth their* Sin, *complaining of his own* Miſery; *prayeth for Help, and promiſeth Thankfulneſs,* CX. *The* Kingdom, *the* Prieſthood, *the* Conqueſt, *and the* Paſſion *of* Chriſt. CXI. *The* Pſalmiſt *by his Example incites others to praiſe* God, *for his glorious and gracious* Works; *the* Fear *of* God *breedeth true* Wiſdom. CXII. *Godlineſs hath the Promiſes of this* Life, *and the* Life *to come; the Proſperity of the* Godly *ſhall be an* Eye-ſore *to the* Wicked. CXIII. *An* Exhortation *to praiſe* God *for his* Excellency *and for his* Mercy. CXIV. *An* Exhortation *by the Example of the Dumb Creatures to fear* God *in his* Ghurch. CXV. *Becauſe* God *is truly Glorious, and* Idols *are Vanity; he exhorts to Confidence in* God, *and that* God *is to be Bleſſed for his Bleſſings.* CXVI. *The* Pſalmiſt *profeſſeth his* Love *and* Duty *to* God *for his* Deliverance, *and ſtudieth to be thankful.* CXVII. *An* Exhortation *to praiſe* God *for his* Mercy *and* Truth. CXVIII. *An* Exhortation *to praiſe* God *for* Mercy; *the* Pſalmiſt *by his Experience ſheweth how good it is to truſt in* God; *under the* Type *of the* Pſalmiſt, *the Coming of* Chriſt *in his* Kingdom, *is expreſs'd.* CXIX. *This* Pſalm *contains ſundry* Prayers, Praiſes *and* Profeſſions *of Obedience.* CXX. David *prayeth againſt* Doeg; *reproveth his Tongue; complains of his neceſſary* Converſation *with the* Wicked. CXXI. *The great Safety of the* Godly *who put their Truſt in* God's Protection. CXXII. *He profeſſeth his Joy for the* Church, *and prays for the* Peace *thereof.* CXXIII. *The* Godly *profeß their* Confidence *in* God, *and pray to be deliver'd from* Contempt. CXXIV. *The* Church *Bleſſeth* God *for a miraculous* Deliverance. CXXV. *The* Safety *of ſuch as truſt in* God; *A* Prayer *for the* Godly, *and againſt the* Wicked. CXXVI. *The* Church *celebrating her incredible Return out of* Captivity, *prayeth for, and propheſieth the good Succeſs thereof.* CXXVII. *The* Virtue *of* God's Bleſſings: *good* Children *are his* Gift. CXXVIII. *The ſundry* Bleſſings *which follow them that fear* God. CXXIX. *An* Exhortation *to praiſe* God *for ſaving* Iſrael *in their great* Afflictions; *the* Haters *of the* Church *are Curſed.* CXXX. *The* Pſalmiſt *profeſſeth his Hope in* Prayer, *and his Patience in* Hope, *and exhorts* Iſrael *to hope in* God. CXXXI. David *profeſſing his* Humility, *exhorts* Iſrael *to hope in* God. CXXXII. David *in his* Prayer *commends to* God *the Religious Care he had for the* Ark: *His* Prayer *at the removing the* Ark, *with a* Repetition *of* God's Promiſes. CXXXIII. *The Benefit of the* Communion *of* Saints. CXXXIV. *An* Exhortation *to Bleſs* God. CXXXV. *An* Exhortation *to praiſe* God *for his* Mercy, *for his* Power, *and for his* Judgments: *The* Vanity *of* Idols: *an* Exhortation *to Bleſs* God. CXXXVI. *An* Exhortation *to give Thanks to* God *for particular* Mercies. CXXXVII. *The Conſtancy of the* Jews *in Captivity: The* Prophet *Curſeth* Edom *and* Babel. CXXXVIII. David *praiſeth* God *for the Truth of his* Word; *he propheſieth that the* Kings *of the* Earth *ſhall* praiſe God, *and profeſſeth his Confidence in* God. CXXXIX. David *praiſeth* God *for his all ſeeing* Providence, *and for his infinite* Mercies; *deſieth the* Wicked, *and prays for* Sincerity. CXL. *He prayeth to be delivered from* Saul *and* Doeg; *prayeth againſt them, and comforteth himſelf in Confidence of* God. CXLI. *He prayeth that his* Suit *may be acceptable, his* Conſcience *ſincere, and his* Life *ſafe from* Snares. CXLII. *He ſheweth that in his Trouble all his Comfort was in* Prayer *to* God. CXLIII. *He prayeth for Favour in* Judgment; *complains of his* Griefs; *ſtrengtheneth his* Faith *by* Meditation *and* Prayer; *prayeth for* Grace, *for* Deliverance, *for* Sanctification, *and for* Deſtruction *of his* Enemies. CXLIV. David *Bleſſeth* God *for his* Mercy *both to him and to Man: prayeth that* God

would powerfully deliver him from his Enemies; *promiſes to praiſe* God, *and prays for the happy State of the* Kingdom. CXLV. David *praiſeth* God *for his* Fame, *for his* Goodneſs, *and for his* Kingdom, *for his* Providence, *and for his ſaving* Mercy. CXLVI. *The* Pſalmiſt *voweth perpetual* Praiſes *to* God, *exhorts not to truſt in* Man; God *for his* Power, Juſtice, Mercy *and* Kingdom, *is only worthy to be truſted.* CXLVII. *The* Prophet *exhorts to praiſe* God *for his Care of the* Church; *his* Power *and his* Mercy, *to praiſe him for his* Providence, *for his* Bleſſings *upon the* Kingdom; *for his* Power *over the* Meteors, *and for his* Ordinances *in the* Church. CXLVIII. *He exhorteth the* Celeſtials, Terreſtials, *and the* Rational Creatures *to praiſe* God. CXLIX. *The* Prophet *exhorts to praiſe* God *for his* Love *to the* Church; *and for that* Power *which he hath given to the* Church *to rule the Conſciences of* Men. CL. *An* Exhortation *to praiſe* God *with all kind of* Inſtruments.

The Argument *of the* Proverbs *of* Solomon.

THIS *Book*, as the Title of it imports, contains a great Number of exquiſite *Sentences*, Holy and full of *Inſtruction*, penn'd by King *SOLOMON*, from the Inſpiration of the *Holy Spirit* (who had adorn'd him with an extraordinary *Wiſdom*, as well in *Divine* as *Humane Matters*) and which *God* of his great Goodneſs has been pleas'd ſhould be preſerved and ſet down in Writing, for the common and perpetual Inſtruction of his *Church*.

It treats of the *Divine* and *True Wiſdom*; of the *Fear* of *God*, and of the *Supream Good* of *Man*. In it we find many excellent *Leſſons* concerning our *Duty* to *GOD*, to our *Neighbour* and our ſelves, in whatſoever State or Condition any of us be in the *World*, together with conſiderable *Promiſes* of Happineſs and Life in this preſent *World*, as well as in that which is to come. And all this interlac'd with *faithful Warnings* againſt all ſorts of *Sins* contrary to the firſt and ſecond *Table* of the *Law* of *God*, and particularly againſt *Whoredom* and *Adultery*. So that this *Book* may with good Reaſon be accounted, *An overflowing Fountain with ſaving Inſtructions about all things that may ſerve to conduct and form us to a Life and Converſation, wiſe, religious, and well-pleaſing to GOD in any Calling whatſoever, whether common or particular, publick or private.* Wherefore alſo this Book ought to be highly and carefully recommended to all *Chriſtians*, as containing the moſt perfect and fulleſt *Moral Inſtructions* they can have, as infinitely tranſcending whatſoever the *Heathen Philoſophers*, and *Wiſe Men of the World*, have ever been able to comprize or ſet down in Writing, concerning *Wiſdom*, the *Nature* of *Man*, the *Supream Good*, *Virtue* and *Vice*, &c.

As to what concerns the Colection of all theſe Sentences in one Book: it ſeems that *Solomon*, according as appears from the excellent *Introduction* and *Preface* compriz'd in the Nine firſt Chapters, which contain little elſe but the Praiſes of the *Divine Wiſdom* in general, and in particular of our *Lord Jeſus Chriſt*, who is the *Word and eternal Wiſdom of the Father*, has penn'd them himſelf as far as the *Twentyfifth Chapter*, and that the following Chapters, from *Twenty five* unto *Thirty*, were Collected and Tranſcribed by the Command of good King *Hezekiah*, whilſt he was reforming Matters relating to *Religion* and *Piety*, which were fallen to decay during the Reign of ſome of his Predeceſſors, out of *Solomon*'s own *Memoirs*, or of ſome other holy or famous Man, inſpir'd by the *Holy Spirit*.

The Thirtieth *Chapter* contains the Words of *Agur*; and the laſt *Chapter*, the Inſtructions which *Solomon*'s Mother gave to him, which he not only receiv'd and approv'd of, but alſo thought fit to tranſmit them to the *Church* of *God*, for the general Inſtruſtion of all.

And tho' this *Book* do not contain all the *Three thouſand Proverbs* uttered by *Solomon*, of which mention is made in the *Firſt Book of the Kings*, the Fourth Chapter and two and thirtieth Verſe; yet it contains the *Sum* and *Marrow* of them, and all that *God* thought fit ſhould be conſigned to the Uſe and perpetual Edification of the *Church* throughout all *Ages*.

The Contents *of the reſpective Chapters in the Book of* Proverbs.

THIS Book *is divided into* 31 Chapters; *the* Contents *of which are*, I. *The Uſe of the* Proverbs; *an* Exhortation *to fear* God, *and believe his* Word; *to avoid the Enticing of* Sinners; Wiſdom *complains of her Contempt, and threatneth her* Contemners. II. Wiſdom *promiſeth* Godlineſs *to her* Children, *and* Safety *from* evil Company, *and Directions in good* Ways. III. *An* Exhortation *to* Obedience, *to* Faith, Mortification, Devotion *and* Patience: *The happy Gains of* Wiſdom: *An* Exhortation *to* Charitableneſs, Peaceableſs *and* Contentedneſs: *The* curſed State *of the* Wicked. IV. Solomon, *to perſwade* Obedience, *ſhews what* Inſtructions *he had of his* Parents; *to ſtudy* Wiſdom, *and to ſhun the* Path *of the* Wicked; *he exhorts to* Faith *and* Sanctification. V. *He exhorts to the Study of* Wiſdom; *ſheweth the Miſchief of* Whoredom *and* Riot; *exhorts to Contentedneſs*, Liberality *and* Chaſtity, *and that the* Wicked *are overtaken with their own* Sins. VI. *Againſt* Suretyſhip, Idleneſs *and* Miſchievouſneſs, Seven Things *hateful to* God, *The Bleſſings of* Obedience, *and the Miſchiefs of* Whoredom. VII. *He perſwades to a ſincere and kind* Familiarity *with* Wiſdom; *ſheweth the* Cunning *of a* Whore, *and the deſperate* Simplicity *of a young* Wanton, *and dehorteth from ſuch* Wickedneſs. VIII. *The* Fame *and* Evidence *of* Wiſdom; *The Excellency, Nature, Power, Riches, and the Eternity of* Wiſdom, *which is to be deſir'd for the Bleſſedneſs it bringeth.* IX. *The* Diſcipline *and* Doctrine *of* Wiſdom; *The* Cuſtom *and* Errors *of* Folly. X. *From this* Chapter *to the* 25th, *are ſundry* Obſervations *of* moral Virtues, *and their contrary* Vices. XXV. Obſervations *about* Kings, *and about avoiding* Cauſes *of* Quarrels, *and ſundry* Cauſes *thereof.* XXVI.

XXVI. Obſervations *about* Fools, *about* Sluggards, *about contentious* buſie Bodies. XXVII. Obſervations *of* Self-love, *of* true Love, *of* Care *toa void* Offences, *and of the* Houſhold-Care. XXVIII. *General* Obſervations *of* Impiety, *and* religious Integrity. XXIX. Obſervations *of publick* Government, *and of private* Anger, Pride, Thievery, Cowardiſe *and* Corruption. XXX. Agur's Confeſſion *of his* Faith: *The two Points of his* Prayer; *the Meaneſt are not to be wronged*; *Four wicked Generations*: *Four Things inſatiable*: Parents *are not to be deſpiſed*: *Four Things hard to be known*: *Four Things intolerable*: *Four Things exceeding wiſe*; *and Four Things ſtately*: *Wrath is to be prevented.* XXXI. Lemuel's Leſſon *of* Chaſtity *and* Temperance: *The Afflicted are to be comforted and defended*: *The* Praiſe *and* Properties *of a good* Wife.

The Argument *of the Book of* Eccleſiaſtes, *called in* Hebrew Koheleth.

MAny Learned Men are of Opinion, that *Solomon* wrote this Book in his old Age, towards the end of his Life, after that he had repented of his *fearful Apoſtacy* from the *pure Worſhip of God*, to that of *Idols*; and therein declares by the Inſpiration of the *Holy Ghoſt*, and before the whole *Church* of *God*, the great Sorrow and Regret he had conceiv'd for his paſt *Life*, moſt earneſtly deteſting it as a meer *Vanity* and *Vexation* of *Spirit*, uncapable of affording a Man any true *Peace*, or ſolid *Content* and *Satisfaction of Mind*, much leſs of leading him to the Enjoyment of the *Supream Good* and *Eternal Salvation.*

His aim and deſign alſo is, to conduct all others by his Example to *Godlineſs* and *Virtue*. To this purpoſe he firſt of all gives a Deſcription of the whole Courſe of his Life, and that whereon he had chiefly founded his *Delight* and *Satisfaction*. Afterward he relates, how he alſo had been a great Obſerver of the *Lives* and *Converſation* of *Men*, and examin'd the ſeveral things they employ their *Studies* about, and for which they endeavour with the greateſt Application, as ſuppoſing to find *Happineſs* and *Content* in them, and that he had found them all to be *Vanity*, and ſuch as engag'd *Men* in *Sin* and *Prophaneneſs.*

Furthermore, he declares and poſitively aſſerts, that the *World*, its *good Things*, its *Pleaſures*, its *Accidents*, its *Viciſſitude*, its *Orders* and *Cuſtoms* being all vicious, or at leaſt corrupt and tainted by the *Vanity* Sin has introduc'd into it; That becauſe all things in it are vaniſhing in their *Continuance*, uncertain in their *Conduct*, unequal in their *Tenour*, and devoid of any durable *Felicity*: a *Wiſe Man* muſt not place his Hopes in them, or fix his Heart upon them, ſo as paſſionately to deſire the good things in it, or think to amend or avoid all its *Diſorders* and *Evils*; but that he ought moderately to rejoice himſelf, without *Vexation* or *Covetouſneſs*, but yet with *Care* and *Diligence* in his *lawful Calling*, in the ſhort and temporary Enjoyment of the *Bleſſings* he hath receiv'd from the *liberal Hand of God*, conforming his Motions of *Joy* or *Sorrow*, according to the variety of *Times* and *Accidents*, that happen in this Life by the Diſpenſation of the *All-wiſe Providence of God*, who governs and diſpoſeth all things in this *World* as beſt pleaſes him; and that they are not at all ſubject to the Uncertainty and Hazard of *Chance*, as ſome moſt falſly imagine.

And laſt of all, he exhorts all Men to give up and reſign themſelves to the Conduct of true *Wiſdom*, by fearing *God* ſincerely, obeying him faithfully, and by conſtantly applying themſelves to all manner of good Works; ſetting continually before their Eyes, eſpecially whilſt they are yet young, vigorous and healthy, the Uncertainty of this *Life*, the unavoidable Certainty of *Death*, the Terrour of the juſt *Judgment* of *God*, and the *Joys* of *Eternity*: So that this Book may well of right be call'd *The Treaſure of* Maxims, *and Inſtructions concerning true Felicity, and the chief Good of Man.*

As to what concerns the *Title* or *Inſcription* of this *Book*, it is call'd *Koheleth* in *Hebrew*, and in *Greek Eccleſiaſtes*. This word *Koheleth*, which we do not meet with in the whole *Scripture*, except in this Book, comes from the Root *Kahal*, which ſignifies to *aſſemble* or *call together*; ſo that this word ſignifies a *Perſon* or *Soul* which *gathers* or *calls others together*: For indeed, all Men are in their own Nature, as poor *Sheep* that are wandring and loſt, but *God* ſends his *Servants* as ſo many good Shepherds, to aſſemble and call them together from their *Strayings*. Some conclude this word to be one of the Names of *Solomon*, who was alſo call'd *Jedidjah* and *Lemuel*; and one thing that inclines them this Opinion, is, becauſe this word, tho' it be of a *Femine Termination*, is, notwithſtanding, join'd to a *Maſculine Verb*, *Amar Koheleth*. And as to the *Greek* Word *Eccleſiaſtes*, that ſignifies properly a *Preacher*; which is not to be underſtood, as if *Solomon* had publickly preach'd before the *People*, but becauſe in this *Book* he ſets forth an excellent *Sermon* or *Homily*, full of moſt edifying *Inſtructions* and *Exhortations*. Others again underſtand by this word, one who by a publick Diſcourſe in the *Church*, publickly confeſſeth the Sins he hath committed, and teſtifies his *ſincere Repentance*, which was the Cuſtom of the *Primitive Church.*

The Contents *of the ſeveral Chapters of the Book of* Eccleſiaſtes.

THIS Book *is divided into* 12 Chapters; *the* Contents *of which are*, I. *The* Preacher *ſheweth that all* humane Courſes *are vain, becauſe the* Creatures *are reſtleſs in their Courſes, they bring forth nothing new, and old things are forgotten, and becauſe he hath found it ſo in the* Studies *of* Wiſdom. II. *The Vanity of* humane *Courſes in the* Work *of* Pleaſure; *tho' the* Wiſe *be better than the* Fool, *yet both have one Event*; *the Vanity of* Humane *Labour, in leaving it they know not to whom*; *nothing better than* Joy *in our* Labour; *but that is* God's Gift. III. *By the neceſſary change of Times,* Vanity *is added to* Humane Travel; *there is an Excellency in* God's Works; *but as for Man,* God *ſhall*

ſhall judg his Works *there, and here he ſhall be like a Beaſt.* IV. Vanity *is increaſed to Men by* Oppreſſion, Idleneſs, Covetouſneſs, Solitarineſs, *and by* Wilfulneſs. V. Vanities *in* Divine Service; *in murmuring againſt* Oppreſſion, *and in* Riches; Joy *in* Riches *is the* Gift *of* God. VI. *The Vanity of* Riches *without Uſe; of* Children *and* old Age *without* Riches: *the vanity of* Sight *and wandring* Deſires; *the Concluſion of* Vanities. VII. Remedies *againſt* Vanities *and a good* Name; Mortification, Patience, Wiſdom; *The Difficulty of* Wiſdom. VIII. Kings *are greatly to be reſpected; the* Divine Providence *is to be obſerv'd: It is better with the* Godly *in* Adverſity, *than with the* Wicked *in* Proſperity: *The* Work *of* God *is unſearchable.* IX. *Like things happen to good and bad; there is a Neceſſity of Death unto Men: Comfort is all their* Portion *in this* Life: God's Providence *ruleth over all:* Wiſdom *is better than* Strength. X. Obſervations *of* Wiſdom *and* Folly; *of* Riot, Slothfulneſs *and* Money: Mens *Thoughts of* Kings *ought to be reverent.* XI. Directions *for* Charity: Death *in* Life, *and the* Day *of* Judgment *in the* Days *of* Youth, *are to be thought on.* XII. *The* Creator *is to be remembred in due time; The* Preacher's *Care to edifie; the Fear of* God *is the chief Antidote of* Vanity.

The Argument *of the Song of* SOLOMON.

THE Author of this Book is *Solomon*, who indited it under the Conduct and Inſpiration of the *Holy Ghoſt*. It is call'd by way of Excellence, the *Song of Songs*; becauſe it is higheſt and divineſt Strain of all thoſe many Hymns which that *wiſe King* compoſed in his Life-time, and is a kind of *Epithalamium* or *Nuptial Poem*, made up of divers Parts upon the *Spiritual Marriage* which *Chriſt* has been pleaſed to contract with his *Church*. It is made in form of a *Dialogue* between *Jeſus Chriſt* as the *Bridegroom*, and the *Church* as his *Spouſe*, under the *Type*, or at leaſt upon occaſion of the *Marriage* conſummated between *King Solomon*, and the *Daughter of Pharaoh King of Egypt*; as was alſo the *45th Pſalm*; and accordingly, ſometimes we ſhall find here the *Friends* and *Bridemen* of the *Bridegroom*, as well as the *Bridemaids* and *Companions* of the *Bride*, brought in as *Interlocutors* in this *Holy* and *Myſtical Poem*.

By the *Friends of the Bridegroom* we may underſtand the good and holy *Prophets* of the *Old Teſtament*, the *Apoſtles of the New*, and generally all *faithful Paſtors* and *Teachers of the Church*; and by the *Brides Companions*, we may underſtand all thoſe who ſincerely confeſs the Name of *Jeſus Chriſt*, and profeſs his *true Doctrine:* But under the Names of *Bridegroom* and *Bride*, is repreſented here in *figur'd* and *allegorical Expreſſions*, the great and ardent *Love of Jeſus Chriſt* towards his *Spouſe*, which is the *Church*, and the great *Benefits* She receives from him, and how vehemently the *Spouſe*, the *Holy Church* doth languiſh and pant after her deareſt *Bridegroom*, till ſhe be indiſſolubly and eternally united to him in *Heaven*. In this Book is alſo repreſented the *Condition* and *Conſtitution* of the *Church of God* upon *Earth*, her *Duties*, *Virtues*, *Blemiſhes* and *Defects*.

The *Jewiſh Rabbies* would not permit that any Perſon, who had not attain'd to the Age of *Thirty Years*, ſhould read the firſt three *Chapters of Geneſis*, the beginning and end of *Ezekiel*, or this *Song of Solomon:* And tho perhaps there may have been too much of *Superſtition* in this their *Prohibition*; yet it is not without Cauſe, that we are carefully warn'd by the *Antient Doctors*, as well of the *Synagogue* as of the *Church*, that a Man muſt ſtrip himſelf of all ſenſual Thoughts and carnal Affections, when he applies himſelf to the reading and meditating on this Book; and that he that would underſtand the deep Myſteries therein contain'd, to his Edification and Comfort, muſt come to it with a mature, ſettled and enlighten'd Judgment, and with *ſpiritual Thoughts* and *holy Affections:* For tho the Expreſſions herein made uſe of, are drawn from the tender and honeſt *Affections* which contract and knit *chaſte* and *Holy Marriages* here on *Earth*, and, ſo, tho' more indirectly, ſerve to recommend the ſame; yet becauſe the *Holy Ghoſt* is pleaſed to repreſent to us under theſe *Notions*, ſuch high, tranſcendent and adorable *Myſteries*, we muſt have a ſpecial care not to prophane or defile them by a carnal and corrupt Senſe.

Wherefore he that is in good earneſt deſirous to profit and edifie himſelf by this more than excellent and *divine Poem*, he muſt bring along with him a great *Purity of Heart*, and a *Soul* wholly on fire with the *ſweet Love of Jeſus*; and if ſo, he will not fail to meet with the moſt illuminating *Inſtructions* and ſurpaſſing *Comforts* that can be, to his great and unutterable Joy and Satisfaction.

The Contents *of the reſpective Chapters of the* Song *of* Solomon.

THIS Book *is divided into* 8 Chapters; *the* Contents *of which are,* I. *The* Church's Love *to* Chriſt: *She confeſſeth her* Deformity, *and prayeth to be directed to his* Flock: Chriſt *directs her to the* Shepherd's Tent; *and ſhewing his* Love *to her, giveth her gracious* Promiſes; *the* Church *and* Chriſt *congratulate one another.* II. *The mutual* Love *of* Chriſt *and his* Church: *the* Hope *and* Calling *of the* Church; Chriſt's Care *of the* Church: *the* Profeſſion *of the* Church; *her* Faith *and* Hope. III. *The* Fight *and* Victory *of the* Church *in* Temptation: *The* Church *glorieth in* Chriſt. IV. Chriſt *ſets forth the* Graces *of the* Church; *ſhews his Love to her: The* Church *prayeth to be made fit for his Preſence.* V. Chriſt *awaketh the* Church *with his* Calling: *The* Church *having a Taſte of* Chriſt's Love, *is ſick of* Love: *A Deſcription of* Chriſt *by his* Graces. VI. *The* Church *profeſſeth her Faith in* Chriſt; Chriſt *ſheweth the* Graces *of the* Church, *and his* Love *towards her.* VII. *A further Deſcription of the* Church, *her* Graces: *The* Church *profeſſeth her* Faith

Faith *and* Deſire. VIII. *The* Love *of the* Church *to* Chriſt: *The Vehemency of* Love: *The Calling of the* Gentiles: *The* Church *prayeth for* CHRIST*s* Coming.

The Argument *of the Prophecy of the Prophet* Iſaiah.

ISAIAH is the *firſt* and *chiefeſt* of the *greater Prophets*, as well in regard of the excellent *Matter* he treats of, as of his admirable, ſublime and raiſed *Style*. In the 12 firſt *Chapters* of this *Book* of his Propheſies, he treats of ſeveral *Heads* which particularly concern the *Jews*, whom he *cenſures* and *reproves* freely and boldly, *teaches* excellently, *exhorts* ſeriouſly, and *comforts* pathetically. From *Chapter* 13, unto 29, he ſets down thoſe *Propheſies* which regard *Foreign Nations* and *People*, that were *Enemies* to the *Jewiſh Nation*, as likewiſe ſome relating to the *Ten Tribes*, who had divided themſelves from *Judah* and *Benjamin*, denouncing very *ſevere* Judgments, and *heavy* Puniſhments againſt them: Amongſt which notwithſtanding are mingled very comfortable *Promiſes* of the *Grace* and *Mercy* of *God* to thoſe who *repent*, whereof they ſhould be made *Partakers*, by having an Eye to the *Meſſiah*, that was to come.

From *Chapter* 29, to 36, is ſpoken concerning the *Deſtruction* of the *City* of *Jeruſalem* by the *Babylonians*, and of the *Captivity* or *Tranſlation* of the *Jews* out of their own *Country* to *Babylon*; which are interlaced with ſeveral *excellent* and *comfortable Paſſages*, concerning the *Reign* of *Chriſt*. From the 36*th* to the 40*th Chapter*, is recorded the *Hiſtory* of King *Hezekiah*, taken out of 2 *Kings* 18. and 2 *Chron.* 32. From *Chapter* 40, to 49, the *Prophet* foretels the *Coming* of of *Jeſus Chriſt*, and the *Spiritual Deliverance* of his *Church*, *figur'd* by the *Deliverance* of the *Jews* from the *Captivity* of *Babylon* by King *Cyrus*, as as alſo their *Reſtauration* and *Settlement* in their *own* Country. From *Chapter* 49, to the *End* of the *Book*, are ſet down ſeveral clear *Propheſies* concerning the *Perſon* and *Office* of *Jeſus Chriſt*, and his *Kingdom*, which ſhould be extended throughout all the *World*, of his *Paſſion*, his *Death* and *Glorification*; as alſo of the *Preaching* of the *Goſpel*, and the *Calling* of the *Gentiles*, who were to be *join'd* and *incorporated* with his *People* the *Jews*; in like manner concerning the great *Benefits* and *Privileges* CHRIST has purchas'd for his *Elect*, and the Condition of the *Church* of *God*, as well here upon *Earth*, as in the *Life to come*.

All which things the *Prophet* deſcribes with ſo much *clearneſs* and *evidence*, that he ſeems rather to write a *Hiſtory* of things *paſt* and *done*, than a *Prophecy* of things yet *to come*. Which is the Reaſon why ſome of the *Antient Fathers* were of Opinion, That *Iſaiah* might with as much *Right* be call'd an *Evangeliſt*, as a *Prophet*, becauſe in many places he ſpeaks as *clearly* concerning the *Perſon*, *Office*, and *Miracles* of *Jeſus Chriſt*, many Hundred Years before his *Incarnation*, as the *Apoſtles* and *Doctors* of the *New Teſtament* have done ſince; upon which account alſo he is call'd by ſome, the *Fifth Evangeliſt*.

As for what concerns the *Perſon* of *Iſaiah*, 'tis generally held, that his Father *Amoz* was *Brother* to *Azariah* King of *Judah*; ſo that this Prophet, as to his *Extraction*, was an *Illuſtrious Perſon*, as being a *Prince of the Blood*: God's Method always having been to *call* Perſons of all Sorts and Conditions to the *Prophetical Office*, as well thoſe of the *higheſt*, as of the *loweſt* Quality.

As to the time in which he *propheſied*, it appears by the *firſt* Verſe of the *firſt* Chapter of this *Book*, that he *propheſied* in the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*. And if we compute the Years of the *Reigns* of theſe *four Kings*, we muſt conclude, that *Iſaiah* propheſied at leaſt 45 or 50 Years, beginning them with the laſt Year of *Uzziah*, (in which Year he ſaw the *Viſion* that is deſcrib'd *chap.* 6.) and ending them with the 14th Year of King *Hezekiah*; in which the *Ambaſſadors* of the King of *Babylon* came to *congratulate* his *Recovery*, as may be ſeen *chap.* 39. and 2 *Kings* 20. But if the Prophet *Iſaiah* (as ſome affirm) liv'd till the *Reign* of King *Manaſſeh*, by whoſe Command he was *ſawn aſunder*, it will follow, that he *preach'd* 60, or 64 Years, and conſequently, that he liv'd to a *very great* Age.

The Contents *of the reſpective Chapters in the Book of the Prophet* Iſaiah.

THIS Book *is divided into* 66 Chapters; *the* Contents *of which are*, I. Iſaiah *complaineth of* Judah *for her Rebellion*: *he lamenteth her* Judgments; *upbradeth their whole* Service; *exhorts to* Repentance, *with* Promiſes *and* Threatnings; *bewailing their* Wickedneſs, *denounceth* God's Judgments; *he promiſes* Grace, *and threatneth* Deſtruction *to the* Wicked. II. Iſaiah *propheſieth the Coming of* Chriſt's Kingdom; Wickedneſs *is the cauſe of* God's *forſaking*: *He exhorteth to fear, becauſe of the powerful Effects of* God's Mercy. III. *The great* Confuſion *that cometh by* Sin; *the Impudency of the* People: *the* Oppreſſion *and* Covetouſneſs *of the* Rulers: *the* Judgments *that ſhall be for the* Pride *of the* Women. IV. *In the Extremity of* Evils Chriſt's Kingdom *ſhall be a* Sanctuary. V. *Under the* Parable *of a* Vineyard, God *excuſeth his ſevere* Judgments; *his* Judgment *upon* Covetouſneſs, Laſciviouſneſs, Impiety *and* Injuſtice; *the* Executioners *of* God's Judgments. VI. Iſaiah *in a Viſion ſaw the* Lord *in his* Glory; *being terrified, is confirmed for his* Meſſage; *he ſheweth the Obſtinacy of the* People *unto their* Deſolation: *a* Remnant *ſhall be ſaved*. VII. Ahaz *being troubled with Fear of* Rezin *and* Pekah, *is comforted by* Iſaiah: Ahaz *having Liberty to chuſe a* Sign, *and refuſing it, hath for a Sign* Chriſt *promiſed*; *his* Judgment *is propheſied to come by* Aſſyria. VIII. *In* Maher-ſhalal-haſh-baz *he propheſieth that* Syria *and* Iſrael *ſhall be ſubdued by* Aſſyria; *likewiſe* Judah *for their Infidelity*: God's Judgments *ſhall be unreſiſtable*: *Comfort ſhall be to them that fear* God; *great* Afflictions *to* Idolaters. IX. *What* Joy *ſhall be in the midſt*

midſt of Afflictions, *by the* Kingdom *and* Birth *of* Chriſt; *the* Judgments *upon* Iſrael *for their* Pride, Hypocriſie *and* Impenitency. X. *The* Woe *of* Tyrants: Aſſyria, *the* Rod *of* Hypocrites, *for his* Pride *ſhall be broken: A Remnant of* Iſrael *ſhall be ſaved:* Iſrael *is comforted with Promiſe of* Deliverance *from* Aſſyria. XI. *The peaceable* Kingdom *of the* Branch *out of the* Root *of* Jeſſe: *the victorious* Reſtauration *of* Iſrael, *and Vocation of the* Gentiles. XII. *A joyful Thankſgiving of the* Faithful *for the* Mercies *of* God. XIII. God *muſtereth the* Armies *of his* Wrath; *he threatneth to deſtroy* Babylon *by the* Medes: *the* Deſolation *of* Babylon. XIV. God's *Merciful Reſtauration of* Iſrael; *their triumphant Inſultation over* Babel; God's *Purpoſe againſt* Aſſyria: Paleſtina *is threatned.* XV. *The lamentable State of* Moab. XVI. Moab *is exhorted to yield Obedience to* Chriſt's Kingdom: Moab *is threatned for her* Pride: *the* Prophet *bewaileth her: the* Judgment *of* Moab. XVII. Syria *and* Iſrael *are threatned: A* Remnant *ſhall forſake* Idolatry; *the reſt ſhall be plagued for their* Impiety: *The* Woe *of* Iſrael's Enemies. XVIII. God *in care of his* People *will deſtroy the* Ethiopians; *an Acceß thereby ſhall grow unto the* Church. XIX. *The* Confuſion *of* Egypt; *the* Fooliſhneſs *of their* Princes: *the Calling of* Egypt *to the* Church; *the* Covenant *of* Egypt, Aſſyria *and* Iſrael. XX. *A* Type *prefiguring the ſhameful* Captivity *of* Egypt *and* Ethiopia. XXI. *The* Prophet *bewailing the* Captivity *of his* People, *ſeeth in a* Viſion, *the* Fall *of* Babylon *by the* Medes *and* Perſians: Edom *ſcorning the* Prophet, *is mov'd to Repentance: the ſet time of* Arabia's *Calamity.* XXII. *The* Prophet *laments the Invaſion of* Jewry *by the* Perſians: *he reproveth their humane* Wiſdom, *and worldly* Joy: *He propheſieth* Shebna's *Deprivation; and* Eliakim, *prefiguring the* Kingdom *of* Chriſt, *his* Subſtitution. XXIII. *The miſerable Overthrow of* Tyre, *the unhappy* Return. XXIV. *The doleful* Judgments *of* God *upon the* Land: *A* Remnant *ſhall joyfully praiſe him:* God *in his* Judgments *ſhall advance his* Kingdom. XXV. *The* Prophet *praiſeth* God *for his* Judgments; *for his ſaving* Benefits, *and for his victorious* Salvation. XXVI. *A* Song *inciting to Confidence in* God, *for his* Judgments, *and for his* Favour *to his* People; *an* Exhortation *to wait on* God. XXVII. *The Care of* God *over his* Vineyard: *his* Chaſtiſements *differ from* Judgments: *the* Church *of* Jews *and* Gentiles. XXVIII. *The* Prophet *threatneth* Ephraim *for their* Pride *and* Drunkenneſs; *the Reſidue ſhall be advanc'd in the* Kingdom *of* Chriſt; *he rebuketh their* Error; *their Untowardneß to learn, and their Security:* Chriſt *the ſure* Foundation *is promiſed; their* Security *ſhall be tried; they are incited to the Conſideration of* God's *diſcreet* Providence. XXIX. God's *heavy* Judgment *upon* Jeruſalem; *the Unſatiableneß of her* Enemies; *the Senſleſneſs and deep Hypocriſie of the* Jews; *A* Promiſe *of* Sanctification *to the* Godly. XXX. *The* Prophet *threatneth the* People *for their Confidence in* Egypt, *and Contempt of* God's Word: God's Mercy *towards his* Church; God's Wrath, *and the* Peoples Joy *in the Deſtruction of* Aſſyria. XXXI. *The* Prophet *ſheweth the curſed Folly in truſting to* Egypt, *and forſaking of* God; *he exhorts to* Converſion; *ſheweth the Fall of* Aſſyria. XXXII. *The Bleſſings of* Chriſt's Kingdom; Deſolation *is foreſhown:* Reſtauration *is promiſed to ſucceed.* XXXIII. God's Judgments *againſt the Enemies of the* Church; *The Privileges of the* Godly. XXXIV. *The* Judgments *wherewith* God *revengeth his* Church; *the Deſolation of her Enemies: the Certainty of the* Propheſie. XXXV. *The joyful Flouriſhing of* Chriſt's Kingdom; *the Weak are encourag'd by the* Virtues *and* Privileges *of the* Goſpel. XXXVI. Sennacherib *invades* Judah; Rabſhakeh *ſent by* Sennacherib; *by blaſphemous Perſwaſions ſoliciteth the* People *to revolt: his Words are told to* Hezekiah. XXXVII. Hezekiah *mourning, ſends to* Iſaiah *to pray for them:* Iſaiah *comforts them:* Sennacherib *going to encounter* Tirhakah, *ſends a blaſphemous* Letter *to* Hezekiah; *the* Prayer *of* Hezekiah; *the* Propheſie *of* Iſaiah, *of the* Pride *and* Deſtruction *of* Sennacherib, *and the Good of* Zion; *an* Angel *ſlayeth the* Aſſyrians; Sennacherib *is ſlain at* Nineveh *by his own Sons.* XXXVIII. Hezekiah *having receiv'd a Meſſage of his Death, by* Prayer *hath his* Life *lengthned* 15 Years; *the* Sun *goeth* 10 Degrees *backward, for a Sign of that* Promiſe; *his* Song *of* Thankſgiving. XXXIX. Merodaſh-baladen *ſending to viſit* Hezekiah *becauſe of the Wonder, hath notice of his* Treaſures; Iſaiah *underſtanding thereof, foretelleth the* Babylonian Captivity. XL. *The Promulgation of the* Goſpel; *the Preaching of* John Baptiſt; *the Preaching of the* Apoſtles; *the* Prophet, *by the Omnipotency of* God *and his Incomparableneſs, comforteth the* People. XLI. God *expoſtulates with his* People *about his Mercies to the* Church; *about his Promiſes, and about the Vanity of* Idols. XLII. *The Office of* Chriſt, *graced with Meekneſs and Conſtancy:* God's *Promiſe unto him: an* Exhortation *to praiſe* God *for his* Goſpel; *he reproveth the* People *of* Incredulity. XLIII. *The* Lord *comforteth the* Church *with his Promiſes: he appeals to the* People *for Witneſs of his* Omnipotency; *foretelleth the* Deſtruction *of* Babylon, *and reproves the* People *as inexcuſable.* XLIV. God *comforts the* Church *with his Promiſes: The Vanity of* Idols, *and Folly of* Idolmakers; *he exhorteth to praiſe* God *for his* Redemption *and* Omnipotency. XLV. God *calleth* Cyrus *for his* Church's *ſake: by his* Omnipotency *he challengeth* Obedience; *he convinceth the* Idols *of* Vanity, *by his ſaving* Power. XLVI. *The* Idols *of* Babylon *could not ſave themſelves:* God *ſaveth his* People *to the end:* Idols *are not comparable to* God *for* Power, *or preſent* Salvation. XLVII. God's Judgment *upon* Babylon *and* Chaldea; *for their* Unmercifulneſs, Pride *and* Overboldneſs, *ſhall be unreſiſtable.* XLVIII. God *to convince the* People *of their foreknown* Obſtinacy, *reveal'd his* Propheſies; *He ſaveth them for his own ſake: exhorts them to* Obedience, *becauſe of his* Power *and* Providence; *laments their* Backwardneſs; *he powerfully delivers his* People *out of* Babylon. XLIX. Chriſt *being ſent to the* Jews, *complaineth of them: he is ſent to the* Gentiles *with gracious Promiſes:* God's Love *is perpetual to his* Church; *the ample* Reſtauration *of the* Church, *and the powerful Deliverance out of Captivity.* L. Chriſt *ſheweth that the* Dereliction *of the* Jews *is not to be imputed to him, by his Ability to ſave; by his Obedience in that Work, and by his Confidence in that Aſſiſtance: an* Exhortation *to truſt in* God, *and not in our ſelves.* LI. *An* Exhortation *after the Pattern of* Abraham *to truſt in* Chriſt, *by reaſon of his comfortable* Promiſes, *of his* Righteous Salvation, *and* Man's Mortality: Chriſt, *by his ſanctified* Arm, *defends his from*

from the Fear *of* Man; *he bewaileth the Afflictions of* Jeruſalem, *and promiſes Deliverance.* LII. Chriſt *perſwades the* Church *to believe his free* Redemption, *to receive the* Miniſtry *thereof, to join in the Power thereof, and to free themſelves from* Bondage: Chriſt's Kingdom *ſhall be exalted.* LIII. *The* Prophet *complaining of* Incredulity, *excuſes the Scandal of the* Croſs, *by the Benefit of his* Paſſion, *and the good* Succeſs *thereof.* LIV. *The* Prophet, *for the Comfort of the* Gentiles, *propheſieth the Amplitude of their* Church, *their Safety, their certain Deliverance out of* Affliction, *their fair* Edification *and ſure* Preſervation. LV. *The* Prophet, *with the* Promiſes *of* Chriſt, *calleth to* Faith, *and to* Repentance; *the happy Succeſs of them that believe.* LVI. *The* Prophet *exhorts to* Sanctification, *promiſeth it ſhall be general without Reſpect of Perſons: He inveigheth againſt blind* Watchment. LVII. *The* bleſſed Death *of the* Righteous; God *reproveth the* Jews *for their* whoriſh Idolatry, *and gives* Evangelical Promiſes *to the* Penitent. LVIII. *The* Prophet *being ſent to reprove* Hypocriſie, *expreſſes a counterfeit* Faſt, *and a true: he declares what* Promiſes *are due to* Godlineſs, *and to the keeping of the* Sabbath. LIX. *The damnable Nature of* Sin; *the* Sins *of the* Jews; Calamity *is for* Sin; Salvation *is only of* God; *the* Covenant *of the* Redeemer. LX. *The Glory of the* Church *in the abundant Acceſs of the* Gentiles, *and the great Bleſſing after a ſhort Affliction.* LXI. *The* Office *of* Chriſt; *the Forwardneſs and Bleſſings of the* Faithful. LXII. *The fervent Deſire of the* Prophet *to confirm the* Church *in* God's Promiſes; *the* Office *of the* Miniſters *in preaching the* Goſpel, *and preparing the* People *thereto.* LXIII. Chriſt *ſheweth who he is; what his* Victory *over his* Enemies, *and what his* Mercy *towards his* Church; *in his* juſt Wrath *he remembreth his free* Mercy; *the* Church *in their* Prayer *and Complaint, profeſs their* Faith. LXIV. *The* Church *prayeth for the* Illuſtration *of* God's Power; *celebrating* God's Mercy; *maketh Confeſſion of their natural* Corruptions, *and complains of their* Affliction. LXV. *The Calling of the* Gentiles; *the* Jews, *for their* Incredulity, Idolatry *and* Hypocriſie, *are rejected; a Remnant ſhall be ſaved:* Judgments *on the* Wicked, *and* Bleſſings *on the* Godly; *the Bleſſed State of the new* Jeruſalem. LXVI. *The* Glorious God *will be ſerved in humble Sincerity: he comforts the* Humble *with the* Marvelous Generation, *and with the* gracious Benefits *of the* Church: God's *ſevere* Judgments *againſt the* Wicked: *the* Gentiles *ſhall have an Holy* Church, *and ſee the* Damnation *of the* Wicked.

The Argument *of the Book of* Jeremiah *the Prophet.*

THE Prophet *Jeremiah* has ſet down in this *Book*, by the *Command* of *God*, and the *Inſpiration* of the *Holy Spirit*, not only the *Prophecies* which he *declar'd* or *preach'd* with an *holy Zeal*, extraordinary *Boldneſs*, and exemplary *Conſtancy*, for the ſpace of 40 *Years*, during the *Reigns* of *Joſiah*, *Jehoahaz*, *Jehojakim*, *Jehojakin* (who is call'd *Jechoniah*, and *Coniah*) and *Zedekiah*, to the *Jewiſh Nation*; but alſo many *Events* and *Paſſages*, proper to inſtruct and edifie the *Church* of *God*, as well as to confirm his *Prophecies.*

In his *preaching* he generally reproves and cenſures the *Jews*, in a very *ſharp* and *free* manner, becauſe of their *great* and *abominable* Sins, and *exhorts* them very *ſeriouſly* and *pathetically* to *repent*, and *turn to God.* And foraſmuch as they, from the *higheſt* to the *leaſt* of them, gave no hopes to expect their *Converſion*, as endeavouring rather by their *Exceſs* to fill up the *Meaſure of their Sins*; he *foretels* and *denounces* to them the moſt *dreadful Judgments* of *God*, which were ready to *overtake* them, particularly the *Deſtruction* of the *City* of *Jeruſalem*, the *Temple* and their *Country*, by the *Arms* of the *King* of *Babylon*; together with their *Captivity* in *Babylon*, the *Continuance* thereof, and all the *Calamities* annexed to that *State*; all which he moſt *lively* repreſents to them, as in a *Looking glaſs*, that flatter'd not, as well for the *Conviction of the Impenitent and Rebellious*, as for the *Inſtruction and Warning of the Juſt*, with *Words* of a ſingular *Emphaſis* and *Energy*, ratified and ſealed by manifold *Divine Signs* and *Tokens*, by ſerious *Mourning*, compaſſionate *Lamentations*, and earneſt *Prayers*, mingl'd with bitter *Tears*, and ſad *Complaints*, as foreſeeing the *approaching Judgments*, which, like a *Deluge*, were ready to overwhelm them, and which (not long after, to his great *Heart-breaking*) he was fain to be a *Spectator* of.

And, on the other hand, he is not wanting to *comfort* and *ſtrengthen* the ſmall afflicted Remainder of *Repenting and Believing Souls*, partly by very *comfortable* and *clear* Prophecies, concerning their *Deliverance from the Captivity of Babylon*, their *Return to their own Country*, and other *Favours God* would beſtow upon them; which he perſpicuouſly ſets before their *Eyes*, and backs with many *Divine Signs*, and *Wonderful Viſions*; and alſo by many *horrible Judgments* denounc'd againſt their *Enemies* that had afflicted them, and eſpecially againſt that *Proud and Tyrannical Babylon*, being an *expreſs Figure of the Myſtical Babylon* of the *New Teſtament*; but more particularly by very expreſs and clear *Prophecies*, concerning the *Spiritual Deliverance* of *God*'s People by the *Meſſiah*, our *Lord Jeſus Chriſt*, concerning whoſe *Perſon*, *Office*, his *Covenant of Grace*, the *Preaching of the Goſpel*, the *Catholick Church* compos'd of *Jews* and *Gentiles*, and of the *Salvation* and abundant *Bleſſing* of that Church, (as well *Triumphant* as *Military*) he *propheſies* amply, gloriouſly, and moſt comfortably.

As to the *Events* and other *Paſſages* the *Prophet* relates in this *Book*, they partly reſpect his own Perſon, *viz.* what *Suffering* he expos'd himſelf to by theſe *Predictions*, from *Kings*, *Princes*, *Prieſts*, *Falſe Prophets*, and *Common People*, and more particularly from his own *Fellow-Citizens of Anathoth*; how *God* graciouſly ſtrengthned him in his *Weakneſſes*, preſerv'd him in *Dangers*, and laſtly deliver'd him out of Priſon by the *Babylonians*; and how not long after, when he was to go to *Babylon* with other of his Countrymen that were carrying Captives thither, he was ſet at liberty by King *Nebuchadnezzar*'s General, and very kindly treated by him; alſo of his going to Prince *Gedaliah*, whom the King of *Bebylon* had made *Governour* over the *Land*; and how after *Gedaliah* had been traiterouſly murther'd by *Iſh-*

mael,

mael, he was (together with *Baruch*) carry'd into *Egypt* by those Rebellious *Jews* that had kill'd *Gedaliah*, where he continu'd in much *Sorrow* with them, foretelling their utter *Ruine* and *Destruction*, because of their *incorrigible Obstinacy* and *Rebellion*; for which good *Service* (as some antient *Writers* tell us) they *stoned* him at last.

But besides these things concerning his own Person, he also sets down the *actual* Accomplishment of several of his *Prophecies*, as the Siege of *Jerusalem* by the *Babylonians*, the miserable state of the *City* during the *Siege*, the *Taking* and *Destruction*; of the *City*, of the *Temple* and *Country*, and the carrying the People Captive to *Babylon*, and what became of the *Jews* that were left in *Judea* and *Egypt*.

The Prophet *Jeremiah* began to *propheſie* the *third* Year after *Josiah* (*chap.* 1. 2.) who was the *Grandchild* of *Manasseh*, under whom some think that the Prophet *Isaiah* was *sawn* in pieces. *Amon*'s Reign of *two* Years only interceding between those two *Kings*; so that *Jeremiah* follow'd soon after *Isaiah* the Prophet. But how long *Jeremiah* propheſied after the *Destruction* of *Jerusalem*, amongst the *Jews* which remain'd in *Judea*, and afterwards in *Egypt*, is uncertain. This only is Remarkable, That *Jeremiah* under *Zedekiah* at *Jerusalem*, amongst the *Jews* which were left in *Judea*, and *Ezekiel* in *Babylon*, amongst, those that were carried away Captives with *Jehojachim*, did both of them *propheſie* at the *same* time the *very same* things, concerning the *Destruction* of *Jerusalem*, the *Temple*, and whole *Country*, and both of them also surviv'd to be *Eye-witnesses* of the *Accomplishment* of their *Prophecies* and *Denunciations*.

The Contents *of the respective Chapters in the Book of* Jeremiah.

THIS Book *is divided into* 52 Chapters; *the* Contents *of which are*, I. *The* Time *and the* Calling *of* Jeremiah; *his* prophetical Visions *of an* Almond-rod, *and a* Seething-Pot: *his heavy* Message *against* Judah: God *encourageth him with his* Promise *of* Assistance. II. God *having shew'd his former* Kindness, *expostulates with the* Jews *their causeless Revolt, beyond any Example: they are the Causes of their own* Calamities; *the Sins of* Judah; *her* Confidence *is rejected.* III. God's *great* Mercy *in* Judah's *vile* Whoredom: Judah *is worse than* Israel: *The* Promises *of the* Gospel *to the* Penitents: Israel *reprov'd and call'd by* God, *make a solemn* Confession *of their Sins.* IV. God *calleth* Israel *by his* Promise; *he exhorts* Judah *to Repentance by fearful Judgments: a grievous Lamentation for the Miseries of* Judah. V. *The* Judgments *of* God *upon the* Jews *for their* Perverseness, Impiety, Contempt *of* God, *and for their great* Corruption *in the* Civil *and* Ecclesiastical State. VI. *The* Enemies *sent against* Judah, *encourage themselves:* God *sets them on work because of their* Sins: *The* Prophet *lamenteth the* Judgments *of* God, *because of their* Sins; *He proclaimeth* God's Wrath; *He calleth the* People *to mourn for the* Judgment *on their* Sins. VII. Jeremiah *is sent to call for* true Repentance; *to prevent the* Jews Captivity; *he rejects their vain* Confidence, *by the Example of* Shiloh; *threatneth them for their* Idolatry; *rejecteth the* Sacrifices *of the* Disobedient; *exhorteth to mourn for their* Abominations *in* Tophet; *and the* Judgments *for the same.* VIII. *The* Calamity *of the* Jews, *both* dead *and* alive; *he upbraideth their foolish and shameless* Impenitency; *sheweth their grievous* Judgment; *and bewaileth their desperate* Estate. IX. Jeremiah *laments the* Jews *for ther manifold* Sins, *and for their* Judgment; Disobedience *is the* Cause *of their bitter* Calamity; *he exhorts to mourn for their* Destruction, *and not to trust in themselves, but in* God; *and threatneth both* Jews *and* Gentiles. X. *The unequal* Comparison *of* God, *and* Idols; *The* Prophet *exhorteth to flee from the* Calamities *to come*; *he laments the* Spoil *of the* Tabernacle *by foolish* Pastors; *he makes an humble* Supplication. XI. Jeremiah *proclaims* God's Covenant; *rebukes the* Jews *disobeying thereof*; *propheſieth Evils to come upon them, and upon the Men of* Anathoth, *for conspiring to kill* Jeremiah. XII. Jeremiah *complains of the wicked's* Prosperity; *by* Faith *seeth their* Ruine; God *administreth him of his* Brethren's Treachery *against him, and lamenteth his* Heritage; *He promises to the* Penitent, *Return from* Captivity. XIII. *In the* Type *of a* Linen-Girdle *hidden at* Euphrates; God *prefigureth the* Destruction *of his* People; *under the* Parable *of the* Bottles *fill'd with* Wine, *he foretelleth their* Drunkenness *in* Misery: *he exhorts to prevent their future* Judgments, *and sheweth their* Abominations *are the* Cause *thereof.* XIV. *The grievous* Famine *causeth* Jeremiah *to pray*: *The* Lord *will not be entreated for the* People; *Lying* Prophets *are no Excuse for them*: Jeremiah *is mov'd to complain for them.* XV. *The utter* Rejection *and manifold* Judgments *of the* Jews: Jeremiah *complains of their* Spite; *receiveth a* Promise *for himself, and a* Threatning *for them*; *he prayeth and receiveth a gracious* Promise. XVI. *The* Prophet *under the* Types *of abstaining from* Marriage, *from* Houses *of* Mourning *and* Feasting, *foresheweth the utter* Ruine *of the* Jews, *being worse than their* Fathers: *their Return from* Captivity *shall be stranger than their* Deliverance *out of* Egypt: God *will doubly recompence their* Idolatry. XVII. *The* Captivity *of* Judah *for their* Sins; *The Trust in* Man *is cursed*; *in* God *is blessed*; *the deceitful Heart can't deceive* God; *the* Salvation *of* God; *the* Prophet *complaineth of the* Mockers *of his* Propheſie; *he is sent to renew the* Covenant *in hallowing the* Sabbath. XVIII. *Under the* Type *of a* Potter *is shew'd* God's *absolute* Power *in disposing of* Nations; Judgments *threatned to* Judah *for her strange* Revolt: Jeremiah *prayeth against his* Conspirators. XIX. *Under the* Type *of breaking a* Potter's Vessel, *is foreshew'd the* Desolation *of the* Jews *for their* Sins. XX. Pashur *smiting* Jeremiah, *receiveth a new Name, and a fearful Doom*: Jeremiah *complains of Contempt*; *of* Treachery, *and of his* Birth. XXI. Zedekiah *sends to* Jeremiah, *to enquire the Event of* Nebuchadnezzar's War: Jeremiah *foretelleth a hard* Siege, *and miserable* Captivity; *he counselleth the* People *to fall to the* Chaldeans, *and upbraids the* King's *House.* XXII. *He exhorts to* Repentance *with* Promises *and* Threats: *The* Judgment *of* Shallum, Jehojakim *and* Coniah. XXIII. *He propheſieth a* Restauration *of the scatter'd* Flock; Christ *shall rule*

rule and ſave them; againſt falſe Prophets, *and Mockers of the true* Prophets. XXIV. *Under the* Type *of good and bad* Figs, *he foreſheweth the* Reſtauration *of them that were in* Captivity, *and the* Deſolation *of* Zedekiah, *and the reſt.* XXV. Jeremiah *reproving the* Jew's Diſobedience *to the* Prophets, *foretelleth the* 70 *Years* Captivity; *and after that, the* Deſtruction *of* Babylon: *Under the* Type *of a* Cup *of* Wine, *he foreſheweth the* Deſtruction *of all* Nations; *the Howling of the* Shepherds. XXVI. Jeremiah, *by* Promiſes *and* Threatnings, *exhorts to* Repentance; *he is therefore apprehended, and arraigned: his* Apology: *he is quit in* Judgment; *by the Example of* Micah, *and of* Urijah; *and by the* Care *of* Ahikam. XXVII. *Under the* Types *of* Bonds *and* Yokes, *he propheſieth the Subduing the Neighbour* Kings *unto* Nebuchadnezzar: *He exhorts them to yield, and not to believe the falſe* Prophet; *the like he doth to* Zedekiah; *he foretelleth the Remnant of the* Veſſels *ſhall be carry'd to* Babylon, *and there continue until the Day of* Viſitation. XXVIII. Hananiah *propheſieth falſly the Return of the* Veſſels, *and of* Jeconiah; Jeremiah *wiſhing it to be true, ſheweth that the Event will declare who are true* Prophets; Hananiah *breaketh* Jeremiah's Yoke: Jeremiah *telleth of an* Iron Yoke, *and foretelleth the Death of* Hananiah. XXIX. Jeremiah *ſends a* Letter *to the* Captives *in* Babylon, *to be quiet there, and not to believe the* Dreams *of their* Prophets; *and that after* 70 *Years they ſhall return with* Grace: *He foretelleth the* Deſtruction *of the reſt for their* Diſobedience: *He ſheweth the fearful End of* Ahab *and* Zedekiah, *two lying* Prophets: Shemaiah *writes a* Letter *againſt* Jeremiah; *who reads his* Doom. XXX. God *ſheweth* Jeremiah *the* Return *of the* Jews: *After their* Trouble *they ſhall have* Deliverance; *He comforteth* Jacob; *their* Return *ſhall be gracious: Wrath ſhall fall on the* Wicked. XXXI. *The* Reſtauration *of* Iſrael; *the* Publication *thereof:* Rachel *mourning, is comforted:* Ephraim *repenting, is brought home again:* Chriſt *is promiſed: his Care over the* Church; *his* New Covenant; *the Stabilitude and Amplitude of the* Church. XXXII. Jeremiah *being impriſoned by* Zedekiah *for his* Propheſie, *buyeth* Hanameel's *Field*: Baruch *muſt preſerve the* Evidences, *as* Tokens *of the* Peoples Return: Jeremiah *in his* Prayer, *complaineth to* God: God *confirms their* Captivity *for their* Sins, *and promiſes a gracious* Return, *a joyful* State, *a ſettled* Government: Chriſt *the* Branch *of* Righteouſneſs; *a* Continuance *of* Kingdom *and* Prieſthood, *and a Stability of a* bleſſed Seed. XXXIV. Jeremiah *propheſieth the* Captivity *of* Zedekiah *and the* City; *the* Princes *and the* People *having diſmiſs'd their* Bond-Servants, *contrary to the* Covenant *of* God, *reaſſume them:* Jeremiah *for their* Diſobedience, *giveth them and* Zedekiah *into the Hands of their* Enemies. XXXV. *By the Obedience of the* Rechabites, Jeremiah *condemneth the Diſobedience of the* Jews: God *Bleſſeth the* Rechabites *for their* Obedience. XXXVI. Jeremiah *cauſeth* Baruch *to write his* Prophecy, *and publickly to read it*; *the* Princes *having* Intelligence *thereof by* Michaiah, *ſend* Jehudi *to fetch the* Roll, *and to read it*; *they require* Baruch *and* Jeremiah *to hide themſelves: The King* Jehojakim *being certified thereof, heareth part of it, and burneth the* Roll: Jeremiah *denounceth his* Judgment; Baruch *writes a new* Copy. XXXVII. *The* Egyptians *having raiſed the* Siege *of the* Chaldeans, *King* Zedekiah *ſent to* Jeremiah *to pray for the* People; Jeremiah *propheſieth the* Chaldeans *certain* Return *and* Victory; *he is taken for a* Fugitive, *beaten and put in* Priſon: *he aſſureth* Zedekiah *of the* Captivity; *entreating for his* Liberty, *obtains ſome Favour.* XXXVIII. Jeremiah, *by a falſe* Suggeſtion, *is put into the* Dungeon *of* Malchiah; Ebed-melech *by Suit gets him ſome Enlargement: upon ſecret Conference he counſelleth the* King, *by yielding, to ſave his* Life; *By the King's Inſtructions he conceals the* Conference *from the* Princes. XXXIX. Jeruſalem *is taken*; Zedekiah *is made Blind, and ſent to* Babylon; *the* City *ruinated*; *the* People *captivated:* Nebuchadnezzar's Charge *for the good Uſage of* Jeremiah: God's Promiſe *to* Ebed-melech. XL. Jeremiah *being ſet free by* Nebuzar-adan, *goeth to* Gedaliah; *the diſperſed* Jews *repair unto him:* Jehonan *revealeth* Iſhmael's Conſpiracy; *is not believ'd.* XLI. Iſhmael *treacherouſly kills* Gedaliah *and others: purpoſeth with the Reſidue to flee unto the* Ammonites: Jehonan *recovereth the* Captives, *and mindeth to flee into* Egypt. XLII. Jehonan *deſires* Jeremiah *to enquire of* God; *promiſeth* Obedience *to his* Will; Jeremiah *aſſureth him of* Safety *in* Judea, *and* Deſtruction *in* Egypt; *he reproveth their* Hypocriſie, *in requiring of the* Lord *that which they meant not.* XLIII. Johanan *diſcrediting* Jeremiah's Prophecy, *carrieth* Jeremiah *and others into* Egypt; Jeremiah *propheſieth by a* Type, *the* Conqueſt *of* Egypt *by the* Babylonians. XLIV. Jeremiah *expreſſeth the Deſolation of* Judah *for their* Idolatry; *propheſieth their* Deſtruction, *who commit* Idolatry *in* Egypt; *the* Obſtinacy *of the* Jews; Jeremiah *threatneth them for the ſame; and for a Sign, propheſieth the* Deſtruction *of* Egypt. XLV. Baruch *being diſmay'd,* Jeremiah *inſtructs and comforts him.* XLVI. Jeremiah *propheſieth the* Overthrow *of* Pharaoh's Army *at* Euphrates, *and the* Conqueſt *of* Egypt *by* Nebuchad-rezzar; *he comforteth* Jacob *in their* Chaſtiſement. XLVII. *The* Deſtruction *of the* Philiſtines. XLVIII. *The Judgment of* Moab *for their* Pride, Security, carnal Confidence, *and for their* Contempt *of* God, *and his holy* People; *the* Reſtauration *of* Moab. XLIX. *The Judgment of the* Ammonites; *their Reſtauration: the Judgment of* Edom, Damaſcus, Kedor, Hazor, *and* Elam; *the* Reſtauration *of* Elam. L. *The Judgment of* Babylon, *and Redemption of* Iſrael. LI. *The ſevere Judgment of* God *againſt* Babylon *in Revenge of* Iſrael; Jeremiah *delivereth the Book of this* Prophecy *to* Seraiah, *to be caſt into the* Euphrates, *in token of the perpetual ſinking of* Babylon. LII. Zedekiah *rebelleth*; Jeruſalem *is beſieged and taken*; Zedekiah's *Sons kill'd, and his own* Eyes *put out:* Nebuzaradan *burns and ſpoils the* City; *carrieth away the* Captives; Evilmerodach *advanceth* Jehojachim.

mael, he was (together with *Baruch*) carry'd into *Egypt* by thoſe Rebellious *Jews* that had kill'd *Gedaliah*, where he continu'd in much *Sorrow* with them, foretelling their utter *Ruine* and *Deſtruction*, becauſe of their *incorrigible Obſtinacy* and *Rebellion*; for which good *Service* (as ſome antient *Writers* tell us) they *ſtoned* him at laſt.

But beſides theſe things concerning his own Perſon, he alſo ſets down the *actual* Accompliſhment of ſeveral of his *Prophecies*, as the Siege of *Jeruſalem* by the *Babylonians*, the miſerable ſtate of the *City* during the *Siege*, the *Taking* and *Deſtruction*; of the *City*, of the *Temple* and *Country*, and the carrying the People Captive to *Babylon*, and what became of the *Jews* that were left in *Judea* and *Egypt*.

The Prophet *Jeremiah* began to *propheſie* the *third* Year after *Joſiah* (*chap.* 1. 2.) who was the *Grandchild* of *Manaſſeh*, under whom ſome think that the Prophet *Iſaiah* was *ſawn* in pieces. *Amon*'s Reign of *two* Years only interceding between thoſe two *Kings*; ſo that *Jeremiah* follow'd ſoon after *Iſaiah* the Prophet. But how long *Jeremiah* propheſied after the *Deſtruction* of *Jeruſalem*, amongſt the *Jews* which remain'd in *Judea*, and afterwards in *Egypt*, is uncertain. This only is Remarkable, That *Jeremiah* under *Zedekiah* at *Jeruſalem*, amongſt the *Jews* which were left in *Judea*, and *Ezekiel* in *Babylon*, amongſt, thoſe that were carried away Captives with *Jehojachim*, did both of them *propheſie* at the *ſame* time the *very ſame* things, concerning the *Deſtruction* of *Jeruſalem*, the *Temple*, and whole *Country*, and both of them alſo ſurviv'd to be *Eye-witneſſes* of the *Accompliſhment* of their *Prophecies* and *Denunciations*.

The Contents *of the reſpective Chapters in the Book of* Jeremiah.

THIS Book *is divided into* 52 Chapters; *the* Contents *of which are*, I. *The* Time *and the* Calling *of* Jeremiah; *his* prophetical Viſions *of an* Almond-rod, *and a* Seething-Pot: *his heavy* Meſſage *againſt* Judah: God *encourageth him with his* Promiſe *of* Aſſiſtance. II. God *having ſhew'd his former* Kindneſs, *expoſtulates with the* Jews *their cauſeleſs Revolt, beyond any Example: they are the Cauſes of their own* Calamities; *the Sins of* Judah; *her* Confidence *is rejected.* III. God's *great* Mercy *in* Judah's *vile* Whoredom: Judah *is worſe than* Iſrael: *The* Promiſes *of the* Goſpel *to the* Penitents: Iſrael *reprov'd and call'd by* God, *make a ſolemn* Confeſſion *of their Sins.* IV. God *calleth* Iſrael *by his* Promiſe; *he exhorts* Judah *to Repentance by fearful Judgments: a grievous Lamentation for the Miſeries of* Judah. V. *The* Judgments *of* God *upon the* Jews *for their* Perverſeneſs, Impiety, Contempt *of* God, *and for their great* Corruption *in the* Civil *and* Eccleſiaſtical State. VI. *The* Enemies *ſent againſt* Judah, *encourage themſelves:* God *ſets them on work becauſe of their* Sins: *The* Prophet *lamenteth the* Judgments *of* God, *becauſe of their* Sins; *He proclaimeth* God's Wrath; *He calleth the* People *to mourn for the* Judgment *on their* Sins. VII. Jeremiah *is ſent to call for* true Repentance; *to prevent the* Jews Captivity; *he rejects their vain* Confidence, *by the Example of* Shiloh; *threatneth them for their* Idolatry; *rejecteth the* Sacrifices *of the* Diſobedient; *exhorteth to mourn for their* Abominations *in* Tophet; *and the* Judgments *for the ſame.* VIII. *The* Calamity *of the* Jews, *both* dead *and* alive; *he upbraideth their fooliſh and ſhameleſs* Impenitency; *ſheweth their grievous* Judgment; *and bewaileth their deſperate* Eſtate. IX. Jeremiah *laments the* Jews *for ther manifold* Sins, *and for their* Judgment; Diſobedience *is the* Cauſe *of their bitter* Calamity; *he exhorts to mourn for their* Deſtruction, *and not to truſt in themſelves, but in* God; *and threatneth both* Jews *and* Gentiles. X. *The unequal* Compariſon *of* God, *and* Idols; *The* Prophet *exhorteth to flee from the* Calamities *to come*; *he laments the* Spoil *of the* Tabernacle *by fooliſh* Paſtors; *he makes an humble* Supplication. XI. Jeremiah *proclaims* God's Covenant; *rebukes the* Jews *diſobeying thereof*; *propheſieth Evils to come upon them, and upon the Men of* Anathoth, *for conſpiring to kill* Jeremiah. XII. Jeremiah *complains of the wicked's* Proſperity; *by* Faith *ſeeth their* Ruine; God *adminiſheth him of his* Brethren's Treachery *againſt him, and lamenteth his* Heritage; *He promiſes to the* Penitent, *Return from* Captivity. XIII. *In the* Type *of a* Linen-Girdle *hidden at* Euphrates; God *prefigureth the* Deſtruction *of his* People; *under the* Parable *of the* Bottles *fill'd with* Wine, *he foretelleth their* Drunkenneſs *in* Miſery: *he exhorts to prevent their future* Judgments, *and ſheweth their* Abominations *are the* Cauſe *thereof.* XIV. *The grievous* Famine *cauſeth* Jeremiah *to pray: The* Lord *will not be entreated for the* People; *Lying* Prophets *are no Excuſe for them:* Jeremiah *is mov'd to complain for them.* XV. *The utter* Rejection *and manifold* Judgments *of the* Jews: Jeremiah *complains of their* Spite; *receiveth a* Promiſe *for himſelf, and a* Threatning *for them*; *he prayeth and receiveth a gracious* Promiſe. XVI. *The* Prophet *under the* Types *of abſtaining from* Marriage, *from* Houſes *of* Mourning *and* Feaſting, *foreſheweth the utter* Ruine *of the* Jews, *being worſe than their* Fathers: *their Return from* Captivity *ſhall be ſtranger than their* Deliverance *out of* Egypt: God *will doubly recompence their* Idolatry. XVII. *The* Captivity *of* Judah *for their* Sins; *The Truſt in* Man *is curſed*; *in* God *is bleſſed*; *the deceitful Heart can't deceive* God; *the* Salvation *of* God; *the* Prophet *complaineth of the* Mockers *of his* Propheſie; *he is ſent to renew the* Covenant *in hallowing the* Sabbath. XVIII. *Under the* Type *of a* Potter *is ſhew'd* God's *abſolute* Power *in diſpoſing of* Nations; Judgments *threatned to* Judah *for her ſtrange* Revolt: Jeremiah *prayeth againſt his* Conſpirators. XIX. *Under the* Type *of breaking a* Potter's Veſſel, *is foreſhew'd the* Deſolation *of the* Jews *for their* Sins. XX. Paſhur *ſmiting* Jeremiah, *receiveth a new Name, and a fearful Doom:* Jeremiah *complains of Contempt*; *of* Treachery, *and of his* Birth. XXI. Zedekiah *ſends to* Jeremiah, *to enquire the Event of* Nebuchadnezzar's War: Jeremiah *foretelleth a hard* Siege, *and miſerable* Captivity; *he counſelleth the* People *to fall to the* Chaldeans, *and upbraids the* King's *Houſe.* XXII. *He exhorts to* Repentance *with* Promiſes *and* Threats: *The* Judgment *of* Shallum, Jehojakim *and* Coniah. XXIII. *He propheſieth a* Reſtauration *of the ſcatter'd* Flock; Chriſt *ſhall rule*

rule and ſave them; againſt falſe Prophets, *and Mockers of the true* Prophets. XXIV. *Under the* Type *of good and bad* Figs, *he foreſheweth the* Reſtauration *of them that were in* Captivity, *and the* Deſolation *of* Zedekiah, *and the reſt.* XXV. Jeremiah *reproving the* Jew's Diſobedience *to the* Prophets; *foretelleth the* 70 *Years* Captivity; *and after that, the* Deſtruction *of* Babylon: *Under the* Type *of a* Cup *of* Wine, *he foreſheweth the* Deſtruction *of all* Nations; *the Howling of the* Shepherds. XXVI. Jeremiah, *by* Promiſes *and* Threatnings, *exhorts to* Repentance; *he is therefore apprehended, and arraigned: his* Apology: *he is quit in* Judgment; *by the Example of* Micah, *and of* Urijah; *and by the* Care *of* Ahikam. XXVII. *Under the* Types *of* Bonds *and* Yokes, *he propheſieth the Subduing the Neighbour* Kings *unto* Nebuchadnezzar: *He exhorts them to yield, and not to believe the falſe* Prophet; *the like he doth to* Zedekiah; *he foretelleth the Remnant of the* Veſſels *ſhall be carry'd to* Babylon, *and there continue until the Day of* Viſitation. XXVIII. Hananiah *propheſieth falſly the Return of the* Veſſels, *and of* Jeconiah; Jeremiah *wiſhing it to be true, ſheweth that the Event will declare who are true* Prophets; Hananiah *breaketh* Jeremiah's Yoke: Jeremiah *telleth of an* Iron Yoke, *and foretelleth the Death of* Hananiah. XXIX. Jeremiah *ſends a* Letter *to the* Captives *in* Babylon, *to be quiet there, and not to believe the* Dreams *of their* Prophets; *and that after* 70 *Years they ſhall return with* Grace: *He foretelleth the* Deſtruction *of the reſt for their* Diſobedience: *He ſheweth the fearful End of* Ahab *and* Zedekiah, *two lying* Prophets: Shemaiah *writes a* Letter *againſt* Jeremiah; *who reads his* Doom. XXX. God *ſheweth* Jeremiah *the* Return *of the* Jews: *After their* Trouble *they ſhall have* Deliverance; *He comforteth* Jacob; *their* Return *ſhall be gracious: Wrath ſhall fall on the* Wicked. XXXI. *The* Reſtauration *of* Iſrael; *the* Publication *thereof:* Rachel *mourning, is comforted:* Ephraim *repenting, is brought home again:* Chriſt *is promiſed: his Care over the* Church; *his* New Covenant; *the Stabilitude and Amplitude of the* Church. XXXII. 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The Argument *of the respective Chapters of the* Lamentations *of* Jeremiah.

THIS *Book* bears the *Title* of *Lamentations*, which ſeems to be taken from 2 *Chron.* 35. 25. and ſufficiently informs us concerning the *Subject-matter* it contains, *viz.* the *dolorus* and *ſad Complaints* which the *Prophet* makes in his own *Name*, and of the *whole Church*, upon occaſion of the *lamentable Deſolation* of the *Kingdom* of *Judah*, and *City* of *Jeruſalem*, as well as the moſt *deplorable State* and *Condition* of the *Jews*, who in vaſt Numbers were deſtroy'd by *War*, *Famine*, and *Peſtilence*. And is compos'd of ſuch *exquiſite* and *emphatical Words*, and conceiv'd in ſo *excellent*, *ſublime*, and *moving a Style*, that no *Writings* whatſoever of the moſt *Eloquent Heathen Authors*, are worthy to come in compariſon with it.

We find indeed, up and down in the *Scripture*, other particular *Lamentations*, as 2 *Sam.* chap. 1. 19, *&c.* upon the *Death* of *Saul* and *Jonathan*; and upon the *Deſolation* of the City *Tyre*, *Ezek.* 28. 12. But this *Book* of *Jeremiah* reſpecting a *general Calamity*, which involv'd the *whole People* of *God*, doth alone *bear* and *retain* the Name of *Lamentations* amongſt all *Chriſtian Nations*; even as the *Song* of *Solomon* only, by way of Excellency bears that *Title*, notwithſtanding that many excellent *Hymns* and *Songs* of *Praiſe* are ſet down in *Holy Scripture*, as in *Exod.* chap. 15. we find the *Song* of *Moſes* and the *Children* of *Iſrael*, with that of *Miriam* and the *Jewiſh Women*, for their *Deliverance*, and the *Overthrow* of *Pharaoh* in the *Red Sea*; that of *Deborah*, in the *5th Chapter* of *Judges*; of *Hannah*, 1 *Sam.* chap. 2. and the *Song* of the *Bleſſed Virgin Mary*, Luke *chap.* 1.

'Tis not certainly known when *Jeremiah* wrote this *Book*; ſome are of Opinion, that a part of it was written immediately after the *Death* of good King *Joſiah*; after whoſe *Death* the *Jewiſh State* and *Government* ſuffer'd a manifeſt *Eclipſe* and *Decay*, as may be ſeen, 2 *Chron.* 35. 25. and *Zech.* 12. 11. But others think it was *penn'd* after the *Deſtruction* of the *City* and *Temple* by the *Chaldeans*; and after that the *Jews*, which for a time were left in *Judea*, had been carried *Captives* to *Babylon*, as the whole Sequel of this *Book* ſeems to import. See *chap.* 1. 3. and *chap.* 2. 2.

However it may be, we find that *Jeremiah* having undertaken to ſet forth the lamentable Condition of *Judea*, and its *Inhabitants*, begins his *Lamentation* with this *Exclamation*; How doth the City ſit ſolitary, that was full of People, *&c.* But at the ſame time he repreſents to them their heinous and manifold *Sins*, and exhorts them to *Repentance* and *Prayers* for *Mercy*; as alſo to *Patience*, and neceſſary Confidence in expecting a favourable Iſſue. The *Intention* of the *Prophet* not being to caſt *Men* into exceſſive *Sorrow*, which diſſolves the *natural* Tye there is between the *Patience* and *Silence* of the *Faithful*; but to inſtruct us to acknowledg the *Finger* of *God*, in the *Calamities* which overtake the *Church*, to diſpoſe us to an *humble Submiſſion* of our ſelves under his *Hand*, to a patient and quiet *Bearing* of his *Chaſtiſements*, and to *Confidence* and *Aſſurance* in his *Promiſes*.

The Contents *of the reſpective Chapters of the* Lamentations *of* Jeremiah.

THIS Book *is divided into* 5 Chapters; *the* Contents *of which are*, I. *The miſerable State of* Jeruſalem, *by reaſon of her* Sin; *ſhe complains of her* Grief, *and confeſſeth* God's *Judgments to be righteous.* II. Jeremiah *laments the* Miſery *of* Jeruſalem, *and complaineth thereof to* God. III. *The Faithful bewail their* Calamities; *by the Mercies of* God *they nouriſh their* Hope; *acknowledg* God's *Juſtice*; *pray for* Deliverance, *and* Vengeance *on their* Enemies. IV. Zion *bewaileth her pitiful Eſtate*; *She confeſſeth her* Sins: Edom *is threatned*: Zion *is comforted.* V. *A pitiful Complaint of* Zion *in* Prayer *unto* God.

The Argument *of the Book of the Prophet* Ezekiel.

THO' the *Lord* ſuffer'd *Jechoniah*, or *Jehojachim*, with a great number of the *Jews*, and amongſt them, *Ezekiel* the *Prophet*, to be carry'd *Captives* into *Babylon*; yet did not he altogether forſake them in that their *Exile* Condition: but to evidence, that he was ſtill reſolved to preſerve his own *Church* amongſt them, even in *Babylon*; and afterwards graciouſly deliver and reſtore them to their own *Country*; he rais'd up this excellent *Prophet*, by whom he declar'd to theſe poor *Captives* in many *Viſions*, *Propheſies* and *Exhortations*, the ſame thing he had continually propounded by the Prophet *Jeremy* to their *Brethren*, who ſtill remain'd in the *Country* and *City* of *Jeruſalem*, under King *Zedekiah*; tho' a like *Incredulity* and obſtinate *Impenitence* had ſeiz'd thoſe that were in *Babylon*, and their *Brethren* left in *Judea*.

At *Jeruſalem* they gave no Credit to the Words of *Jeremiah*, and made their Mocks of thoſe who had deliver'd themſelves up to the King of *Babylon*, and had ſuffer'd themſelves to be carry'd away *Captives*, ſuppoſing that themſelves ſhould now be the ſole *Poſſeſſors* of *Judea*; and that their Captive Brethren ſhould continue depriv'd thereof for ever. Neither did the *Jews* in *Babylon* give any more Belief to what *Ezekiel* declar'd to them from the *Lord*, but murmur'd againſt *God*, ſuppoſing themſelves more unhappy than their *Brethren* that were left in the *Land*; notwithſtanding that *God* by *Ezekiel*, as well as *Jeremiah*, did pronounce moſt terrible *Judgments* againſt them, which they felt ſoon after in the total Overthrow and Deſolation of their Country, City and Temple; yet, always ſubjoining to thoſe *Denunciations*, very glorious and comfortable Promi-

Promiſes, to ſuch as did repent; of his *Grace* and *Favour* for time to come, as well in *Temporals*, as more eſpecially in *Spirituals*, and ſevere *Judgments* againſt all their *Enemies* and *Perſecutors*.

This is the *Sum* and *Subſtance* of this *Prophecy* of *Ezekiel*; in the firſt three Chapters whereof he deſcribes a moſt *Admirable* and *Myſtical Viſion*, by which *God* confirms, inſtructs and fortifies him in the *Charge* and *Employment* he had laid upon him: and in the following Chapters unto the 25*th*, the horrible *Sins* of the *Jews*, eſpecially thoſe left in *Judea*, and their approaching *Puniſhments*, are moſt lively ſet forth and repreſented by many Divine *Signs*, eſpecially *Viſions*, ſuitable *Similitudes*, and prophetical *Cenſures*: From thence to the 33*d* Chapter, *God* foretels the *Ruine* and *Deſtruction* of many neighbouring *Nations* that were *Enemies* to the *Jews*, *viz.* the *Moabites*, *Ammonites*, *Edomites*, (of alſo mention is made in Chap. 35.) *Philiſtines*, *Tyrians*, *Sidonians*, and the *Egyptians*.

Afterwards, from 33 to 40, the *Sins*, *Murmurings* and *Hypocriſie* of the *Jews* that were Captives in *Babylon*, are grievouſly cenſur'd by *God*; with an *Exhortation* to true *Repentance*, and an *Expectation* in *Faith* of their approaching *Deliverance*, and the Reſtoring and Bleſſing of his *Church*, not only by re-eſtabliſhing them again in their own *Country*, but chiefly by that unutterable *Grace* and *Mercy* which *God* would pour forth upon his Univerſal *Church* of *Jews* and *Gentiles*, by their only *Saviour* and *King Jeſus Chriſt*; with a particular *Advice* of the *War* and extream *Enmity* they would be expoſed to from *Gog* and *Magog*, and their Anherents; but with the certain *Promiſe* of an happy *Iſſue* of that threatning *Danger*.

In the *nine* laſt Chapters, *God* Ratifies, Seals, and Concludes theſe *Propheſies* in *Babylon*, by a great and moſt remarkable *Viſion* of the *Structure* of a new *Temple*, of a new *Divine Service*, and *Worſhip*; of a new *Policy* or *Government*; of the *People* of *God*; of a new *Inheritance*, and a new *City*; and all this for *Iſrael* and *Strangers*; repreſenting by *Figures*, comporting with the State of thoſe Times, the Bleſſed and Happy future *State* of the *Church* of *God*, both *Military* and *Triumphant*, under their Head and King, *Jeſus Chriſt*; who, with the *Father*, and the *Holy Spirit*, the alone true *God*, *God* of *Iſrael*, is to be Bleſſed and Praiſed for Ever and Ever. *Amen*.

The Contents *of the reſpective Chapters in the Book of* Ezekiel.

THIS Book *is divided into* 48 Chapters; *the* Contents *of which are*, I. *The Time of* Ezekiel's Prophecy *at* Chebar; *his Viſion of* 4 Cherubims; *of* 4 Wheels, *and of the* Glory *of* God. II. Ezekiel's Commiſſion; *his* Inſtruction *and* Roll *of his heavy* Prophecy. III. Ezekiel *eateth the* Roll; God *encourageth him*; *ſheweth him the* Rule *of* Prophecy; God *opens and ſhuts the* Prophet's Mouth. IV. *Under the* Type *of a* Siege, *is ſhew'd the Time from the* Deſection *of* Jeroboam *to the* Captivity; *by the* Proviſion *of the* Siege, *is ſhew'd the* Hardneſs *of the* Famine. V. *Under the* Type *of* Hair, *is ſhew'd the* Judgment *of* Jeruſalem *for their* Rebellion; *by* Famine, Sword *and* Diſperſion. VI. *The* Judgment *of* Iſrael *for their* Idolatry; *a Remnant ſhall be Bleſſed*; *The Faithful are exhorted to lament their* Calamities. VII. *The final* Deſolation *of* Iſrael; *the mournful* Repentance *of them that eſcape*; *the* Enemies *deſile the* Sanctuary *becauſe of the* Iſraelites Abominations; *Under the* Type *of a* Chain *is ſhew'd their miſerable* Captivity. VIII. Ezekiel *in a* Viſion *of* God *at* Jeruſalem, *is ſhew'd the* Image *of* Jealouſie; *the* Chambers *of* Imagers; *the* Mourners *for* Tammuz; *the* Worſhippers *towards the* Sun; God's Wrath *for their* Idolatry. IX. *A* Viſion *whereby is ſhew'd the* Preſervation *of ſome*, *and the* Deſtruction *of the reſt*: God *cannot be entreated for them*. X. *The* Viſions *of the* Coals *of* Fire *to be ſcatter'd over the* City: *The* Viſion *of the* Cherubins. XI. *The* Preſumption *of the* Princes; *their* Sin *and* Judgment; Ezekiel *complaining*, God *ſheweth him his Purpoſe in ſaving a* Remnant, *and puniſhing the* Wicked; *the* Glory *of* God *leaveth the* City; Ezekiel *is return'd to the* Captivity. XII. *The* Type *of* Ezekiel's *removing*, *is ſhew'd the* Captivity *of* Zedekiah; Ezekiel's *Trembling*, *ſheweth the* Jews *Deſolation*: *The* Jews *preſumptuous* Proverb *is reprov'd*: *The Speedineſs of the* Viſion. XIII. *The* Reproof *of Lying* Prophets, *and their Untemper'd* Mortar; *of* Propheteſſes, *and their* Pillows. XIV. God *anſwereth* Idolators *according to their own Heart*; *they are exhorted to Repent*, *for fear of* Judgments, *by Means of ſeduc'd* Prophets: God's *irrevokeable* Sentence *of* Famine; *of noiſom* Beaſts; *of the* Sword *and* Peſtilence; *A Remnant ſhall be reſerv'd for Example of others*. XV. *By the Unfitneſs of the* Vine-branch *for any Work*, *is ſhew'd the Rejection of* Jeruſalem. XVI. *Under the Similitude of a wretched Infant*, *is ſhew'd the Natural State of* Jeruſalem; God's *extraordinary Love towards her*: *her monſtrous* Whoredom; *her grievous* Judgment; *her* Sin *matching her* Mother, *and exceeding her Siſters*, Sodom *and* Samaria, *calleth for* Judgment; Mercy *is promiſed her in the End*. XVII. *Under the* Parable *of two* Eagles, *and a* Vine, *is ſhew'd* God's Judgment *upon* Jeruſalem, *for revolting from* Babylon *to* Egypt; God *promiſes to plant the* Cedar *of the* Goſpel. XVIII. God *reproveth the Unjuſt* Parable *of ſowre* Grapes; *ſheweth how he dealeth with a juſt* Father; *with a wicked* Son *of a juſt* Father; *with a juſt* Son *of a wicked* Father; *with a wicked* Man *repenting*: *with a juſt* Man *revolting*: *he defendeth his* Juſtice, *and exhorts to* Repentance. XIX. *A* Lamentation *for the* Princes *of* Iſrael, *under the* Parable *of* Lions Whelps *taken in a* Pit; *and for* Jeruſalem *under the* Parable *of a* waſted Vine. XX. God *refuſeth to be conſulted by the* Elders *of* Iſrael; *he ſhews the* Story *of their* Rebellions *in* Egypt; *in the* Wilderneſs, *and in the* Land; *He promiſes to gather them by the* Goſpel; *under the Name of a* Forreſt *he ſheweth the* Deſtruction *of* Jeruſalem. XXI. Ezekiel *propheſieth againſt* Jeruſalem *with a* Sign *of* Sighing; *The ſharp and bright* Sword, *againſt* Jeruſalem, *againſt the* Kingdom, *and againſt the* Ammonites. XXII. *A* Catalogue *of* Sins *in* Jeruſalem; God *will burn them as* Droſs *in his* Furnace; *The general* Corruption *of* Prophets, Prieſts, Princes *and* People. XXIII.

XXIII. *The* Whoredoms *of* Aholah *and* Aholibah; Aholibah *is to be plagued by her* Lovers; *the* Prophet *reproveth the Adulteries of them both, and ſheweth their* Judgment. XXIV. *Under the* Parable *of a boyling* Pot, *is ſhew'd the irrevokeable* Deſtruction *of* Jeruſalem; *by the Sign of* Ezekiel *not mourning for the* Death *of his* Wife, *is ſhew'd the* Calamity *of the* Jews *to be beyond all* Sorrow. XXV. God's Vengeance *for their* Inſolency *againſt the* Jews, *upon the* Ammonites, *upon* Moab *and* Sier; *upon* Edom *and upon the* Philiſtines. XXVI. Tyrus *for inſulting againſt* Jeruſalem, *is threatned; the* Power *of* Nebuchadrezzar *againſt her: the* Mourning *and* Aſtoniſhment *of the* Sea *at her* Fall. XXVII. *The rich* Supply *of* Tyrus; *the great and unrecoverable Fall thereof.* XXVIII. God's Judgment *upon the* Prince *of* Tyrus *for his* Sacrilegious Pride; *a* Lamentation *of his great* Glory *corrupted by* Sin; *the* Judgment *of* Zidon; *the* Reſurrection *of* Iſrael. XXIX. *The* Judgment *of* Pharaoh *for his* Treachery *to* Iſrael; *The* Deſolation *of* Egypt; *the* Reſtauration *thereof after* 40 Years: Egypt *the* Reward *of* Nebuchadrezzar; Iſrael *ſhall be reſtor'd.* XXX. *The* Deſolation *of* Egypt *and her Helpers: The Arm of* Babylon *ſhall be ſtrengthned to break the* Arm *of* Egypt. XXXI. *A Relation unto* Pharaoh *of the* Glory *of* Aſſyria, *and the Fall thereof for* Pride; *the like* Deſtruction *of* Egypt. XXXII. *A* Lamentation *for the fearful Fall of* Egypt; *The Sword of* Babylon *ſhall deſtroy it; it ſhall be brought down to* Hell *amongſt all the* Uncircumciſed Nations. XXXIII. *According to the* Duty *of a* Watchman, *in warning the* People; Ezekiel *is admoniſh'd of his* Duty; God *ſheweth the* Juſtice *of his Ways towards the* Penitent, *and towards* Revolters; *he maintaineth his* Juſtice; *upon the News of taking* Jeruſalem, *he propheſieth the* Deſolation *of the Land:* God's Judgments *upon the* Mockers *of the* Prophets. XXXIV. *A* Reproof *of the* Shepherds; God's Judgments *againſt them: his* Providence *for his* Flock; *the* Kingdom *of* Chriſt. XXXV. *The* Judgment *of* Mount Sier *for their Hatred of* Iſrael. XXXVI. *The* Land *of* Iſrael *is comforted, both by the* Deſtruction *of the* Heathen, *who ſpitefully uſed it, and by the* Bleſſings *of* God *promiſed unto it:* Iſrael *was rejected for their* Sin, *and ſhall be reſtor'd without their* Deſert; *the* Bleſſings *of* Chriſt's Kingdom. XXXVII. *By the* Reſurrection *of* dry Bones, *the* dead Hope *of* Iſrael *is reviv'd: By the uniting of two* Sticks, *is ſhew'd the Incorporation of* Iſrael *into* Judah; *the* Promiſes *of* Chriſt's Kingdom. XXXVIII. *The* Army *and* Malice *of* Gog: God's Judgment *againſt him.* XXXIX. God's Judgment *upon* Gog: Iſrael's Victory: Gog's Burial *in* Hamon-Gog; *The Feaſt of the* Fowls; Iſrael *having been plagu'd for their* Sins, *ſhall be gather'd again with* Eternal Favour. XL. *The Time, Manner and End of the* Viſion: *The* Deſcription *of the* Eaſt-gate; *of the* North-gate, *of the* South-gate; *The* Tables, *the* Chambers, *and the* Porch *of the* Houſe. XLI. *The* Meaſures, Parts, Chambers *and* Ornaments *of the* Temple. XLII. *The* Chambers *for the* Prieſts; *the Uſe thereof: The Meaſure of the Outward* Court. XLIII. *The Returning of the* Glory *of* God *into the* Temple: *The* Sin *of* Iſrael *hindred* God's *Preſence: The* Prophet *exhorts them to* Repentance, *and Obſervation of the* Law *of the* Houſe: *The* Meaſures *and the* Ordinances *of the* Altar. XLIV. *The* Eaſt gate *aſſigned only to the* Prince: *The* Prieſts *reprov'd for polluting the* Sanctuary: Idolaters *uncapable of the* Prieſts Office; *The* Sons *of* Zadok *are accepted thereto:* Ordinances *for the* Prieſts. XLV. *The* Portion *of the* Land *for the* Sanctuary, *for the* City, *and for the* Prince; Ordinances *for the* Prince, XLVI. Ordinances *for the* Prince *in his Worſhip, and for the* People: *An* Order *for the* Princes Inheritance; *The* Courts *for* Boyling *and* Baking. XLVII. *The* Viſion *of the* Holy Waters; *the* Virtue *of them: The* Borders *of the* Land; *The* Diviſion *of it by* Lot. XLVIII. *The* Portion *of the* 12 Tribes; *of the* Sanctuary, *of the* City *and* Suburbs; *and of the* Prince; *The* Dimenſions *and* Gates *of the* City.

The Argument *for the Book of* Daniel *the Prophet.*

DANIEL was one of thoſe that were carry'd to *Babylon*, in the *Reign* of King *Jehojachim*, by *Nebuchadnezzar*, after he had taken the City of *Jeruſalem*, and ſubdu'd all *Judea*. He was of the Poſterity of *David*, and a Deſcendant of the *Royal Line*; very comely of *Perſon*, and of a moſt quick and penetrating *Spirit* and exemplary *Piety*: By the Order of *Nebuchadnezzar* he was choſen from amongſt many, to be inſtructed in the *Language*, *Arts* and *Sciences* of the *Chaldeans*, that thereby he might be qualified to wait upon the *King*, and to attend at *Court*, in order afterwards to be advanc'd to the *high Commands* of the *Kingdom*; as may be ſeen, *Chap.* 1. *ver.* 1, 2, 3, 4, 5, 6. Whilſt he was thus educated amongſt other Noble *Jewiſh Youths*, *God* was pleas'd to endue him with an extraordinary *Wiſdom* beyond his *Companions*, and particularly with the *Gift* of *Underſtanding* and *Interpreting* of *Dreams*; ſuch as the *Wiſeſt* and moſt *Skilful* of the *Chaldean Magicians*, were not able to *reveal*, or *expound*; as appeared by *revealing Nebuchadnezzar's Dream*, and *expounding* the *Hand-writing* to *Belſhazar's Grand-child*, Chap. 2. ver. 4, 5: By which Means *Daniel* was raiſed to an eminent pitch of *Dignity* by thoſe *Kings*; not only above his *Companions*, but above moſt of the greateſt *Princes* and *Officers* in *Babylon*: which at laſt ſtirred up ſo great an *Envy* and *Hatred* of the *Babylonian Princes* and *Grandees* againſt him; that he was at laſt (by their malicious *Contrivances*) caſt into the *Lions Den*, to be torn and devour'd by them; and this only, becauſe he would not (in Obedience to the King's *Edict*) give over his accuſtom'd *Worſhipping* the *true God*. But the *Almighty* whom he ſerv'd: and fervently pray'd to, miraculouſly preſerv'd him from thoſe cruel *Beaſts*; and his *Accuſers*, and great *Enemies*, being by way of juſt Retaliation caſt in amongſt them, were devour'd *alive*, with their *Wives* and *Children*, Chap. 6.

Here is alſo related (*Chap.* 3.) how miraculouſly *God* preſerv'd three of his Companions, *Shadrach*, *Meſhach*, and *Abednego*, in the *Fiery Furnace*, who refus'd to Worſhip the *Image* King *Nebuchadnezzar* had ſet up, and had not ſo much as one Hair of their Heads ſinged with the *Fire*, that

that inſtantly conſum'd thoſe that caſt them into it.

Beſides, the *Viſions* and *Dreams* repreſented to the Kings of *Babylon*, which *Daniel* expounded, *God* alſo was pleas'd to communicate to him many excellent *Viſions* concerning the State of the *Church* of *God*, and the *Kingdoms* of the *World*, which the Angel *Gabriel* expounded to him; as particularly concerning the *Rebuilding* the City and Temple of *Jeruſalem*, the Manifeſtation of *Chriſt* in the *Fleſh*; the Deſtruction of the *City* and ſecond *Temple* by the *Romans*; the *Preaching* and *Miracles* of *Jeſus Chriſt*, and the *Aboliſhing* of the *Levitical Prieſthood*; the exact Time when *Jeſus Chriſt* ſhould be put to *Death*, and the manner how at laſt he ſhould deliver and ſave his *People*, both *Temporal* and *Eternal*.

Now that which greatly enhaunces the *Praiſe* and *Commendation* of this *Prophet*, and ought the more to incite the pious *Reader* to receive and read theſe *Propheſies*, with the *Reverence* and *Attention* which is due to the Word of *God*, is this, That he is highly recommended and dignified among all the *Prophets* of the *Old* and *New Teſtament*. For *Ezekiel* joins him, *Noah* and *Job*, as being an extraordinary Example of *Zeal* and *Piety*, *chap.* 14. *v.* 14 and 20. And the ſame Prophet *Ezekiel*, expreſſes himſelf in theſe *Terms*, concerning his excellent *Wiſdom* to the proud King of *Tyre*, Behold thou art Wiſer than *Daniel*, there is no *Secret* that they can hide from thee.

And our Bleſſed *Saviour Jeſus Chriſt* himſelf ſpeaks of this *Prophet*, *Mat.* 24. *v.* 15. and exhorts all to conſider well his *Prophecies*; and St. *John* in the *Revelations*, hath not only ſet down many things agreeing with *Daniel*, but often makes uſe of the very ſame Words which he has in his *Prophecy*: And tho' he never diſcharg'd the Function of a *Prophet*, in quality of an *Eccleſiaſtical Perſon* in Preaching to the *People*; yet hath his *Book* in all times been accounted *Prophetical*, and receiv'd as ſuch by the *Church*.

The Contents *of the reſpective Chapters in the Book of* Daniel.

THIS Book *is divided into* 12 Chapters; *the* Contents *of which are*, I. Jehojakim's Captivity: Aſhpenaz *taketh* Daniel, Hananiah, Miſhael, *and* Azariah; *they refuſing the King's* Portion, *do proſper with* Pulſe *and* Water: *their Excellency in* Wiſdom. II. Nebuchadnezzar *forgetting his* Dream, *requireth it of the* Chaldeans, *by* Promiſes *and* Threatnings; *They acknowledging their* Inability, *are judged to die*: Daniel *obtaineth ſome* Reſpite, *findeth the* Dream; *he Bleſſeth* God; *ſtayeth the* Decree; *is brought to the* King; *the* Dream; *the* Interpretation: Daniel's Advancement. III. Nebuchadnezzar *dedicateth a* Golden Image *in* Dura, Shadrach, Meſhach *and* Abednego, *are accuſed for not Worſhipping the* Image; *they being threatned, make a good* Confeſſion. God *delivereth them out of the* Furnace: Nebuchadnezzar *ſeeing the* Miracle, *Bleſſeth* God. IV. Nebuchadnezzar *confeſſeth* God's Kingd om; *makes* Relation *of his* Dream, *which the* Magicians *could not interpret*: Daniel *heareth the* Dream; *interprets it*: *The Story of the Event*. V. Belſhazzar's *impious* Feaſt; *a* Hand-writing *unknown to the* Magicians, *troubleth the* King: *at the Commendation of the* Queen, Daniel *is brought*: *he reproving the King of* Pride *and* Idolatry, *readeth and interpreteth the* Writing: *The* Monarchy *is tranſlated to the* Medes. VI. Daniel *is made chief of the* Preſidents; *they conſpiring againſt him, obtain an Idolatrous* Decree: Daniel *accuſed of the* Breach *thereof, is caſt into the* Lions Den: Daniel *is ſaved*: *his Adverſaries devour'd, and* God *magnified by the* Decree. VII. Daniel's Viſion *of four* Beaſts; *of* God's Kingdom; *the Interpretation thereof*. VIII. Daniel's Viſion *of the* Ram, *and* He-Goat; *The* 2300 Days *of* Sacrifice; Gabriel *comforteth* Daniel, *and interpreteth the* Viſion. IX. Daniel *conſidering the* Time *of the* Captivity, *makes* Confeſſion *of* Sins, *and prayeth for the* Reſtauration *of* Jeruſalem; Gabriel *informs him of the* 70 *Weeks*. X. Daniel *having humbled himſelf, ſeeth a* Viſion; *being troubled with* Fear, *is comforted by the* Angel. XI. *The Overthrow of* Perſia, *by the King of* Grecia; Leagues *and* Conflicts *between the Kings of the* South, *and of the* North; *The* Invaſion *and* Tyranny *of the* Romans. XII. Michael *ſhall deliver* Iſrael *from* Troubles; Daniel *is inform'd of the Times*.

The Argument *of the Book of* Hoſea *the Prophet*.

SAint *Stephen*, *Acts* 7. 42. alleging a *Paſſage* out of *Amos*, quotes it as written in the *Book* of the *Prophets*; becauſe in all *Ages*, and to this *day* among the *Jews*, the *Twelve ſmall Prophets* (as they are call'd) were never accounted but as *one Book*, and conſtituted *one Volume* only amongſt thoſe of the *Old Teſtament*, tho' ſubdivided into *Twelve* different *Sections*, according to the *Number* and *Diſtinction* of the *Prophets*, whoſe *Revelations* are therein contain'd. The *firſt* place amongſt them is given to the *Prophecies* of *Hoſea*, who, as well as *Amos* and others, was in particular ſent by *God* to the *Kingdom* of *Iſrael*, or the *Ten Tribes*, tho' here and there alſo we find thoſe of *Judah* cenſured and threatned in theſe *Prophecies*, for an *evident* Proof of *God's Long-ſuffering*, as well as of his *Faithfulneſs* in his *Promiſes*: For notwithſtanding that by reaſon of a moſt *condemnable Schiſm*, extreamly *prejudicial* to the *Church* and *State*, they had *ſeparated* themſelves from the *Tribe* of *Judah*, out of which the *Meſſiah* was to be *born*, and from the *Communion* of the *true* and *due Service* and *Worſhip* of *God*; yet the *Lord* was not wanting to *raiſe up Prophets*, to *declare* his *Word* and *Will* unto them; partly, that they might be a *Support* and *Comfort* to the *Remainder* of his *Elect* that were amongſt them, to *preſerve* them from the *Corruption* and *groſs Idolatry* of the *Age* wherein they lived, and to *maintain* and *continue* them in the *Profeſſion* of his *Holy Covenant*; and on the other Hand, to *cenſure* and *reprove* the *Rebellious* and *Wicked*, to call them to *Repentance*, and by this means leaving them *inexcuſable*, and their *Condemnation* juſt.

Now foraſmuch as the Prophet *Hoſea* propheſied a long time amongſt the *Ten Tribes*, as appears from *Chap.* 1. *ver.* 1. ſo the *Holy Spirit* thought it neceſſary, for the *perpetual Uſe* and *Edification* of the *Church*, that the *Sum* and *Subſtance* of his *Prophecies* and *Revelations* ſhould be *recorded* to *After-Ages*, as they are ſet down in this *Book*; which contains *firſt* of all, an *exact Deſcription*, and *ſevere Prophetical Reproof* of the *wicked* and *corrupt Eſtate* of the whole *Kingdom* of *Iſrael*, and particularly of the *infamous Idolatry*, which was in *Vogue* amongſt them, in *Worſhipping* the *Golden Calves*, which in the *Reign* of *Rehoboam* the Son of *Solomon*, were ſet up at *Dan* and *Bethel* by *Jeroboam* the Son of *Nebat*, their *firſt* King, under whom they ſeparated themſelves from *Judah*, and the pure *Worſhip* of *God*, 1 *Kings* 12. 27, 28, &c. Which *Schiſm* and *Idolatry* of theirs was follow'd by a *fearful* and more than *Pagan* Corruption and Diſſolution of *Manners*, and an Univerſal *Deluge* of all ſorts of *Sins*, both againſt the *firſt* and *ſecond* Table, and amongſt all ſorts of Men, of what *Condition* or *Quality* ſoever, which the *Lord* by his Prophet *Hoſea* doth moſt vigorouſly *check* and *reprove*, with divers very *pathetical* Exhortations to a *ſerious* and *ready Repentance*. But foraſmuch as the *Impiety* and *Hardneſs* of their *Hearts* ſtill increaſed daily from the *Top* of the *Head* to the *Sole* of the *Foot*, from the *Kings* and *Princes*, to the *leaſt* and *meaneſt* of the *People*; the *Prophet* in the next place *denounces* to them the total *Deſtruction* and *Overthrow* of their *State* and *Kingdom*, that they ſhould be tranſported out of their *Country*, and carried *Captives* into *Aſſyria*, where they ſhould continue under a long and deplorable Diſperſion, amongſt ſtrange and Idolatrous Nations. And laſtly, The *Faithful* and *Penitent* amongſt them are *comforted* and *ſupported* by the ſweet and ſaving *Promiſes* of the Favour and Grace of *God*, in their Heavenly King, *Jeſus Chriſt*, to whom in due time all the Elect ſhould be converted and gathered together, not only of *Iſrael*, but alſo of the *Gentiles*, in order to be Eternally Bleſſed in and thro' him.

The Contents *of the reſpective Chapters in the Book of* Hoſea.

THIS Book *is divided into* 14 Chapters; *the* Contents *of which are*, I. Hoſea, *to ſhew* God's Judgment *for* Spiritual Whoredom, *taketh* Gomer; *and hath by her* Jezreel, Loruhama, *and* Lo-ammi; *The* Reſtauration *of* Judah *and* Iſrael. II. *The* Idolatry *of the* People; God's Judgments *againſt them: his* Promiſes *of* Reconciliation *with them.* III. *By the Expiation of an* Adultereſs, *is ſhew'd the* Deſolation *of* Iſrael *before their* Reſtauration. IV. God's Judgments *againſt the* Sins *of the* People, *and of the* Prieſts, *and againſt their* Idolatry: Judah *is exhorted to take Warning by* Iſrael's Calamity. V. God's Judgments *againſt the* Prieſts, *the* People, *and the* Princes *of* Iſrael, *for their manifold* Sins, *until they Repent.* VI. *An* Exhortation *to* Repentance; *a* Complaint *of their* Untowardneſs *and* Iniquity. VII. *A* Reproof *of manifold* Sins; God's Wrath *againſt them for their* Hypocriſie. VIII. Deſtruction *is threatned for their* Impiety *and* Idolatry. IX. *The* Diſtreſs *and* Captivity *of* Iſrael *for their* Sins *and* Idolatry. X. Iſrael *is reproved and threatned for their* Impiety *and* Idolatry. XI. *The* Ingratitude *of* Iſrael *unto* God *for his* Benefits; *his* Judgment: God's Mercy *towards them.* XII. *A* Reproof *of* Ephraim, Judah *and* Jacob; *by former* Favours *he exhorts to* Repentance; Ephraim's Sins *provoke* God. XIII. Ephraim's Glory, *by reaſon of* Idolatry, *vaniſheth:* God's Anger *for their* Unkindneſs; *A* Promiſe *of* God's Mercy; *a* Judgment *for* Rebellion. XIV. *An* Exhortation *to* Repentance, *and a* Promiſe *of* God's Bleſſing.

The Argument *of the Book of the Prophet* JOEL.

IN this *Prophecy* the People of *Judah* are firſt awakened throughly and attentively to *conſider* the moſt deplorable *State* of their *Country*, which was viſited by *God* with an *extraordinary Drought*, and an *incredible Swarm* of *Graſhoppers*, and other *Inſects*; certain fore-running Preſages of a *dreadful Famine*; and conſequently, *ſeriouſly exhorted* to turn to *God* by *Faſting* and *Prayer*, and true *Repentance*, with *Promiſes* of *Grace*, and the Removal of that ſad *Scourge*, with abundant *Bleſſings*, in caſe they did follow the *Divine Counſel* declar'd unto them by the *Prophet*. To which, according to the *Style* of the *Prophets*, there is added on this occaſion, a full and exact *Prophecy* of the *bleſſed* and *flouriſhing State* the *Church* ſhould enjoy under the *Meſſiah*, of the ſending of the abundant and liberal *Communication* of the *Holy Ghoſt* to the *Elect* and *Believers*; of the *Preſervation* and *Protection* of the *Church*, in the laſt *ſad* and *calamitous* Times; of her *Continuance* and *Condition* here upon *Earth*; of the *juſt* and *ſevere Judgments* of *God* againſt all her *Enemies*; and at laſt of all, of her *Eternal Glorification* and *Felicity* in *Heaven.*

The Contents *of the ſeveral Chapters in the Book of* JOEL.

THIS Book *is divided into* 3 Chapters; *the* Contents *of which are*, I. Joel *declaring ſundry* Judgments *of* God; *exhorteth to obſerve them, and to mourn; he preſcribeth a* Faſt *for Complaint.* II. *He ſheweth unto* Zion *the Terribleneſs of* God's Judgment, *and exhorts to* Repentance; *preſcribeth a* Faſt; *promiſes a* Bleſſing *thereon*; *comforth* Zion *with preſent and future* Bleſſings. III. God's Judgments *againſt the* Enemies *of his* People; God *will be known in his* Judgments; *his* Bleſſing *upon the* Church.

The

The Argument *of the ſeveral Chapters in the Book of* Amos.

AMOS, who was a *Shepherd* of *Tekoah* in the *Land* of *Judah*, was call'd by *God* to the *Prophetical Function*, and in particular ſent to the *Ten Tribes* or *Kingdom* of *Iſrael*; where by the *Command* of *God*, he jointly with *Hoſea* diſcharg'd the *Function* of a *Prophet* during the *Reign* of *Jeroboam*, the *ſecond* of that Name, Son of *Jehoaſh*. This *Prophet*, after that he had denounc'd to all the Nations bordering on *Paleſtina*, the juſt *Judgments* of *God*, becauſe of their *Enmity* and *Animoſity* againſt his People; he comes, *Chap.* 2. *ver.* 4. to thoſe of *Judah*, and more particularly to the *Ten Tribes*, to whom throughout all the following *Chapters*, he foretels and denounces the heavy *Judgments* of *God*; and in very expreſs Terms declares to them the entire *Subverſion* of their *State* and *Kingdom*, by their *Enemies Forces*, their *Captivity* and *Diſperſion* amongſt ſtrange and far diſtant *Nations*, becauſe of the *Multiplicity* and *Enormity* of their *Sins*, againſt the firſt and ſecond *Table* of the *Law*, and their obſtinate hardning of themſelves againſt all the *Reproofs* and *Cenſures* of the *Word* of *God*, and the many *Warnings* and *Exhortations* the *Prophets* gave them in the Name of *God* to repent and turn unto him, as may be ſeen by the *Contents* of the *Chapters*. All which *Prophecies* are back'd and confirm'd by ſeveral *Viſions*, and many *Deſcriptions* of the *Power* and *Majeſty* of *God*.

But amongſt all theſe *Threatnings* and *Denunciations* the *Lord* promiſeth of meer *Grace*, to ſave ſome *Remainder* of his *People*, and to eſtabliſh the *Kingdom* of the *Meſſiah*, our *Lord Jeſus Chriſt*, for the good and Eternal *Salvation* of all his *Elect*, whether *Jews* or *Gentiles*, from *Verſe* 8. of the laſt *Chapter* of this *Prophecy*, unto the End. Now tho' the *Greek Tranſlation* of the *Septuagint*, place *Amos* between *Hoſea* and *Joel*; yet the Generality of *Modern Tranſlators* have thought good to retain the ſame *Order* which the *Hebrew Original* and *Vulgar Latin* do obſerve in the *Ranking* of theſe *Prophets*.

The Contents *of the ſeveral Chapters in the Book of* Amos.

THIS Book *is divided into* 9 Chapters; *the* Contents *of which are*, I. Amos *ſheweth* God's Judgment *upon* Syria; *upon the* Philiſtines, *upon* Tyrus, Edom, *and upon* Ammon. II. God's Wrath *againſt* Moab; *upon* Judah *and* Iſrael; God *complaineth of their* Unthankfulneſs. III. *The Neceſſity of* God's Judgment *againſt* Iſrael; *the* Publication *of it*, *with the* Cauſes *thereof*. IV. *He reproveth* Iſrael *for* Oppreſſion, Idolatry, *and for their* Incorrigibleneſs. V. *A* Lamentation *for* Iſrael; *an* Exhortation *to* Repentance; God *rejecteth their* Hypocritical Service. VI. *The* Wantonneſs *of* Iſrael *ſhall be plagu'd with* Deſolation, *and their* Incorrigibleneſs. VII. *The* Judgments *of the* Graſhoppers, *and of the* Fire, *are diverted by the* Prayer *of* Amos; *by the Wall of a* Plumb-Line *is ſignified the* Rejection *of* Iſrael; Amaziah *complaineth of* Amos; Amos *ſheweth his* Calling, *and* Amaziah's Judgment. VIII. *By a Basket of* Summer-Fruit, *is ſhew'd the* Propinquity *of* Iſrael's *End*; Oppreſſion *is reprov'd: a* Famine *of the* Word *threatned*. IX. *The Certainty of the* Deſolation; *the Reſtoring the* Tabernacle *of* David.

The Argument *of the Book of* OBADIAH.

'TIS much controverted amongſt the *Learned*, when this *Prophet* lived; but of all, theirs ſeems to be the moſt probable Opinion, who make him *Contemporary* with *Jeremiah* and *Ezekiel*; when, ſoon after the *Taking* of *Jeruſalem*, the *Edomites* committed upon the miſerable *Jews*, all thoſe *Cruelties* whereof they are here *reproved*; there being no ground of *Probability* for that *Conjecture*, who confound this *Obadiah* with that *Perſon* of the ſame Nature, of whom mention is made, 1 *Kings*, chap. 18. ver. 3. Thoſe who will make this *Prophet* the *Father* of *Jonah*, ought to remember, that *Jonah*, at the beginning of his *Book*, calls himſelf the *Son* of *Amittai*, and not of *Obadiah*.

His *Prophecy* contains firſt of all, a *ſolemn Denunciation* of the *Dreadful Judgment* of *God*, which was to overtake the *Edomites*, the *Capital* and *Implacable Enemies* of *God's People*, becauſe of their *Pride*, their *Violence*, their *Inhumanity*, and *inſulting* over the *Jews* in their *Calamity*, ver. 1, &c. And *ſecondly*, a very comfortable and gracious *Promiſe* to the *Church* of *God*, as well of her *Conſervation* and *Salvation* by *Jeſus Chriſt* her *Redeemer*, as concerning the *Total Ruin* and *Overthrow* of all her *Enemies*.

The Contents *of the Book of* OBADIAH.

THIS Book *hath but one* Chapter; *the* Contents *of which are*, *Of the* Deſtruction *of* Edom; *for their* Pride, *and for their* Wrong *unto* Jacob; *The* Salvation *and* Victory *of* Jacob.

The

The Argument *of the Book of* Jonah *the Prophet.*

THis *Book* contains the *wonderful Hiſtory* of the Prophet *Jonah*, who being call'd by *God* to diſcharge the *Duty* and *Office* of a *Prophet* to the *Ten Sribes* or *Kingdom* of *Iſrael*, as may be gathered from 2 *Kings* 14. 25. is here extraordinarily ſent by *God*, to the *Shame* and *Confuſion* of the obſtinate and hardned *Iſraelites* to thoſe of *Nineveh*, *Strangers* to the *Covenant* of *Grace*, to *denounce* to them their approaching *Ruin* and *Subverſion*, in caſe they did not repent. Which *Divine Meſſage* he (by an evident *Weakneſs*) endeavouring to avoid, reſolves to flee to *Tarſhiſh*; but *God* chaſtizing him for this *Diſobedience*, miraculouſly obligeth him to *return* to his *Duty*, and execute the *Commiſſion* he had charged him with; and by a moſt aſtoniſhing Providence makes him an illuſtrious *Figure* of the *Lord Jeſus Chriſt*, our *Saviour*, in that being *caſt Over-board*, to *appeaſe* the Wrath of *God*, and *calm* the violent Tempeſt which threatned *Shipwreck* to the Veſſel in which he endeavour'd to make his Eſcape, he was *ſwallow'd* by a *Whale*; who, at the end of *three Days* and *three Nights* vomitted him up again, *ſafe* and *ſound* on *dry Land*; whereby he was put into a condition of proſecuting the *Commiſſion* he was charg'd with, to denounce the *Divine Judgment* ready to fall upon the *Inhabitants* of *Nineveh*, and thereby to lead them to *Repentance*.

For in like manner *Jeſus Chriſt* having voluntarily *ſacrificed*, and given up himſelf to *Death*, to *appeaſe* the *Wrath* of *God* awakened againſt us, and to preſerve us from *Eternal Shipwreck*, after he had been *buried*, and lain *dead* in his *Grave*, as in the *Belly* of the *Earth*, three *Days* and three *Nights*, (Mat. 12. 40.) *came forth and aroſe* from thence the *third Day*, that *Repentance* and *Remiſſion* of *Sins* might be *declared* and *preached* to all the *World* in his *Name*.

Jonah, thus chaſtiz'd by *God*, and miraculouſly preſerv'd in the *Belly* of the Whale, is ſent a *ſecond time* to *Nineveh*; but ſeeing the *Repentance* and *Converſion* of its *Inhabitants*, whereupon *God* was graciouſly pleas'd to ſpare them, he again ſhews his great Weakneſs, by being *diſpleas'd* and *troubled* at it; whereupon the *Lord* (to a Miracle of *Long-ſuffering*) moſt meekly and mildly *reproves*, *inſtructs*, and *convinces* him by the *Gourd* he rais'd in one Night for his *Comfort* and *Refreſhment*.

Thoſe *Authors* who make this *Prophet* the Son of the Widow of *Sarepta*, rais'd from Death to Life by *Elijah*, 1 *Kings* 17. 22. ſpeak without much Ground; they might with more Reaſon have ſuppoſed him the Son of the *Shunamite*, raiſed from the Dead by *Eliſha*, 2 *Kings* 4. 37. if it did not appear from *Sacred Writ*, that *Shunam* (where that *Child* was born) belonged to the *Tribe* of *Iſſachar*, *Joſh.* 19. 18. whereas *Jonah* was of *Gath-hepher* in the Tribe of *Zabulon*, 2 *Kings* 14. 25.

As to the time of his *Call*, his exerciſing the *Prophetical Function*, and the Matters here Recorded, it appears from the Paſſage we have now alleged, that we muſt refer them to the time of the Reign of *Jeroboam* the *ſecond* King of *Iſrael*, who Reigned 42 Years.

The *Greek Interpreters* (commonly call'd the *Septuagint*) place the *Books* of *Jonah* and *Micah* differently from what the *Hebrews* and we do; for they place *Micah* before *Joel*, *Obadiah* and *Jonah*, and join *Jonah* with *Nahum*, becauſe they both propheſied concerning *Nineveh*, notwithſtanding that *Jonah* liv'd a great while before the other.

The Contents *of the ſeveral Chapters in the Book of the Prophet* Jonah.

THIS Book *is divided into* 4 Chapters; *the* Contents *of which are*, I. Jonah *ſent to* Nineveh, *fleeth to* Tarſhiſh; *he is bewrayed by a* Tempeſt; *thrown into the* Sea, *and ſwallow'd by a* Fiſh. II. *The* Prayer *of* Jonah; *he is deliver'd from the* Fiſh. III. Jonah *ſent again*; *preacheth to the* Ninevites; *upon their* Repentance, God *repenteth*. IV. Jonah *repineth at* God's Mercy; *is reprov'd by the* Type *of a* Gourd.

The Argument *of the Book of* MICAH.

THE Prophet *Micah* propheſied at the ſame time as *Iſaiah*, and for Subſtance treats of the ſame Matters as he doth, and ſometimes in the very ſame Words, as will appear by comparing the *firſt Verſes* of both their *Books*, and the Matters therein contain'd, it having pleaſed *God*, that theſe his two *Servants* ſhould ſpeak as from one *Mouth*, to the end that by this Means their Doctrine might gain the greater Authority, by perceiving them inſpir'd by one and the ſame Spirit; and to the end that as by the *Mouth of two Witneſſes*, every Word is ratified and confirm'd, ſo the common *Depoſition* of them both might ſuffice to render the *obſtinate* and *rebellious* inexcuſable.

The *Prophet* in this *Book* on the one hand, (as may be ſeen in the *Contents* of the *ſeveral Chapters*) doth very harſhly cenſure and reprove the *enormous* and *multiplied Sins of Judah* and *Iſrael*, for which he denounceth againſt them the juſt and ſevere *Judgments of God*, and particularly the *Diſſipation* and *Deſtruction* they ſhould ſuffer by the Forces of the *Aſſyrians* and *Chaldeans*; and on the other hand, turning himſelf to the true *Believers*, he comforts them with the *Promiſe*, That *God* in his time would deliver them from their Captivity in *Babylon*; and above all, by moſt clear and exquiſite *Predictions* of their *Spiritual Deliverance* by *Jeſus Chriſt* their *King*, whoſe Coming he proclaims, ſpecifies *Bethlehem* for the place of his *Birth*, repreſents the abundant *Bleſſings*, *Graces* and *Benefits* he would vouch-

vouchſafe unto his *Church*, which he was to gather to himſelf from amongſt both *Jews* and *Gentiles*, by the Preaching of the *Goſpel*, and the *efficacious Operation* of the *Holy Ghoſt*, aſſuring her (*the Church*) not only of her *Redemption*, and *Eternal Salvation*, but alſo of the utter Ruin and Perdition of all her Enemies.

The Contents *of the ſeveral Chapters in the Book of* Micah.

THIS Book *is divided into* 7 Chapters; *the* Contents *of which are*, I. Micah *ſheweth the* Wrath *of* God *againſt* Jacob, *for* Idolatry; *he exhorts to* Mourning. II. *Againſt* Oppreſſion; *a* Lamentation; *a* Reproof *of* Injuſtice *and* Idolatry; *a* Promiſe *of Reſtoring* Jacob. III. *The* Cruelty *of the* Princes; *the* Falſhood *of the* Prophets, *and the* Security *of them both.* IV. *The* Glory, Peace, Kingdom *and* Victory *of the* Church. V. *The* Birth *of* Chriſt; *his* Kingdom *and his* Conqueſt. VI. God's Controverſie *for Unkindneſs*, *for Ignorance*, *for Injuſtice*, *and for Idolatry.* VII. *The* Church *complaining of her ſmall Number, and the general Corruption, putteth her* Confidence, *not in* Man, *but in* God; *ſhe triumpheth over her* Enemies; God *comforteth her by* Promiſes; *by* Confuſion *of her* Enemies, *and by his* Mercies.

The Argument *of the Book of* NAHUM.

IT does not appear, from any part of *Holy Writ*, when *Nahum* the Prophet lived and propheſied: Some Authors make him contemporary with King *Jotham*; others place him under the Reign of *Manaſſeh*, and others again under *Joſiah*; but thoſe ſeem to ſpeak with moſt probability, who refer his *Prophecies* to the end of the Reign of King *Hezekiah*, or to the beginning of that of *Manaſſeh*, about 90 Years after *Jonah*, at whoſe Preaching the *Inhabitants* of *Nineveh* being converted, *God* had ſuſpended the Execution of his *Threatning*, and the Effuſion of his *Judgments* upon them. But being afterwards return'd to their former Courſe, and relaps'd into *Impiety*, *Corruption*, and eſpecially by their perſecuting and oppreſſing the People of *God*, all the Prophecies of *Nahum* tend only to foretel the Ruin and Deſtruction of that *City*, and conſequently of the King and Kingdom of *Aſſyria*, whereof *Nineveh* was the Capital City, and accordingly the Deliverance of the People of *God*, from under the Tyranny of the *Aſſyrians*, for to ſtrengthen them under their Sufferings, and comfort them by his Hope, which the Name of this Prophet alſo imports: For *Nahum* in *Hebrew*, ſignifies a *Comforter*. St. *Paul* alleges one Paſſage out of this Prophet, *Rom.* 10. 15. And how ſhall they preach, except they be ſent? As it is written, How beautiful are the Feet of them that preach the Goſpel of Peace, and bring glad Tidings of good Things?

The Contents *of the ſeveral Chapters in the Book of* Nahum.

THIS Book *is divided into* 3 Chapters; *the* Contents *of which are*, I. *The* Majeſty *of* God *in his goodneſs to his* People, *and Severity againſt his* Enemies. II. *The fearful and victorious* Armies *of* God *againſt* Nineveh. III. *The miſerable Ruine of* Nineveh.

The Argument *of the Book of* HABAKKUK.

THE Prophet *Habakkuk* having undertaken to juſtifie the Conduct of *God* in the Government and Adminiſtration of the World, and the *Judgments* he diſpenſeth to his People, foretels that *God* was reſolved to ſuffer the *Jews* (as a Puniſhment for their heinous and multiplied Sins and Iniquities) to fall into the hands of the *Chaldeans*; but ſo, as that they themſelves in their turns, ſhould not eſcape unpuniſh'd for their *Wickedneß* and *Cruelty*. In the third Chapter the Prophet joins to theſe Predictions a very ardent Prayer, in which he entreats the *Lord*, that the *Calamities* and *Miſeries* which then began to involve *Iſrael* and *Judah*, and which would in a ſhort time be greatly increas'd, might prove to them only a *Fatherly Chaſtizement*, and not to their utter Ruin and final Deſtruction.

We cannot certainly determine in what time this Prophet lived and propheſied. Some refer him to the time of *Hezekiah*; Others make him contemporary with *Joſiah* or his *Children*; but many think that he flouriſh'd under the long and happy Reign of *Manaſſeh*, becauſe the *Sins* he reprehends in the *Jews* are much of the Nature of thoſe that were in Vogue in that Prince's *Reign*; and as it appears from a part of *Chap.* 1. *ver.* 6. that he propheſied before *Nebuchadnezzar* had taken the *City Jeruſalem*; ſo it is probable that he lived in thoſe times, when the *Long-ſuffering* of *God* began to draw to an end with the *Jews*, and ſome ſhort ſpace before their Deſolation by the *Chaldeans*. We find ſome Paſſages of this Prophet alleged in the Books of the *New Teſtament*, as *Acts* 13. 41. *Rom.* 1. 17. *Gal.* 3. 11. *Heb.* 10. 38.

The Contents *of the ſeveral Chapters in the Book of* Habakkuk.

THIS Book *is divided into* 3 Chapters; *the* Contents *of which are.* I. *Unto* Habakkuk, *complaining of the* Iniquity *of the* Land, *he ſhews the fearful* Vengeance *by the* Chaldeans; *he complains that* Vengeance *ſhould be executed by them who are far worſe.* II. *Unto* Habakkuk *waiting for an* Anſwer, *is ſhew'd, that he muſt wait by* Faith; *The* Judgment *upon the* Chaldeans *for* Unſatiableneſs, Covetouſneſs, Cruelty, Drunkenneſs, *and* Idolatry. III. Habakkuk *in his* Prayer, *trembleth at* God's Majeſty; *The Confidence of his* Faith.

The Argument *of the Book of* ZEPHANIAH.

THE Prophet *Zephaniah* is one of the leſſer Prophets, who propheſied before the *Captivity* of *Babylon*, to ſtop and prevent, if it had been poſſible, the approaching Ruine of the *Jews*, and to invite and exhort them to prevent the *Judgments* of *God* by their timely Repentance: For the three following Prophets lived and diſcharged their *Functions* about the time that the *Jews* return'd from their Captivity in *Chaldea*.

This Prophet liv'd in the *Reign* of *Joſiah*, about the ſame time when *Jeremiah* entred upon his *prophetical Office*, and were both of them contemporary with *Huldah* the *Propheteſs*. In this his *Prophecy* he foretels to *Jeruſalem* and the whole *Tribe* of *Judah*, that becauſe of their Idolatry and other heinous Sins, they ſhould be deſtroy'd by the *Chaldeans*; and in the mean time he exhorts them to amend their Lives, adding alſo ſome *Predictions* and *Denunciations* againſt *Foreign Nations*; and aftewards falls again upon the enormous *Crimes* and perverſe *Obſtinacy* of the *Inhabitants* of *Jeruſalem*; and the *Judgments* they were to expect from the *Hand* of *God:* And laſtly, he exhorts all the Good and Faithful amongſt them, to Patience, and comforts them with *Evangelical Promiſes* concerning the Gathering and Amplification of the *Church*, in the time of the *Meſſiah*, by the *Calling* in of the *Gentiles*; declaring alſo how *God* would ſanctifie, bleſs, and glorifie them, by deſtroying and exterminating all their *Enemies*.

The Contents *of the ſeveral Chapters in the Book of* Zephaniah.

THIS Book *is divided into* 3 Chapters; *the* Contents *of which are,* I. God's *ſevere* Judgment *againſt* Judah *for divers* Sins. II. *An* Exhortation *to Repentance: The* Judgment *of the* Philiſtines; Moab *and* Ammon; *of* Ethiopia *and* Aſſyria. III. *A ſharp* Reproof *of* Jeruſalem *for divers* Sins: *An* Exhortation *to wait for the Reſtauration of* Iſrael, *and to rejoice for their* Salvation *by* God.

The Argument *of the Book of* HAGGAI.

HAggai, *Zechariah* and *Malachi*, did all three of them live and propheſie at the time when the *Jews* were deliver'd from their *Captivity* in *Babylon*. They exhort the *People* very earneſtly to rebuild the *Temple* and the *City* of *Jeruſalem:* For after that they had laid the Foundations of the *Temple*, every one of them apply'd themſelves to the building of their own *Houſes*, and by a careleſs Neglect, left the Building of the *Houſe* of *God* at a ſtand; beſides which, other Hindrances alſo hapning from abroad, did much ſtop the advancing of the Work; as may be ſeen, *Ezra* 4. 1, &c. and 6. 1, 3, &c. But at laſt, the earneſt *Inſtances* and reiterated *Exhortations* of theſe Prophets had ſo good an Effect, that the People having taken in hand again the Building of the *Temple* (which had been ſtopt and interrupted from the time that they had laid the Foundations of it full 42 Years, according to the Computation of ſome, (tho' others ſay not ſo long) they finiſh'd it within four Years time. See *Ezra* 6. 14, 15, &c. *John* 2. 20.

The principal *Arguments* and *Motives* the Prophet *Haggai* makes uſe of in this Book to excite the *Jews* to ſet upon the Work again, and bring it to perfection, where firſt of all, becauſe it was but reaſonable that *Divine* and *Heavenly Things* which concern the *Worſhip* and *Service* of *God*, and his *Glory*, ſhould be preferr'd in our Care and Endeavours, before all *Temporal* and *Earthly* Concerns whatſoever; and that in caſe of *Failure* herein, they might expect that *God* would juſtly refuſe them his *Bleſſing* upon their outward Affairs, which they preferr'd before his *Intereſt*. And in the next place he urges this Exhortation, becauſe the Dignity and Preheminence of this *Second Temple* would by far ſurpaſs the Glory of the *Firſt*, chiefly becauſe *Jeſus Chriſt*, the *Son* of *God*, would honour it with his Preſence in the Fleſh, and his Preaching, and would continue from that time by his *Spirit* and *Grace* to dwell and take up his aboad in his *Church:* And thirdly and laſtly, becauſe *God* would ſo favour and further the Work with his Bleſſing, that it ſhou'd be finiſh'd in a ſhort time. Two *Months* after that *Haggai* had begun to propheſie, he was ſeconded by *Zechariah*, who alſo very earneſtly excited and exhorted his backward and fearful Countrymen, to continue and carry on the Work.

The Contents *of the ſeveral Chapters in the Book of* Haggai.

THIS Book *is divided into* 2 Chapters; *the* Contents *of which are,* I. Haggai *reproveth the* People *for neglecting the Building the* Houſe; *he inciteth them to the Building, and promiſeth* God's *Aſſiſtance to them being forward.* II. *He encourageth the* People *to the* Work, *by promiſe of greater* Glory *to the ſecond* Temple *than was in the firſt; in the* Type *of Holy Things and Unclean; He ſheweth their* Sins *hindred the* Work: God's Promiſe *to* Zerubbabel.

The Argument *of the Book of* ZECHARIAH.

Zechariah is the ſecond in order, of thoſe Prophets who preached to the *Jews* after their Return from the *Babyloniſh Captivity*; he began to propheſie two Months after *Haggai*, in the eighth Month of the ſecond Year of King *Darius*. He was joined with *Haggai* and *Malachi* in the ſame *Commiſſion*, to animate the *Jews* couragiouſly to carry on the Building of the *Temple*, and to re-eſtabliſh the pure *Worſhip* of *God*, as appears from *Ezra*, Chap. 5. ver. 1.

This *Book* treats of many excellent Matters, whereof theſe are the chief: Firſt of all, he exhorts the *Jews*, who were return'd out of *Chaldea* into *Paleſtina*, to Repentance and Amendment of their Lives. Secondly, he relates ſeveral exquiſite Viſions, by which *God* repreſents to them how tenderly he had choſen them for his own People; and in particular, how graciouſly he had deliver'd for them from the *Babylonian Bondage*, with *Promiſes* for time to come to take them into his *Holy Protection*, in caſe they did ſeriouſly *repent*, and finiſh the Building of the *Temple*. Thirdly, he foretels the *Deſtruction* of the Enemies of *God's People*, the Coming of the *Meſſiah*, his *Death* and *Paſſion*, his *Kingdom* and *Prieſtly Office*, and the *Bleſſings* he would ſhower down upon his *Church*, now enlarged and increaſed by the *Calling* and *Converſion* of the *Gentiles*.

Many Paſſages of this *Prophet* are found quoted in the *New Teſtament*, as well by *Jeſus Chriſt* himſelf, as by his *Evangeliſts* and *Apoſtles*, Mat. 21. 5. and 26. 15. 31. and 27. 9. Mark 14. 27. John 12. 15. and 19. 37. Epheſ. 4. 25. Rev. 1. 7. which ought the more to excite and animate to the reading and ſerious minding of this *Prophet*.

The Contents *of the reſpective Chapters in the Book of* Zechariah.

THIS Book *is divided into* 14 Chapters; *the* Contents *of which are,* I. Zechariah *exhorts to* Repentance; *the* Viſion *of the* Horſes; *at the* Angel's Prayer *comfortable* Promiſes *are made to* Jeruſalem; *The* Viſion *of the* Horns, *and the four* Carpenters. II. God *in the Care of* Jeruſalem, *ſendeth to meaſure it: The* Redemption *of* Zion; *The* Promiſe *of* God's Preſence. III. *Under the* Type *of* Joſhuah, *the* Reſtauration *of the* Church, Chriſt *the Branch is promiſed.* IV. *By the* Golden Candleſtick, *is foreſhew'd the good Succeſs of* Zerubbabel's Foundation; *By the two* Olive-trees, *the two* Anointed Ones. V. *By the* flying Roll *is ſhewed the* Curſe *of* Thieves, *and* Swearers; *by a* Woman *preſſed in an* Ephah, *the final* Damnation *of* Babylon. VI. *The* Viſion *of the* 4 Chariots; *By the* Crowns *of* Joſhua *is ſhew'd the* Temple *and* Kingdom *of* Chriſt *the* Branch. VII. *The* Captives *enquire of* Faſting; Zechariah *reproveth their* Faſting: Sin *the Cauſe of their* Captivity. VIII. *The* Reſtauration *of* Jeruſalem; *they are encouraged to the Building, by* God's Favour *to them: Good Works are required of them*; Joy *and* Enlargement *are promiſed.* IX. God *defendeth his* Church; Zion *is exhorted to rejoice for the Coming of* Chriſt, *and his peaceable* Kingdom: God's Promiſes *of* Victory, *and* Defence. X. God *is to be ſought unto, and not* Idols, *as he viſited his* Flock *for* Sin; *ſo he will ſave and reſtore them.* XI. *The* Deſtruction *of* Jeruſalem; *The* Elect *being cared for, the reſt are rejected; The Staves of Beauty, and Bands broken by the Rejection of* Chriſt; *The* Type *and* Curſe *of a fooliſh* Shepherd. XII. Jeruſalem *a* Cup *of Trembling to her ſelf, and a burthenſome Stone to her* Adverſaries; *The victorious Reſtoring of* Judah; *The* Repentance *of* Jeruſalem. XIII. *The* Fountain *of* Purgation *for* Jeruſalem *from* Idolatry *and falſe* Prophecy; *The* Death *of* Chriſt, *and the* Trial *of a third part.* XIV. *The* Deſtroyers *of* Jeruſalem, deſtroy'd; *The Coming of* Chriſt, *and the* Graces *of his* Kingdom; *The* Plague *of* Jeruſalem's Enemies; *The* Remnant *ſhall turn to the* Lord, *and their* Spoils *ſhall be Holy.*

The Argument *of the* Book *of* MALACHI.

THIS Word *Malachi*, ſignifies *My Angel*, or *My Meſſenger*; from whence ſome infer, that he was not a *mortal Man*, but rather an *Angel* ſent from *Heaven*, to conclude and ſhut up the *Prophecy* of the *Old Law*; as the Miniſtry of *Angels* had been often formerly employ'd, as well at the *Publication* of the *Law*, as in many Revelations of old made to the *Patriarchs*. Others are of Opinion, that by this Name we are to underſtand *Ezra* the Prieſt and Scribe, who is ſo call'd, to expreſs the *Office* and *Function God* had committed to him, and becauſe of the excellent *Doctrine* he ſets down in this *Book*.

But becauſe *Haggai* is alſo call'd the *Angel* or *Ambaſſador of the Lord*, Chap. 1. ver. 13. it's moſt probable to ſuppoſe this *Malachi* to have been an *Holy Prophet*, contemporary with *Zechariah* and *Ezra*; and (according to the order of Time) the laſt of the leſſer *Prophets*, and he who of all the reſt, came neareſt to our *Saviour*'s Coming in the Fleſh.

Fleſh; for he did not begin to propheſie till after the finiſhing of the *Second Temple*, and that the *City* of *Jeruſalem* was rebuilt and raiſed from its Ruins. In theſe his *Prophecies* he at firſt reproves the hardned *Jews* for their Ingratitude towards *God*, who had beſtow'd ſo many great Benefits upon them, in bringing them back again to their own *Country*, and ſetting up his Service again amongſt them: He reprehends and checks the Prieſts for having corrupted the Service of *God*, and all the *People* for the *Multiplicity* and *Enormity* of their *Sins*, and particularly by their prophaning the *Sacredneſs* of *Marriage*, by joining themſelves to ſtrange and *Idolatrous Women*, in taking to themſelves a great many *Wives*, and licentiouſly divorcing their *lawful ones*; and in general, for their *Blaſphemies* againſt *God*, and the Hardneſs of their Heart; with a Denunciation of thoſe Chaſtizements and Judgments of *God*, which, becauſe of all theſe Enormities, did hang over their Heads, with an earneſt Exhortation to Amendment and Repentance. And to comfort the *Good* and *Faithful*, he foretels the *Coming* of *Jeſus Chriſt* and of St. *John* the *Baptiſt* his *Fore-runner*; and that *Chriſt* was to aboliſh the *Shadows* and *Figures* of the *Law*, and inſtead thereof bring in everlaſting and eſſential *Righteouſneſs*, and throughout the whole *World*, ſet up the *Evangelical Worſhip of the New Covenant* in *Spirit* and in *Truth*. And as he exhorts the *People* of *God* to an *holy Converſion*, and a due *Perſeverance* in the true *Service* and *Worſhip* of *God*; ſo likewiſe every where, throughout this *Book*, he threatens the Prophane and Hypocrites with ſevere Puniſhments. We find divers Texts of this Prophet alleged in the *New Teſtament*, Mat. 11. 10, 14. and 17. 10, 11, 12, 13. Mark 1. 2. and 9. 12. Luke 1. 16, 17. and 7. ver. 17. Rom. 9. 13.

The Contents *of the ſeveral Chapters in the Book of* Malachi.

THIS Book *is divided into* 4 Chapters; *the* Contents *of which are*, I. Malachi *complaineth of* Iſrael's *Unkindneſs*; *of their* Irreligiouſneſs *and* Prophaneneſs. II. *He ſharply reproveth the* Prieſts *for neglecting their* Covenant, *and the* People *for* Idolatry, *for* Adultery *and* Infidelity. III. *Of the* Meſſenger, Majeſty *and* Grace *of* Chriſt; *Of the* Rebellion, Sacrilege, *and* Infidelity *of the* People; *The Promiſe of* Bleſſing *to them that fear* God. IV. God's Judgment *on the* Wicked; *and his* Bleſſing *on the* Good; *He exhorteth to the Study of the* Law, *and telleth of* Elijah's *Coming and Office.*

THE

PARADISE OR THE GA

With the Countries circumjacent Inhabited by

Capadocia
the Hills of Antitaurus
Iosana
Jasius
Analiba
Belcania
Soita
Dagusa
ARMENIA
ARMEN
Nisa
Semisus
Vetilena
MINOR
or
Armenia
the Gre
Samarita
Sisoatra
Juliopol
Arsamesata
the Hills of Taurus
Lycandis
or
Entelis
Saccana
PISIDIA
Licconia
Faustinopolis
Armenia the Less
Samosata
Persica
Suma
Olbasa
Pamphi
Nimica
Flaviopolis
Badinium
Prima
Singa
Singa flu
Edessa
ASIA
Cesaria
Antiochia
Ombrea
Ispendia
lia
Italia
Chepolis
Tripolis
the Hills of
Diocesaria
Nicopolis
Catamana
Innoschia
CILICIA
Regia
Zeugma
Ballatha
Comagena
MINOR
Euphrates flu
Mergob
PADDAN A
Deba
Caonia
Karan the
Adena
Issus
Alexandria
Sibros
Beroea
Bone
Acrabia
THE PAMPHILIAN SEA
Olimphus Pr.
Gilliny's Pr.
Cromuium Pr.
The Sea of Ilus
Anthiochia
Chalcis
Zura
Alatis
Maube
Golgi
Isles of
Cheder
Seleucia
SYRIA
Calibon
Mamatha
Cerenia
Asdidium
Posini
Daphne
Ciprus
Nicosia
Salamis
Griata
Laodicea
Sycacus
Shella
Arsinoe
Bejone
Paphos
Amathus
Orthosi
Seleucus
Asaphi
Orise
Mercea
THE SIRIAN
Apamia
now Alep
Palmyra
C. Grega
SEA.
Proseni
Larnaca
Epiphania
Ilada
Dedan
Gibelites
Aram
Phoenicia
Pateea
Gabila
Palmire
Brook
Eleutheros
Emessa
Danaba
rena
THE MEDITERRANEAN SEA called
Iturea
or
Abila
Siden
Sirus
Jabruda
Meseria
Cesama
Xenesites
Damascus
Baratena
the Land
Pharphar Brook
of Hus
Canaanites
Dotham
Zera
the Kingdo mof Zoba
in the Bible. THE GREAT SEA.
Jonas flies from
the Lord
Tiberias
Family and
cattle travelled
where he
chose
THE
TRACONI
THE EGIPTIAN SEA
Japho or Joppe
from whence Jonas
set out to Sea
Hevites
Saccea
Agreni
TEN LAND
Basra
OF C
Rabba
Surrata
Nabathea
in Hebrew
Nabajoth
Erupa
AMMO
Dibon
The Hills of
Abarim
NITES
Cademoth
Esbuta
ME DIANITES
Ziza
ARABIA
called THE
Moabites
Kenites
Petra
Thauka
Seraa
Teama
Rabbath
THE STONY
ISMAELITES
Amits
Moca
Agubeni
ISM
Arthemita
LAND OF
ARABIA
Esiuna
THE HAPPY
Aramana
MADIAN
Elath
Esiongeber
Red
Sea
Dana
Baalzephon
Pitho
Ramesses
Memphis
Migdol
Zur
Mara
Sinai
Horeb
or Kadesh
Desert of
Pharan
Desert
of Shur
Desert Zin
Edomites
Mor
Adron
Pelusium
now Damiata
Phacusa
Delta
Tanis
Afro
dito polis
Anaira
Ptole
mais
Anuala
Ama
that is the Kingdom of SHEBA
from whence the Queen of Sheba came to hear the Wisdom of
Salomon, and presented him with Gold, Jewels, etc.

GARDEN OF EDEN
by the PATRIARCHS

A Scale of 320 English Miles containing 20 in a Degree
20 40 60 80 100 200 320

Gen. 3

Mesopotamia
Chaldea
Babylonia
Assyria
Media
Arabia
Canaan
Land of Nod
Hamathites Land
The Deserts of Arabia
The Persian Sea

The Hils of Niphates
The Great
Calacine
Segira
Calah
Orcha
Asur now called Assyria
Marde
Dorheta
Gomara
Nisibis
Desa
Adiabene
Media
Arbe
Iulis
Sura
Arbela
The Hils of Mescha
Deba
Sinna
Singara
the River Hiddekel
Rejen
Nineve where Jonas preacht
Lius flu.
The Mountains of Ararat where on the Ark of Noah rested Gen. 8. 4
Appoloaia
Thebura
Arthemitha
Cinna
Sitace
Zama
the Hils of the East
Aram Naharaim
the City of Nahor sometimes called Aram Naharaim and also Charan
Betum
Labbama
Birta
Mosul
Thelbe
Dabusa
Elia
Sephar
Seleucia
Ur
Euphrates Flu
Middekel flu
Poliala
Dimaira
Babel
The Tower of Babel
Ctesiphon
Ragu
Berea
Maube
Chabora
Pethor from hence Balaam was fetcht to curse Israel Numb. 22. 5.
Darema
This is the River Euphrates other wise called Phrat
The Garden of EDEN or Paradice
Saerene
Susan
Velgesia
Gihon flu.
Dedan
Dadara
Zits
Bethaurna
Barsita
Addea
Bela
Duraba
Balagala
Cathany
Eudrapa
Babel
Beana
Belginea
Colarina
Idicara
Tyra
Melitena
Susan
Sabe
Cumana
Punda
River Pison
Cauchabeni
Regania
Erech
Arar
Tariana
Sela
Cesa
Orchoa
Bramba
Thema
Agreni
Telme
Gihon flu
Salatha
This River Pison is also called Ingris fluvius
Ysichia
Graam
Eldimei
Ysan
Cus now
Duma
Sortida
Jamba
Tigris flu
Sereden
Basiniwallum
Morcus flu
Peloder
Euleus flu.
The Babilonish Mountains
Masani
Naphii
Seraa
Cora
Kedmais
Balsera
Banacha
Dumetha
Bere
Calathua
Idicara
Orcheni
Salma
Itara
Rhabani

OF THE TERRESTRIAL PARADISE, AND OF THE Neighbouring Countries.

WITH

A Brief Diſcourſe of the Travels of the PATRIARCHS, from *ADAM* to *JACOB*.

THE *Eternal GOD* having out of Nothing created the *Heavens*, the *Earth*, the *Seas* and all things therein contained; he formed *Man* according to his own Image, and ſo dignified and honoured him, that he made him Lord over the *Fiſh* of the Sea, the *Fowls* of the Air, and the *Beaſts* of the Earth, and every creeping thing therein; and gave him for his Habitation the *Garden* of *Eden*, called *Paradiſe*, which for its Beauty, pleaſant Situation, and Fertility, ſurpaſſed all the Countries on the Face of the Earth; and therefore rightly called the *Garden of Pleaſure*. It was ſituate in the Land of *Shinar*, a Province in *Aſia*, upon the River *Tigris*, which in Scripture is called *Piſon:* This River divides it ſelf into four Branches, and each hath its particular Name.

Now the better to make out the true Situation of this Garden, we muſt remember that *Moſes* ſaith in *Geneſis*, Chap. 2. Verſe 8. That God had planted a Garden in *Eden*, Eaſtward; and in the 10*th* Verſe, that a River went out of *Eden* to water the Garden, and thence divided it ſelf into four Heads; that is, into four great Chanels, or Capital Rivers.

It is a certain Demonſtration, that it was ſituate Eaſtward of *Piſon*, being the only River that watered it, and retain'd that Name; and tho' one part of the Garden extended Eaſtward, yet *Adam* had his Abode in the Eaſtern Quarter, as appears by Chap. 3. Verſe 24. where it is ſaid, *Adam* being driven out, God placed *Cherubims* at the Eaſt of the Garden, to hinder him from entring in again. And according to Chap. 4. Verſe 16. it is related, That *Cain* went forth from before the Lord, and inhabited in the Land of *Nod*, which lay to the Eaſt of *Eden*; and that which renders this the more credible, is, that this River for its Breadth, Depth and rapid Stream, excelling the *Rhine* or the *Danube*, muſt needs have hindred our Firſt Parents from going out of the Garden Eaſtwards, if they had their Habitation in the Weſtern part thereof, ſince they had neither Bridge nor Boat to Croſs over the River; for the Scripture ſpeaks not a word of either, nor makes the leaſt mention of any way they had for *Navigation* before the Ark of *Noah*. Hence it follows, that ſeveral ancient Geographers have been very much miſtaken, in placing the *Garden of Eden* to the Weſt of *Piſon*.

This River (as aforeſaid) is divided into four Heads or Branches; *viz.* two to the North, or above the Garden, and two to the South, or below the Garden; and were called *Piſon*, *Gihon*, *Hiddekel*, and *Euphrates*; and thus they are deſcribed in *Geneſis*, Chap. 11. Verſes 11, 13. and 14. The Name of the firſt is *Piſon*, and this compaſſes the whole Land of *Havilah*, where there is Gold; the Name of the ſecond River is *Gihon*, the ſame is that which encompaſſes the whole Land of *Ethiopia*; the Name of the third River is *Hiddekel*, and which goeth towards the Eaſt of *Aſſyria*; and the Name of the fourth River is *Euphrates*.

The *Euphrates* takes its Source from the *Mochian* or *Caſpian* Mountains, ſituate in *Armenia* the Great: The *Hiddekel* begins its Courſe from a certain Lake ſeated at the firſt riſing of Mount *Ararat*. Theſe two Streams fall down together, and joyn in *Piſon* at the upper end of the Garden, which having waſht, they ſeparate again at the bottom thereof, where the more Eaſtern Part retains the Name, and the more Weſternly Part is called *Gihon*; hence they run towards the *Perſian Sea*, into which they diſembogue or empty themſelves.

Our *Firſt Parents* being plac'd in this *Garden of Pleaſure*, had the free Uſe of all things, except the Tree of *Knowledge of Good and Evil*, Gen. 2. 17. which was ſtrictly forbidden them by God, telling them, That in the day they eat thereof they ſhould die the death: But the *Devil* envying the happy condition of Man, ſtirs up the Serpent to tempt *Eve* his Wife, to taſte the Fruit of the Tree of Good and Evil; telling her, that they ſhould not die, but that their Eyes ſhould be opened, and that they ſhould be as *Gods*. With theſe ſly Enticements and Lies of the Serpent, *Eve* was prevailed with to eat thereof, and gave it to *Adam* to eat alſo, who was alſo infatuated to tranſgreſs God's Command, and ſo fell by their Diſobedience into Sin and Deſtruction, and were driven out of *Paradiſe*, and condemn'd to get their Living by the Sweat of their Brows; and for their Tranſgreſſion the Earth was accurſt, and caus'd to abound with *Thorns* and *Thiſtles*.

After this they had their Habitation on the Eaſt of *Paradiſe* in the Land of *Nod*, which was alſo called *Suſiana*, and at this day *Sufan*; where they employed their time in Tilling and Cultivating the Earth, and had two Sons, the eldeſt named *Cain*, who was a Tiller of the Earth; and the younger named *Abel*, who was a Keeper of Sheep, and murther'd by his Brother *Cain*, as being tranſported with Hatred againſt him. *Cain* being ſeverely reproved, and accurſt by God for this bloody Crime, and being convinc'd of the heinouſneſs thereof, falls into great Deſpair and Perplexity of Mind; and fearing leſt every one that met him would kill him, goes forth from the preſence of God into the Land of *Nod*, and there builds a *City* for his Security, and calls it *Enoch*, after the Name of his firſt Son: Upon the Ruins of this City it may be preſumed that the Town of *Suſan* was afterwards built, as being ſituate near *Eden*, Weſtward of the Mountains of *Ararat*, and upon the River *Euleus*, called *Ulai*, where *Cain* was palpably ſtop'd in his flight from the preſence of the Lord, as not being able to paſs over this River.

Men encreaſing more and more in Wickedneſs, were at laſt overtaken by divine Vengeance, in the Year of the World 1656, by the Deluge, which drown'd all living Creatures upon the Face of the Earth, except *Noah* and his Family, and thoſe Creatures which *God* cauſed to be taken into the Ark, for the repleniſhing the ſecond World. This Ark having floated up and down on the Waters (above the higheſt tops of Mountains) for the ſpace of about five Months, it pleaſed the Lord to let it reſt at laſt upon the Mountains of *Ararat*; and after that the Waters were ſunk, and retired into their proper place, Faithful *Noah* (and all that were with him in the *Ark*) went out, and betook themſelves to the Eaſt of the River *Hiddekel*, from whence the Poſterity of *Noah* diſperſt themſelves Eaſt and Weſt, denominating from their Names the ſeveral Countries where they took up their Habitations; and therefore we can do no leſs than adjoin here their *Genealogy*, for the better adjuſting the Names of the Countries ſet down in the Map, with thoſe of the ſeveral Families, and making out the more diſtinctly where each of the Deſcendents of this Patriarch planted themſelves, and inhabited with their Families, according to what we find in Scripture, and the Annotations upon it.

Noah had three Sons, *Shem*, *Ham* (or *Cham*) and *Japhet*. The Children of *Shem* had for their Portion the more Southern Part of *Aſia* and *America*; the Poſterity of *Ham* had for their Portion the Land of *Canaan*, *Arabia*, *Egypt* and all *Africa*; and the Children of *Japhet* had *Europe*, with the North Parts of *Aſia* and *America*.

The Sons of *Shem* were *Elam*, *Aſſur*, *Arphaxad*, *Lud* and *Aram*. *Elam* was the Father of the *Elamites*, that is, of the Inhabitants of the Lands of *Suſiana*, *Elymais*,

mais and *Perſia*, Dan. 8. 2. where the Prophet ſaith that *Suſa* or *Sufari*, ſeated on the River *Ulai*, is a City in the Lands of *Elan*; where (according to *Strabo*) the *Perſian* Monarchs kept their Courts, as being the Imperial City of the ſecond Monarchy, and was reckoned fifteen *Italian* miles in circuit.

From *Aſſur* the *Aſſyrians* were deſcended, whoſe chief City was *Nineveh*, once a City of great Fame, firſt built by *Nimrod*, and afterwards ſo enlarged by ſeveral ſucceeding Kings, that it became at laſt to exceed *Babylon*, as well in Largeneſs as otherwiſe, its Walls being in circuit ſixty Miles, in height about 33 yards, and in breadth about 24; for its defence were on the Walls 1500 Turrets or Towers. To this City the Lord ſent *Jonah* the Prophet to preach Repentance to them; but afterwards (for their Sins) it was deſtroyed by *Aſtyages* King of the *Medes*, out of whoſe Ruins was built *Moſul* the chief City of *Aſſyria*, ſeated on the *Tigris*, of note for being the reſidence of the *Neſtorian Patriarch*, where are founded fifteen Chriſtian Churches: It is encloſed with a Wall, and is the reſidence of a *Baſha*.

From *Arphaxad* deſcended the *Babylonians* and *Chaldeans*, called *Caſdim*, who was the Father of *Selah*, and he of *Heber*, who gave the name to the *Hebrews*; this *Heber* had two Sons, *Peleg* and *Joktan*; *Peleg*, becauſe in his time the World was divided into Colonies: Of *Peleg* was begat *Rehu*; of *Rehu*, *Serug*; of *Serug*, *Nahor*; of *Nahor*, *Thare*; and of *Thare*, *Abram*, *Nachor*, and *Haram*; and *Abram* had *Iſaac*, and *Iſaac*, *Jacob*. From *Nachor* ſprang *Uz*, *Buz*, *Chemuel*, *Aram*, *Cheſed*, *Hazo*, *Pildas* and *Bethuel*, who was the Father of *Laban* and *Rebecca*; and from *Haram* ſprang *Lot*. *Joktan*, *Arphaxad*'s ſecond Son, had a large Iſſue, *viz*. *Almodad*, *Saleph*, *Hazermaveth*, *Jerah*, *Hadoram*, *Uzal*, *Diklah*, *Obal*, *Abimael*, *Sheba*, *Ophir*, *Havilah* and *Jobab*: Theſe ſpread themſelves from *Meſhah* to *Sephar*, as is mentioned *Gen.* 10. 25. Divers of the Learned underſtand by *Meſhah* the Hill *Maſium*, which is a part of the Mountains of *Amani*; and by *Sephar*, the City *Sipphara*, ſeated in *Meſopotamia*, on the River *Euphrates*. But there is more ground to believe, that their habitations were from the River *Tygris* towards the Eaſt, to the farthеſt parts of the *Eaſt Indies*; yet nevertheleſs *Elam*'s Poſterity inhabited alſo between the Borders of theſe large Lands: For the Land of *Havilah* borders towards the Weſt, on the Springhead of the River *Piſon*, which is an Arm of the *Tygris*: And *Ophir*, the Brother of *Havilah* is reckon'd to be the Father of the Inhabitants of *Pegu*. *Sian*, and *Aurea Cherſoneſus*, or the *Golden Peninſula*, where ſtands the City of *Malacca*, a Place of great Reſort and Trade, occaſion'd by its commodious Situation on the River *Gaza*, and is a very large City.

From the Land of *Ophir*, *Solomon*'s Ships brought *Gold*, *Precious Stones*, and other rich Commodities, performing their Voyage in three years time, 1 *Kings* 9. 26. and 10. 12. 22. For this reaſon *Benedictus Arius Montanus* underſtands by *Sephar*, and the Mountains towards the Eaſt, the Land and Mountains of *Peru*; and ſaith, That the Gold that covered *Solomon*'s Temple was therefore called *Gold of Peraim*. Alſo the Name of the Land of *Jucatan*, which lies between *Mexico* and the Iſland of *Haiti*, otherwiſe called *Spaniola*, ſounds very like *Joktan*, who was *Ophir*'s Father.

From *Lud*, another of *Shem*'s Sons, deſcended the *Lydians*, and other Countries in *Aſia Minor*.

From *Aram* ſprang the *Syrians*, as alſo thoſe of *Meſopotamia* and *Armenia*. Theſe great Kingdoms and their particular Provinces, are in Scripture called the Land of *Aram*; altho' they are diſtinguiſh'd by ſeveral Names, as *Aram Damaſci*, *Aram Zobe*, *Aram Naharam*, that is, *Aram* between the two Rivers *Euphrates* and *Tygris*, which Lands the *Greeks* call *Meſopotamia*, 2 Sam. 8. 3, 5, & 10. The Children of *Aram* are *Uz*, who is thought to have built the City of *Damaſcus*; he was the Anceſtor of the *Cœlo-Syrians*, or Inhabitants of *Trachonitis*, or ſome other People bordering upon *Idumea*; and of this Country was *Job*, Job. 11. From *Hull* are deſcended the Inhabitants of *Palmyrene*, or *Armenia*: From *Gether* deſcended the *Bactrians*, or thoſe of *Apamea*; And from *Maſh* deſcended the People of *Pieriah*, *Comagena* and *Cyreſtica*; others allot to him *Myſia*.

Noah's ſecond Son, *Ham*, had Iſſue, *Cuſh*, *Mizraim*, *Put* and *Canaan*.

Cuſh, from whom *Arabia* the Stony, and

and the Deſart, was originally denominated. Theſe Countries were afterwards overcome by the Poſterities of *Abraham*, the *Edomites* and the *Iſraelites*, and by them poſſeſſed. The eldeſt Son of *Cuſh* was *Nimrod* the great Hunter, and the firſt Tyrant in the World; he began his Reign in *Babylon*, built *Ninneveh*, Gen. Chap. 10. he was the Father of *Sheba*, *Havilah*, *Subta*, *Rama*, and *Subtecha*; from *Sheba* are deſcended the Dwellers of *Arabia* the Stony and Deſart, as alſo the *Sabæans* from *Havila*, not him of the ſame Name before-mentione'd amongſt the Children of *Joktan* of the Race of *Shem*, Gen. 10. 25: For he is thought to have poſſeſs'd the *Golden Cherſoneſus* towards the *Ganges*; whereas this had for his Lot *Guinea* in *Africa*, both the one and the other *Havilah*, abounding in *Gold*. From *Sabtah* were deſcended the Inhabitants of *Arabia* the Happy, where there was ſometime a City called *Sabotha*. From *Rama* were deſcended the People that inhabit that part of *Arabia* the Happy that borders on the *Perſian* Sea, where *Ptolemy* places the City of *Rhegama*: The Sons of *Rama* were *Sheba*, the Father of the *Ethiopians* and the *Abyſſins*; and *Dedan*, who was the Original of the *Troglodytes*, as may be gather'd by the Merchandize mention'd in *Ezekiel* 27. 15. and 38. 13. And from *Sheba* came the Queen of *Saba* or *Sheba*, to King *Solomon*, 1 *King*. 10. 1. And here reigned the mighty Queen *Candaces*, Acts 8. 27. And from *Subteca* deſcended thoſe of *Arabia* the Happy.

Mizraim, from whom are deſcended (beſides the *Egyptians*, who in Scripture bear that Name) thoſe of *Ludim*, or the *Lydians* of *Mauritania*; *Hananim*, the Inhabitants of *Marmarica* and *Cyreneans*; *Lehabim*, the People of *Lybia*; *Napthuhim*, thoſe of *Numidia*; *Pathruſim*, thoſe of *Pathros*, and the adjacent parts in *Egypt*; *Caſluhin*, the Inhabitants of *Caſſiotes*, lying in the Entrance of *Egypt* coming from *India*; and the *Caphtorins*, (that is, the Inhabitants of *Sieur* and other adjacent Countries.) From theſe People are deſcended the *Philiſtins* and *Caphtorins*, Gen. 10. 14. and 32. 3. Deut 2. 22.

Put, who poſſeſt that part of *Lydia* where there is a River that bears that Name, and alſo *Numidia*, and other Countries towards the South of *Mauritania*, and *Affrica* the leſs, are now called *Barbary*, *Numidia*, and *Biledulgerid*; and thoſe Lands farther Southwards are called *Azamaga*, *Gualata*, *Guinea*, or the Land of the Negroes.

Canaan, from whom deſcended the *Canaanites*; the *Sidonites*, ſo called from *Sidon* the eldeſt Son of *Canaan*; the *Hittites*, *Jebuſites*, *Amorites*, *Girgaſites*, *Hivites*, *Arkites*, *Sinites*, *Aradites*, *Zemarites*, and the *Hamathites*; and their Countries extended from *Sidon* unto *Gaza*, &c. Gen. 10. 19. But almoſt all this Land of *Canaan* was (for the many grievous Sins of its Inhabitants) by God's Command, given for an Inheritance to the Seed of *Abraham*.

Noah's third Son was *Japhet*, who had Iſſue *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Meſec* and *Tyras*.

Gomer, whoſe Off-ſpring inhabited to the North of *Aſia Minor*, where dwelt *Askenas* the Father of the Inhabitants of *Pontus* and *Bithynia*; they were called *Aſcanians*, and held by the *Scribes* to be the Fathers of the *Germans* and *French*. *Riphat*, the Original of the *Finlanders*, *Laplanders*, and the Inhabitants of *Condora*, *Obdora*, and *Jougora*; where are the Hills of *Riphai*, called by the Inhabitants the Girdle of the World; and *Togarma*, from whom are derived, (according to ſome) the *Capadocians*, according to others the *Armenians*, and according to others, thoſe of *Sweden*, *Norway* and *Denmark*.

Magog, the Father of the *Scythians* and *Tartars*.

Madai, the Father of the *Medes*, 2 Kin. 17. 6. Joſh. 13. 17. Jer. 25. 25. Dan. 5. 28. and 6. 1. and 8. 20.

Javan, the Father of the *Greeks*, moſt eſpecially from him firſt called *Ionians*; his Sons were *Eliſa*, from whom ſprang the *Æolians*, and the Inhabitants of the *Peloponneſus*, now called the *Morea*, Ezeck. 37. 7. *Tarſis*, from whom deſcended the *Spaniards*, others ſay the *Silicians*, whoſe Capital City was *Tarſus*, the Birth-place of S. *Paul*. *Kittim*, who according to Scripture, are thoſe of *Cyprus*, *Macedonia*, and *Italy*. *Dodanim*, from whom came the *Dorians*, comprehending thoſe of *Caria*, *Rhodes* and *Sicily*; or (as others will have it) the ancient *Gauls* inhabiting along the River *Rhine*.

Tu-

Tubal, from whom deſcended the *Iberians*, *Albanians*, and (ſome ſay) the *Spaniards*.

Meſec, the Father of the *Myſians*, or the *Muſcovites*, *Poles*, and other People that uſe the *Sclavonian* Language.

Tiras, from whom came the *Thracians*, and the *Turks*.

The Bleſſing which *Noah* gave to *Japhet*, came upon him, when he ſaid, *God ſpread forth* Japhet, *and let him dwell in the Tents of* Shem, *and let* Canaan *be his Servant*. Which Bleſſing is accompliſhed, God giving him the third and fourth Monarchy of the World.

The firſt Deſcendents of *Noah* and his three Sons, having but one Language ſpoken amongſt them, undertook to build a *Tower* whoſe Top ſhould reach to *Heaven*; which the *Lord* being offended with, ſent a Confuſion of *Languages* amongſt them, ſo that they were conſtrained (as not underſtanding one another) to quit their deſign; inſomuch that the Name of that Place was called *Babel*, becauſe the *Lord* did here confound their Language, and from hence diſperſt them into all Parts of the Earth, *Gen.* 11. 9.

Not far from this *Babel* is the City of *Ur*, the dwelling-place of *Terah*, or *Tare*, who was the Father of *Abram*, and Grandfather of *Lot*, who all departed together from this City, and came to *Haran*, were *Terah* died, *Gen.* 11. 31. and ſoon after that *Abram* (according to the Commandment of *God*) departed with his Nephew *Lot*, and came into the Land of *Canaan*, ſojourning about *Sichem*, near the Plain or Foreſt of *Moreh*. Not long after he removed from thence, and pitched his Tents between *Beth-el* and *Hai*, where he built an *Altar*, and call'd on the Name of the *Lord*, Gen. 12. 8. From thence he drew Southwards, and by reaſon of a *Famine* that afflicted thoſe Parts, went down into *Egypt*; but ſoon departed, and went into *Canaan* very rich in *Cattel*, *Gold* and *Silver*; Gen. 13. 3. and again took up their Dwelling between *Beth-el* and *Hai*; but that *Country* being not large enough for him and his *Nephew*, by reaſon of the abundance of their *Cattel*, they ſeparated from each other; *Lot* chuſing the Vale of *Siddim* along the River *Jordan*, pitching his *Tents* as far as *Sodom*, Gen. 13. 12. and *Abram* went and dwelt near *Hebron*. in the Plains of *Mamre*, Gen. 13. 18. Here it was that *Iſhmael* was born to him of his Handmaid; *Iſaac* is promiſed, and his Name changed from *Abram* to *Abraham*, Gen. 16. 17. Thence *Abraham* drawing Southward, he planted himſelf between *Kadeſh* and *Shur*, and ſojourned as a Stranger in *Gerar*, Gen. 20. 1.

At *Gerar Abraham* received a Command from God to Sacrifice his Son *Iſaac* upon one of the Mountains of *Moriah*; but God having hereby made ſufficient proof of his Faith and Obedience, hindred the execution thereof, and promis'd him his Benediction, and provides a Ram for a Burnt-Offering inſtead of *Iſaac*. From thence *Abraham* goes and inhabits at *Beerſheba*, Gen. 22. 19. thence to *Kirjath-Arba*, which is *Hebron*, where his Wife *Sarah* died, and was buried in the Cave of *Machpelah*, over-gainſt *Mamre*, Gen. 23. 19. After this, *Abraham* taking an Oath of Fidelity of his Servant, ſent him to *Nahor* in *Meſopotamia*, to ſeek from amongſt thoſe of his Kindred a Wife for his own Son *Iſaac*, who obtained *Rebecca* (the Daughter of *Bethuel*) and brings her into *Canaan*; where *Iſaac* met her near the Well *Laharoi*, which is about a League diſtant from his Abode, *Gen.* 24.

Abraham at 175 years of age dies, and is buried (by his Sons *Iſaac* and *Iſhmael*) in the Cave of *Machpelah*, near *Sarah* his Wife. *Iſaac* having till then made his Abode in the Valley of *Gerar*, returned to *Beerſhebah*: But the Children of *Iſhmael* (being twelve *Princes*) poſſeſt the Land of the *Deſert of Shur*, and extended as far as *Havilah*, Gen. 25. 18. This large extent of Ground was extreme barren, and therefore called *Arabia Deſerta*, and was firſt poſſeſt by the *Children of Cuſh*, who were drove out by the *Poſterity of Iſhmael*.

Iſaac had two Sons and Twins, *Eſau* and *Jacob*; and *Jacob*, (who was the youngeſt) by his Subtilty and Artifice deprived *Eſau* of his Birth-right for a Meſs of Potage, and alſo of his Father's Benediction; whereupon *Eſau* ſought to kill him; but by the Council of his Parents, he retired to *Padan-Aram*, unto *Laban* his Mother's Brother, and travelling by Night, took up his Lodging in the Fields near *Luz*, gathering up Stones for his Pillow, and lay down to ſleep thereon, and then he dream'd or had a Viſion of a Ladder whoſe Top reach'd up to Heaven, and the *Angels* of the *Lord* aſcending and deſcending: Here he receiv'd the *Promiſe of God*,

and for a Memorial he reared up the Stone, of which he had made his Pillow, and poured Oyl on it, and called the Name of the Place *Bethel*, Gen. 27. From thence in the Morning he travelled towards the People of the Eaſt, where he met *Rachel*, the Daughter of his Uncle *Laban*, near *Haran*, and declares to her his Affinity; who ſtraitway runs to her Father, and informs him thereof; who came out to meet him, and kindly receives him, *Gen.* 29. 13. *Jacob* ſerved *Laban* 20 years, as well for his two Daughters which he had married, as for the Salary agreed on between them, which by the Bleſſing of God, being wonderfully improv'd, procured him the Envy, not only of *Laban*'s Sons, but of himſelf alſo; upon which he reſolved to get privately away, and retire into *Canaan* with his Flocks and his Family: And having paſt the *Euphrates* in that Tract of Way as is ſet down in the Map, Number 18, and kept on his Journey as far as *Mount Gilead*, he was overtaken in the ſeventh day by *Laban*, who purſu'd him: But *Laban* being admoniſh'd from Heaven, not to hurt *Jacob*, he dealt kindly with him, and a firm League and Covenant was made between them; and here they raiſed a Heap of *Stones* in memorial of the Covenant, and called the Name thereof *Gilead*, and *Mizpah*, Gen. 31. and from thence *Laban* returned home in peace.

Jacob having in an amicable manner taken leave of his Father-in-law, and going forward of his Journey, meets two Hoſts of Angels appointed for his Safeguard, and named the place *Mahanahim*, and afterwards there builds a Town of the ſame Name. From hence *Jacob* and all his Family paſs over the Ford of the Brook *Jabbock*, Gen. 32. 22. And here it was that *Jacob* wreſtled with God, was again bleſſed of him, and obtained the Name of *Iſrael*, wherefore he called the Name of the Place *Peniel*, Gen. 32.

Here he met his Brother *Eſau*, who came againſt him with 400 Men, nevertheleſs they Embraced each other, and parted friendly, *Eſau* to his Dwellings in the Mountain *Seir*, and *Jacob* paſſing the River *Jordan* went from *Succoth*, and took his Habitation near *Sichem* in *Canaan*; and after the Murther of the *Sichemites*, upon the Account of his Daughter *Dinah*, Gen. 34. he came to *Bethel*, and there built an Altar unto the Lord. From hence he advanced towards *Ephrath*, which is *Bethlehem*, and within a little way of the place *Rachel* died with hard Labour of her Son *Benjamin*, and was there buried, *Gen.* 35. 19. and 48. 7. *Iſrael* parting thence, he pitcheth his *Tents* towards the Tower of *Heder*; from thence he goes to viſit his Father *Iſaac* in *Mamre*, at the City of *Arkak*. Gen. 35.

Iſaac being 180 years old, dies, and his two Sons (*Eſau* and *Jacob*) bury him by his Father *Abraham*, in the Cave or Sepulchre of *Machpelah*.

Iſrael being compelled by Famine, which ſore raged in the Land, and being invited by his Son *Joſeph*, goes into *Egypt*, that is the Land of *Ham*, where *Joſeph* receives him with Joy and Duty; and entertains him with great Kindneſs and Liberality, giving him and his Family, which were 70 Perſons, (with the conſent of *Pharoah*) the Land of *Goſhen* for an Habitation. And *Iſrael* being very old, died here, and was carried by his Son *Joſeph*, and the reſt of his Brethren, together with a great Train of *Egyptians*, very magnificently, into the Land of *Canaan*, and buried in the Sepulchre of his Father and Grandfather at *Machpelah*, as aforeſaid, *Gen.* 50. 13.

And this is the Sum of what is requiſite to be ſaid for the underſtanding and uſe of this Map.

An Account of the Sculptures *and* Diſcourſes *in this Volume.*

The Hiſtorical Sculptures *in the* Old Teſtament.

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2 Creation of *Adam* and *Eve*.
3 Fall of *Adam*.
4 Adam's Puniſhment.
5 Murther of Abel.
6 The Ark of Noah.
7 The Deluge.
8 Quitting of the Ark, and the Rainbow.
9 Ham curſed by his Father.
10 Tower of Babel.
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12 Lot parts from Abram.
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20 Abraham's Sacrifice.
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23 Jacob and Eſau.
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25 Jacob's Ladder.
26 Rachel and Leah.
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29 Dinah.
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34 Joſeph and his Brethren.
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58 Deſtruction of Hai.
59 The Sun ſtands ſtill.
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64 Gideon's Soldiers.
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1. Of Paradiſe or the Garden of *Eden*, with the Circumjacent Countries, inhabited by the Patriarchs.
2. Of the *Iſraelites* 40 Years Travel into *Canaan*.
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THE

The Creation of the World.

GOD *Creates the* Heavens *and the* Earth, *and in Six Days doth* People *it with all ſorts of* Creatures.

WHEN GOD went about to Create the *World*, and all that therein is, the firſt thing he began with, was nothing but Matter without Form; a confuſed and obſcure *Chaos*, without that excellent Beauty, and that admirable Order, which afterwards appeared in the *World*; *For Darkneſs was upon the Face of the Deep, and the Spirit of GOD moved upon the face of the Waters.* The *Scripture* tells us, That *God* finiſhed this great *Work* in ſix days

Ann. Mundi 1. *before Jeſus Chriſt* 4004 *years.*

In the firſt Day, he commanded that there ſhould be *Light*, and there was *Light*; and he divided the *Light* from the *Darkneſs*; the Light he called *Day*, and the Darkneſs *Night.*

The Second Day he made the *Firmament*, which he called *Heaven*; dividing the *Waters* which were under the *Firmament*, from thoſe above the *Firmament.*

The Third Day he ſeparated the *Dry Land* from the *Waters* under the *Heaven*, which he gathered together unto one place; the *Dry Land* he called *Earth*, and the *Waters* he called *Seas.* Then next, *God* commanded the *Earth* to bring forth *Graſs*, and all ſorts of *Herbs* yielding *Seed*, and all ſorts of *Fruit-Trees* yielding *Fruit* after their kind, whoſe Seed is in it ſelf, that they might multiply and increaſe, each according to its *Kind.*

The Fourth Day, *God* made thoſe two great *Luminaries* in the *Firmament* of the *Heaven*, which we call *Sun* and *Moon*; the *Sun* to Rule the *Day*, and the *Moon* the *Night*; and to be (by their Regular Motions) for *Signs* and for *Seaſons*, and for *Days*, and for *Years.* He made alſo the *Stars*, which he placed likewiſe in the *Firmament*, to ſhine in the *Night* ſeaſon.

On the Fifth Day, *God* paſſed from the Creation of *Inanimate*, to that of *Living Creatures*; and it was in the *Waters* that he began with forming ſuch Creatures, as were endowed with *Life* and *Motion*: He produced an infinite multitude of *Fiſhes* of all ſorts, forms, and ſizes; and bade them, to *Increaſe and Multiply.* Immediately after the Creation of *Fiſhes*, *God* proceeded to that of *Fowls*, which were alſo created out of the *Sea*, and the ſame Day that *Fiſhes* were; them alſo he commanded, to *Multiply in the Earth*, and would have them fly above the *Earth* in the open *Firmament of Heaven:* And *God* bleſſed them, ſaying, *Be fruitful and multiply.*

On the ſixth Day, *God* commanded the *Earth* likewiſe to produce the *Living Creatures* after their kind, *Cattel* and *Creeping Things*, and *Beaſts* of the *Earth* after their kind. The ſame day he Created *Man* alſo, which (though the laſt) was to be the moſt perfect of all his *Creatures*, and for whoſe ſake all other Things were Created; ſeeing of all the *Terreſtrial Creatures*, *Man* alone is capable of the Knowledge and Love of his *Creator.* And

On the Seventh, *God* Reſted from his *Work*; and therefore He conſecrated that *Day* particularly for his *Worſhip* and *Service.*

Indeed, *Moſes* mentions nothing concerning the Creation of *Angels*; but yet the *Ancient Fathers* are of Opinion, That they were then Created, when *God* ſpake theſe Words, *Let there be Light*: And St. *Auſtin* accordingly does take the Separation which *God* made of *Light* from *Darkneſs*, to be nothing elſe than the Separation He made betwixt *Angels* and *Devils.* GOD deſigned then to ſhew (in the very beginning of the *World*, and by the Example of ſome of his moſt excellent *Creatures*) That there is no true Happineſs to be found, but in a conſtant Union with, and Dependance upon him; and that he would caſt down from the higheſt Top of *Happineſs* and *Glory*, into the deepeſt Pit of *Miſery* and *Shame*, thoſe who ungratefully forgetting his Benefits, ſhould attribute to themſelves, that which they had received from him: And as he hath given us (in his *Holy Angels*) an excellent and everlaſting Model of the inviolable *Fidelity* we owe to him; ſo the dreadful Puniſhment he hath awarded the *Devils*, is a ſtanding Monument of his averſion againſt *Pride*, and a never to be forgotten Inſtance of what the *Scripture* ſaith, That *God reſiſteth the Proud, but gives Grace to the Humble.*

THE

(1) *The Creation of ye World, or the six dayes worke.* Genesis 1.

2) *The Creation of Adam.* *Genesis 1.*

The Creation of Man, and Formation of Woman.

GOD having Created Man, *placed him in* Paradiſe, *and commanded him, Not to eat of the Fruit of the Tree of Knowledge of* Good *and* Evil.

AFter GOD had Created *Heaven*, the *Earth*, and the *Sea*, and that (to give a Maſter to the *World*) He had made *Man after his own Image, of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life*; He bleſt him, and ſaid, *Encreaſe and Multiply, and repleniſh the Earth, and ſubdue it.* He gave him Sovereignty over the *Fiſh* in the *Sea*, over the *Fowls* of the *Air*, and over every *Beaſt*, and every Living thing that moveth on the *Earth*: He alſo gave him every *Herb* bearing *Seed*, and every *Tree* bearing *Fruit*, for meat: He placed him in that *Paradiſe*, which he had planted himſelf, and wherein he could plentifully enjoy all that could be imagined in a *Garden* moſt delightful to the *Eyes*, and moſt pleaſant to the *Taſte*.

Before Jeſus Chriſt 4004 years.

This *Garden* was Eaſtward in *Eden*, and a *River* went out of *Eden* to water the *Garden*, and from thence it was parted and became into four Heads; the Name of the firſt is *Piſon*, the ſecond *Gihon*, the third *Hiddekel*, and the fourth *Euphrates*; which bears the ſame name to this day.

There was in the midſt of that *Paradiſe* the *Tree of Life*, and the *Tree of Knowledge of Good and Evil*; which *Trees the Lord God* commanded him not to eat of, ſaying, *That in the day thou eateſt thereof thou ſhalt die.* GOD putting *Man* into that *Garden* to *dreſs it*, and to *keep it* (ſaith the *Scripture*) would give him an occaſion to ſhew his Fidelity to his *Maker*, and his readineſs to depend upon him, as his Supream *Maſter*, and only *Benefactor*: Therefore after that he gave a Command moſt juſt in it ſelf, and moſt eaſie to be obeyed; *Of every Tree of the Garden* (ſaith *God* to him) *thou maiſt freely eat; but of the Tree of Knowledge of Good and Evil, thou ſhalt not eat: For in the day thou eateſt thereof, thou ſhalt ſurely die.*

Then afterwards the LORD brought before *Adam*, every *Beaſt* of the *Field*, and every *Fowl* of the *Air*, which he had formed out of the *Ground*, *to ſee* (ſaith *Moſes*) *what he would call them*; *And whatſoever* Adam *called every Living Creature, that was the Name thereof: And* Adam *gave Names to all Cattel, and to the Fowl of the Air, and to every Beaſt of the Field*; and that (without doubt) according to the ſeveral Natures and Properties which he had obſerved in them.

But as *Adam* was ſtill alone of his kind, and that there was not found amongſt all other *Creatures*, which *God* had brought before him, an Help, nor a Companion meet for him; The LORD ſaid, *It is not good for Man to be alone, I will make an Help meet for him.* And the *Lord God* cauſed a *Deep Sleep* to fall upon him; and while he ſlept, He took one of his *Ribs*, and cloſed up the *Fleſh* inſtead thereof: *And the Rib* (ſaith *Moſes*) *which the* Lord God *hath taken from Man, made he a Woman, and brought her unto the Man.* As ſoon as *Adam* ſaw her, he preſently ſaid, *That ſhe was Bone of his Bone, and Fleſh of his Fleſh; That ſhe ſhould be called* Woman, *becauſe ſhe was taken out of Man; and that therefore Man in all future Ages (from that time forth) ſhould leave his Father and Mother, and cleave unto his Wife, and be both but one Fleſh:* And they were both Naked, the *Man* and his *Wife*, and were not aſhamed.

GOD gave in the Firſt *Adam*, a plain and ſenſible repreſentation of all that which ſhould long after befal the Second: And the *Ancient Fathers* do tell us, That the *Deep Sleep* of *Adam*, was the Figure of *Jeſus Chriſt* Sleeping upon the *Croſs*, becauſe it was then that the *Church* was formed by *Jeſus Chriſt*: And that the *Water* and *Blood*, that iſſued forth from his *Pierced Side*, were the *Fountain* and *Spring* from whence our *Sacraments* did flow. The *Divine Bridegroom* leaving in ſome manner his *Father* in *Heaven*, came down upon *Earth*, to joyn himſelf eternally to his *Bride* the *Church*; and having made us worthy to be joyned with him by a *Spiritual* and inexpreſſible way of *Marriage*: He may now truly ſay of his *Church*, what *Adam* ſaid of *Eve*, *That ſhe is the Fleſh of his Fleſh, and Bone of his Bone.*

THE FALL OF ADAM.

The Devil *makes uſe of the* Serpent *to tempt* Eve *to eat of the* Forbidden Fruit: *She eats it, and gives it to* Adam, *to eat alſo.*

ADam and *Eve* had hardly begun to enjoy the *Pleaſures* and *Delights* of *Paradiſe*, but the *Devil* (who was already fallen by *Pride*, and could not conſequently ſee without *Envy* the Fidelity and Happineſs of thoſe two *Innocent Creatures*, which were more obedient and ſubject to *GOD*, tho' they were living upon *Earth*, and in *Bodies* made out of the *Earth*, than he had been with all the Advantages of his *Spiritual Nature*, and of his living in the *Preſence of GOD in Heaven*) reſolved to aſſault them, that ſo by undoing and vitiating them that were to be the Stock of *Mankind*, he might undo at once their whole *Poſterity*.

4004 Years before Jeſus Chriſt.

To that end, he made uſe of the *Serpent*, (the moſt ſubtil of all *Beaſts*) and ſet upon the *Woman*, as judging her, of the two, the moſt likely to be prevail'd upon, and the moſt eaſie to be drawn into a compliance: *Yea*, (ſaith he to the Woman) *hath* God *ſaid, Ye ſhall not eat of every Tree of the Garden?* Now *Eve*, inſtead of ſhutting her Ears to his *Seducing Words*, anſwered him and ſaid, *We may eat of the Fruit of all the Trees of the Garden; but of the Fruit of the Tree which is in the midſt of the Garden, GOD hath ſaid ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.*

The *Devil* having thus far inſinuated himſelf into her Favour, made no more ſcruple to aſſure her, (againſt *God*'s expreſs *Word*) that they ſhould not die; he boldly aſcrib'd the Prohibition of *God* to a baſe Envy: *God knows* (ſaith he) *that in the day ye eat thereof, that your Eyes ſhall be opened; and ye ſhall be as Gods, knowing* Good *and* Evil.

Eve was eaſily ſeduced by theſe promiſes; and then her looking too long upon the *Forbidden Fruit*, did ſoon after bring about the *Devil*'s Deſign, and her own Deſtruction; for inſtead of keeping her *Eyes* off from looking upon the *Fruit*, which was forbidden her, ſhe lookt upon it with Delectation, and was well pleaſed to ſee, that it was pleaſant to the *Eye*; and ſo fancying it was ſo too to the *Taſte*, ſhe put forth her *Hand*, took it, and eat it.

Thus *Sin* entred into the *World* by a *Woman*; for after ſhe had eaten of that *Fruit*, ſhe gave ſome alſo to *Adam*, who was not ſeduced by *Satan*, but prevailed upon by his Fooliſh and Uxorious *Complaiſance*. He had not (as the *Ancient Fathers* do obſerve it) ſo much firmneſs and reſolution in *Paradiſe*, as *Job* had afterwards upon his *Dunghil*; he choſe to *diſobey GOD*, rather than to *diſoblige his Wife*. Such was the *Fall* that hath been ever ſince, and ſhall be to the End of the *World*, the Cauſe of ſo many *Evils* and *Miſeries*. This was the *Sin* which the *Fathers* call *Unſpeakable in its Greatneſs*, which killing the *Children* in the *Father*, maketh us obnoxious to *Death*, and Slaves to *Satan*, even before we are born; for the *Devil* having made *Adam* his Slave, hath got a juſt Right now over all his *Children*.

The Danger of this deep *Wound*, ſhews, that we cannot ſufficiently cheriſh and admire the *Grace* of him, who is come among us to Cure it. The continual Thankfulneſs we owe to *GOD* for it, ought to inſpire us with a generous Abhorrence againſt all the Temptations of the *Devil*, who remembring always the Succeſs of his firſt Artifices, endeavours ſtill every Day to perſwade us on all occaſions, that we may innocently and ſafely do that which *GOD* hath forbidden us.

But as *Eve* was made ſenſible at laſt, that the Threatnings of *GOD* were true, and the Promiſes of the *Devil* falſe; we ought alſo to be fully perſwaded, that the Threatnings of *GOD* againſt *Sinners* are very true; and ſo we ought to look upon all the falſe Interpretations wherewith the *Devil* endeavours to falſifie them, and ſo to fruſtrate *God*'s Deſign, as ſo many malicious and vain Artifices, by which he ſtill attempts to deceive the *Children*, as he then did the *Father*.

THE

3) *The fall of Adam.* Genesis. 3

4) *The Punishment of Adam.* Genesis 3.

The Punishment of Adam.

GOD drives Adam *and* Eve (*after their* Fall) *out of* Paradiſe, *and places the* Cherubims *to keep them out.*

THE firſt Effect which *Adam* and *Eve* did feel, as a Conſequence of their unhappy *Fall*, was to ſee that they were *Naked*; they were not ſenſible, or at leaſt not aſhamed of their *Nakedneſs*, as long as they continued in the State of *Innocency*, becauſe they were then pure like *Angels*, and their *Body* was perfectly ſubject to the *Soul*. It was then, immediately after their *Fall*, that they begun to be aſhamed, and to take *Fig-leaves* to cover their *Nakedneſs*.

Before Chriſt 4002 Years

As ſoon as they heard afterwards the *Voice of God* walking in the *Garden*, inſtead of rejoycing at it, as they had always done before, they fled from his Preſence, and hid themſelves amongſt the *Trees*. And *GOD* calling *Adam*, ſaying, *Adam, Where art thou?* He anſwered and ſaid, *Hearing thy Voice in the Garden, I was afraid to appear before thee, becauſe I was Naked, and I hid my ſelf.* And the LORD ſaid, *Who told thee, that thou waſt Naked? Haſt thou eaten of the Tree, which I commanded thee not to eat of?*

GOD having upbraided him with his *Diſobedience*, which alone had diſcovered his *Nakedneſs* to him, he excuſed himſelf and accuſed his Wife; *The Woman* (ſaith he) *whom thou gaveſt to be with me, ſhe gave me of the Tree, and I did eat.* The *Woman* being ask'd why ſhe had done ſo? excuſed her ſelf in the like manner, and caſt the blame of her *Sin* upon the *Serpent*; ſaying, *The Serpent beguiled me, and I did eat.* But *GOD* admitting of no ſuch Excuſes, for their Vindication in violating his *Law*, did preſently curſe the *Serpent*, the firſt Author of it; ſaying, *Becauſe thou haſt done this, thou art curſed above all* Cattel, *and above every* Beaſt *of the Field; upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat all the Days of thy Life. And I will put Enmity between thee and the* Woman, *and between thy Seed and her Seed; it ſhall bruiſe thy* Head, *and thou ſhalt bruiſe his* Heel.

He pronounced afterwards his Sentence againſt both *Adam* and *Eve*: *In Sorrow* (ſaith he to the Woman) *thou ſhalt bring forth Children, and thy deſire ſhall be to thy Huſband, and he ſhall Rule over thee.* And unto *Adam* he ſaid, *Becauſe thou haſt hearkned unto the Voice of thy Wife, and haſt eaten of the Tree*, &c. *Curſed is the Ground for thy ſake*, Thorns *and* Thiſtles *ſhall it bring forth to thee; in the Sweat of thy Face ſhalt thou eat Bread, till thou return unto the Ground, for out of it waſt thou taken; for Duſt thou art, and unto Duſt thou ſhalt return.*

He made them alſo *Coats* of *Skins*; and then he ſaid, *Behold the Man is become as one of us, to know* Good *and* Evil; *Let us therefore prevent his eating of the Tree of* Life, *leſt he live for ever. So the LORD drove the Man out of the Garden of* Eden, *and placed at the Eaſt of it* Cherubims, *and a* Flaming-Sword, *which turned every Way, to keep the Way of the* Tree of Life.

Thus they were expell'd out of that delicious Place, to lament their *Sin* and *Miſery* in the other parts of the *Earth*: In which they ſaw every where the ſad Effects of their Rebellion; they remembred the Happineſs they were formerly poſſeſt of; and being ſenſible of the Miſery they had brought upon themſelves, this Melancholy Compariſon of their *former* and *preſent Condition*, (which they could make then by their own woful Experience, much better than we can now) caſt them into a deep *Sorrow*.

The conſideration of ſo many *Children*, of whom they were the *Murtherers*, before they were *Parents*, pierced them to the Heart; ſo that if they were the firſt Authors of *Sin*, they were alſo the firſt Patterns of *Penitence*.

All Men are infinitely beholding to that *Saviour*, who hath repaired the Loſs and Prejudice they all ſuffered by *Adam*'s Fall, in ſo advantagious a manner, that the *Church* may now call his Sin an *happy* and an *Uſeful* Sin. The Conſideration of this Future, but certain Reparation, was the only Comfort *Adam* and *Eve* had, to mitigate their *Sorrow* and *Grief*.

THE

The MURTHER of *ABEL*.

Cain *being tranſported with Envy againſt his Brother* Abel, *enticed him into the Fields, and ſlew him.*

ONE of the ſaddeſt effects of *Adam*'s *Sin*, was the Murther of *Abel* his Son. The *Devil*, not contented with the wrong he had done to *Man*, by corrupting his *Soul*, and ſubjecting it to *Sin*, ſoon gave another inſtance of his Malice againſt his *Body*; for when he ſaw that *Abel* was careful of pleaſing *God*, and of ſerving him faithfully, he preſently filled the Heart of *Cain* with Envy againſt him.

Anno Mundi 128 *before Chriſt* 3872.

Abel being a *Shepherd*, offered always in *Sacrifice* the beſt of his *Flocks*; ſo *Cain* did ſome of his *Fruits*, as being an *Husbandman*: But *God* perceiving his *Malice* againſt his Brother, had no reſpect to his *Sacrifice*, but rejected it; and on the contrary, was well pleaſed with *Abel*'s; which did ſo exaſperate *Cain*, that the more Favour God ſhewed *Abel*, the more did he *hate* and *envy* him. Then was ſeen the firſt *Figure* and *Repreſentation* of that which was to continue in all Ages of the *Church*; viz. *That Good Men ſhould live amongſt the Wicked, and be forced to ſuffer their unjuſt Dealings and Perſecutions.*

God himſelf endeavour'd by his *Word*, to cure *Cain*'s Heart, ſo impoyſon'd with *Envy*; ſaying, *Why art thou in wrath with thy Brother? Why is thy Countenance fallen? Why doſt thou pine for grief and vexation? If thou doſt well, ſhalt thou not be accepted? Shalt thou not be rewarded accordingly? And if thou doſt ill, Sin* (that is, the Puniſhment of this *Sin*) *lies at the Door.* Thou ſhalt reap what thou ſoweſt; thou ſhalt receive the Retribution of thine own, and not be prejudiced by another Man's *Work*.

But it is with great Reaſon, that even the *Word of God* proves ineffectual upon thoſe *Souls* that are poſſeſt with *Envy*; and that this ſovereign *Remedy* againſt all other *Diſtempers* of the *Soul*, do's rather enflame, than allay the rage of this.

Cain's Paſſion againſt his *Brother* encreaſed more and more, notwithſtanding he could ſee in him nothing but *good*; ſo the *Wretch* diſſembling his *Hatred*, went to *Abel*, and with all the Expreſſions of *Kindneſs* imaginable, deſired him to *walk* with him in the *Fields*. Poor *Abel*, meaning and fearing no hurt, eaſily comply'd with his deſire; for he was of too *good* and *meek* a Nature to ſuſpect, that his *Brother* ſhould have ſuch an *Helliſh Deſign againſt* him.

But as they were both in the *Field* together, *Cain* roſe up againſt him, and *perfidiouſly* ſlew him. His rage and *fury* was ſo hot and extreme, that even the committing of this *barbarous Murder* did not make him ſenſible of the *heinouſneſs* of his *Crime*; ſo that when *God* ask'd him, where *Abel* was? He could audaciouſly anſwer, *That he knew not* and ſaid, *Am I my Brother's keeper?* But *God* having a mind to make the *Puniſhment* of *Cain*'s ſhedding *Innocent Blood*, an *Example* for all future Ages, to deter all *Men* from the like *Crimes*; and to ſhew, that He would always be the Protector of *Juſt Men*, and the Avenger of all the Injuries done unto them by *Wicked Men*; He ſeverely upbraided *Cain* with his *Crime*, ſaying, *The Voice of thy Brother's Blood cries from the Earth unto me.*

The *Lord* condemned him to be *Curſed* upon the *Earth*, which his *Hand* had defiled with his *Brother's Blood*, and to be a *Fugitive* and a *Vagabond upon the Earth*, as long as he ſhould live, putting a Mark on him, to the end that thoſe that ſhould meet him, ſhould not *ſlay* him: And thus *Cain* went *from the Preſence of the* LORD, *and dwelt in the Land of* Nod; where he took a *Wife*, had *Children*, and built a *City*, which he called *Enoch*, from his Firſt-born Son.

The *Fathers* have always looked upon the *Death* of *Abel*, as a Type of the *Death* of *Chriſt*, and of all thoſe *Chriſtians*, that fall as a *Sacrifice* to the *Envy* and *Malice* of their *Brethren*. They thought it worthy of their *Admiration*, that *Cain* (that was the firſt *Child* of *Adam*) ſhould by his Example teach all his Poſterity this important Leſſon, *That tho' they do not fear God, yet they ought at leaſt to take care, not to imitate the* Envy *and* Hatred *of* Cain, *by perſecuting or hating their Brethren; ſeeing they may commit Murder in their Heart, by* Envy *and* Hatred *alone, without embroiling their Hands in their Blood. And if they be of the Number of the* true Diſciples *of* Chriſt, *they will not fear the being expoſed in this World to the Perſecution of Men; ſeeing* (*as* St. *Gregory* hath it) *That that Man refuſeth to be an* Abel, *who will not patiently ſuffer the* hatred *and* violence *of a* Cain, *when he cannot otherwiſe lawfully ſecure himſelf againſt it.*

THE

5) *The Murther of Abel.* *Genesis 4.*

6) *The Building the Ark.* *Genesis 6.*

THE ARK OF NOAH.

GOD *being moved with Anger for the* Sins *of* Man, *reſolves to deſtroy the* World *by a* Flood; *and to ſave* Noah, *he commands him to build an* Ark.

THE ſame *Evil Spirit* which tempted *Cain* to kill his *Brother*, did not long delay to defile the whole *World* with all ſort of *Wickedneſs* and *Vice*. As *Men* did multiply, ſo did alſo *Impiety* proportionably encreaſe upon *Earth*: *Adam* was hardly dead, but the *Wickedneſs* of his *Children* grew up to that height, that *GOD* could no more bear with it. He ſaw with grief and indignation, that the *Wickedneſs* of *Man* was great in the *Earth*, and that every *Imagination of his Heart* (as *Moſes* expreſſes it) *was only evil continually*; therefore ſeeing almoſt nothing remaining of his own *Image* in that degenerate *Creature*, *It grieved him at his Heart* (ſaith the Text) *that he had made Man on the Earth*; becauſe he was diſhonouring and polluting it by his *Vices*, contrary to the firſt deſign of his *Creation*; which was, That he ſhould be the Glory and chiefeſt Ornament of all *Terreſtrial Creatures*.

Ann. Mundi 1536. *before Chriſt* 2468.

He reſolved then at laſt to deſtroy and extirpate *Man* from the Face of the *Earth*, and with him all the *Beaſts* of the *Fields*, and other Creatures, which had been infected (in ſome manner) by the contagion of his *Sin*.

But yet amidſt that univerſal Corruption of *Mankind*, amidſt that general *Flood of Impiety*, there was a *Juſt Man* found, that had kept his *Innocence* and ſaved himſelf from the *Pollution* of the *World*; that *Juſt Man* was *Noah*, who found *Grace* in the Eyes of the *LORD*: It was he that pacified *God*'s *Wrath* againſt the *World*, and reconciled him to *Man*. It was him *GOD* made uſe of (according to *Scripture*) to preſerve *Mankind* from an entire Deſtruction; *GOD* then told him, That he deſigned to puniſh the *Earth* with a general *Deluge*; but yet, that as he had obſerved, he had always been careful to walk *Uprightly* before him, and to keep himſelf untainted from their *Corruption*; ſo he would not have him involved in the ſame *Puniſhment* with other *Men*, but would keep him ſafe from the *Deſtruction* that was ready to fall upon them.

In the Year of the *World* 1556. and before *Jeſus Chriſt* 2448. *GOD* ordered *Noah* to build an *Ark*, and withal told him exactly all the *Meaſures* and *Proportions* it was to have, to the end, that at the time of the *Flood* he might ſave himſelf therein with his *Family*, and the other *Creatures* which *GOD* ſhould ſend unto him.

Noah did all according to the *LORD*'s Command. He was an hundred Years about building the *Ark*; and the ſtupid Inſenſibility of the *Men* of that time, who both ſeeing the *Ark* a building, and knowing the deſign thereof, yet never regarded to go about the reforming their *Vices* and diſſolute *Manners*, is an exact Figure and Repreſentation (as our *Saviour* himſelf obſerves it) of the Inſenſibility of the generality of *Chriſtians*; who, knowing the Puniſhments *GOD* threatneth to inflict upon them hereafter, in the great and terrible Day of *Judgment*, and their ſlighting theſe *Threatnings*, do not care to reform their *Lives*, ſhall on a ſudden be ſurprized by *God*'s *Vengeance*, as *Men* were then by the *Flood*.

GOD, who never puniſheth *Men*, but with a kind of regret and reluctancy, gives always ſome Tokens and Aſſurances of his Mercy, even when he is moſt in wrath and anger: Therefore we may diſcern here, That all his deſign (in forewarning Men of their future Ruine, ſo long before it fell upon them) was only to make them prevent it by their Reformation.

Thus he does ſtill now-a-days under the *Goſpel*, and that more plainly than ever he did before, invite *Men* to *Repentance*, by repreſenting unto them the certainty and ſeverity of his *Judgment* hereafter upon all *Impenitent Sinners*; and if *Chriſtians* do ſlight his Threats and Warnings, as *Men* did then, the multitude of *Offenders* cannot ſecure themſelves from *GOD*'s juſt Puniſhment.

The *Flood* is a plain and dreadful Proof, that *GOD* will not ſpare *wicked Men*, though all were ſo; and that after we have long neglected the Offers of his *Mercy*, he will at laſt deliver us into the Hands of his *ſevere Juſtice*.

The Deluge, and Entry into the Ark.

The whole Earth, *and all therein cantained, was drown'd and deſtroy'd by the* Flood; *only the* Ark, *and thoſe therein, ſaved.*

WHen the time was come that *GOD* had appointed for the Purifying the *Earth*, by a *Flood*, from the Pollution of *Man*'s *Crimes*, *GOD* order'd *Noah* to provide and carry into the *Ark* all neceſſary *Proviſions*, both for himſelf and for all the *Creatures* that he was to take with him into the *Ark*.

Ann. Mund 1656. *before Chriſt* 2348.

He commanded him to take to himſelf of every clean *Beaſt* by Sevens, *Males* and *Females*; and of every unclean, only by Two's. After theſe Orders had been executed, *Noah* entred into the *Ark* himſelf, with his Three Sons, *Shem*, *Ham* and *Japhet*, with his *Wife* and the Three *Wifes* of his Sons; and when they were entred, the *Scripture* ſaith, that *GOD* ſhut them in: Which was no ſooner done, but the *Waters* did break out from *Heaven*, and prevailed upon the *Earth*, the *LORD* cauſing violent *Rain* to continue for Forty Days and Forty Nights: And that *Rain* pouring down from *Heaven* in ſuch an abundance, did ſoon overflow and cover the Face of the whole *Earth*: Nay, the *Scripture* ſaith, That the *Waters* prevailed Fifteen *Cubits* upwards above the higheſt *Hills* and *Mountains*; ſo that in this *Inundation* all *Fleſh* (as the *Scripture* expreſſes it) periſhed, both of *Men*, of *Fowls*, of *Beaſts*, and of every *creeping thing* upon the *Earth*.

But as all *living Creatures* were thus periſhing and drowning in the *Waters* of the *Flood*, *Noah* was ſaved alive in the *Ark*, with all thoſe that were therein with him; for the *Waters* and *Storms* of the *Flood* could never prevail againſt it to ſink it; becauſe the more they increaſed upon *Earth*, the nearer they brought it to *Heaven*. It was then that thoſe *Men*, who before derided the *Builders* and the *Building* of the *Ark*, began to bewail and accuſe their own Folly; Nay, their Deſtruction, which was now become unavoidable, did the more afflict them, that they had not prevented it when they might.

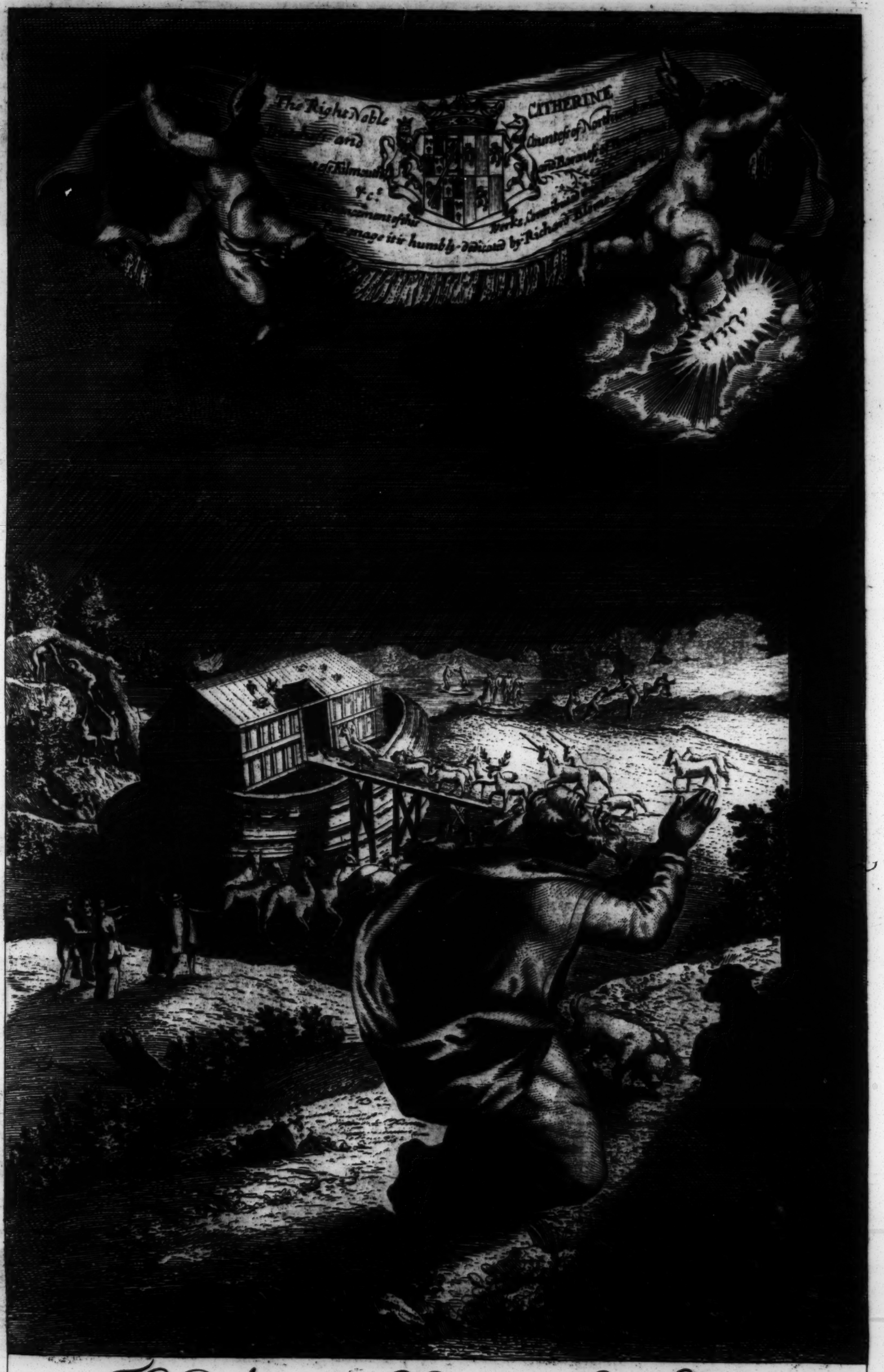
The *Ancient Fathers* have obſerved, that this *Ark* (wherein *Noah* and his *Family* was ſaved from periſhing with the reſt of *Mankind*) was an expreſs Figure and Type of the *Church*, which is the ſole *Ark* wherein we may find a ſure *Refuge* and *Salvation*, and out of which there is nothing but *Deſtruction* and *Perdition* to be look'd for. The vaſt Greatneſs of that Building which was carried upon the *Waters*, and the gathering and mixture of all ſorts of *Beaſts* Clean and Unclean, did repreſent and ſignifie the extent and propagation of the *Church* throughout all the *World*; as alſo the calling and gathering of ſo many *Nations* and *People*, differing among themſelves by the diverſity of their *Ways*, *Cuſtoms* and *Manners*, whom *GOD* (who will have all Men to be ſaved) would one day gather up together, and bring into that *Sanctuary*, to ſave them from the terrible *Flood* of his *Eternal Wrath* and *Vengeance*.

The *Wood* and the *Water* do repreſent two great Myſteries of our *Chriſtian Religion*: The *Water* ſignifies our *Baptiſm*, which cleanſeth us from our *Sins*, as the *Flood* did purge the *World* from all its *Abominations*; and the *Wood* ſignifies the *Croſs* of our *Saviour*, who by his *Meritorious Death* upon it wrought the *Redemption* of *Mankind* ſo perfectly, that this *Croſs*, this *Death*, this *Satisfaction* of our *Saviour*, is ſtill the ſole Object of the Hope of all good *Chriſtians*, who expect no *Salvation* but from the infinite Merit of *Chriſt*'s *Croſs* and *Paſſion*.

Thus *GOD* was pleaſed to give a Figure of his *Church* in the *Ark*, which was the Inſtrument he made uſe of to preſerve his *Servants*, and to renew the *World*. We can never ſhew our ſelves thankful enough to *GOD* for his infinite Mercy in bringing us into the *Ark* of his *Church*, to ſave us from the general and dreadful Flood of *Errors* and *Impieties*, which prevail in the *World*.

We may indeed in that *Ark* (according to the *Ancient Father*'s Obſervation) be ſubject to ſome *Fears*, be obnoxious to ſome *Troubles*, *Evils* and *Scandals*; but however, there is no other Refuge againſt *God*'s *Vengeance*, no other *Sanctuary*, than that *Ark*; ſo that thoſe that do not belong to it, ſhall infallibly periſh in the *Floods* of his *Eternal Indignation*.

THE



7) The Deluge, and Going into the Ark. Genesis 7.

G Freman inv: / P. Bouche. Scul:

8) The going out of the Ark, & the Rainbow. Gen: 9.

G Freman inv: P. Bouche. Sculp:

The Going out of the ARK, and the RAINBOW.

Noah *goes out of the* Ark, *and offers a* Sacrifice *to the* LORD, *which was favourably received. The* LORD *promiſeth to* Drown *the* Earth *no more, and gives for the Sign of the Truth of His Promiſe the* Rainbow.

AFter the *Earth* had been thus Overflow'd, and Drownd by the *Waters*, for 150 *Days*, *GOD* at laſt remembred *Noah*, and every *Living Creature* that was with him in the *Ark*; He cauſed a great Wind to paſs over the *Earth*, ſo that the *Waters* did ſoon abate, and ſeven *Months* after (from the firſt *Day* the *Flood* began) the *Ark* reſted upon the *Mountains* of *Armenia*.

Anno Mundi 1657. *before Chriſt* 2347.

Noah, four *Months* after this, opened the *Window* of the *Ark*, and ſent forth a *Raven*; which being in the *Scripture* ſet forth as the Figure of a *Sinner*, did not care to return into the *Ark* again: But the *Dove*, which *Noah* did alſo ſend forth ſeven *Days* after, having found no Reſting-place, return'd unto him into the *Ark*; and ſeven *Days* after that, having ſent forth the ſame *Dove*, ſhe return'd to him in the Evening, and brought in her *Bill a green Olive-Leaf* pluckt off the *Tree*, which was a Sign of *GOD*'s being reconcil'd to the *World*.

Noah, by this *green Olive-Leaf*, underſtood that the *Waters* were abated; then he removed the Covering of the *Ark*, and ſaw that the *Waters* were dried up from off the Face of the *Earth*: And after he had received an Order from *GOD*, to go out of the *Ark*, wherein he had continued a whole Year, he went out with his *Wife* and *Children*, and all other *Creatures* that were therein.

The firſt thing *Noah* did, after his going out of the *Ark*, was to Build an *Altar* unto *GOD*, and to offer unto him upon it an Offering of every Clean *Beaſt*, and of every Clean *Fowl*, in thanks of his favourable Protection of him amidſt that Univerſal Deſtruction of the *World*. *GOD* accepted of his *Offering*, and promiſed to *Curſe the Earth* no more for *Mans* ſake: He bleſſed *Noah* and his *Children*, and commanded them to multiply, and to repleniſh the *Earth*: He promiſed them, that the Fear of them ſhould be upon every *Beaſt* of the *Field*, and upon every *Fowl* of the *Air*; he gave them an abſolute Dominion over them, and over the *Fiſhes* of the *Sea*; Nay, he gave them leave then to Eat the *Fleſh*, which was never granted to *Man* before the *Flood*.

He made an Eternal *Covenant* with *Noah* and his *Children*, and eſtabliſh'd the *Rainbow* as the Sign of it; to the intent, that when ever it ſhould appear in the *Clouds*, he might remember his *Covenant* with them, and prevent a ſecond *Inundation* of the *Waters* over the *Earth*. He hath always remembred it accordingly; and there was never ſeen (ſince the firſt *Flood*) any thing like it in the *World*; tho' there have often been as many, and as great *Crimes* committed by *Men* upon the *Earth*.

But *GOD* is faithful to his Promiſes; he hath contented himſelf of having once exerted viſibly his terrible *Vengeance*, in inflicting that general Puniſhment upon all *Sinners* that were then living upon the *Earth*; to ſhew, that it is always in his power to puniſh *Sin*, and to extirpate *Sinners*; tho' he ſeldom now inflicts any other than inviſible Pains and Torments upon them.

His *Rainbow* is to us, a Security of his *Goodneſs* to us; and he charges us in his *Word*, to bleſs and praiſe him whenever we ſee it.

But GOD *forbid* (ſaith *Ambroſius*) *that by that* Celeſtial Bow, *which* GOD *eſtabliſh'd as the Sign of his* Covenant *with Men, we ſhould only underſtand the* Rainbow: *It is the* Church *that this* Bow *did figure, which is already in ſome manner in the* Heavens, *and ſheweth and ſpreads every where upon the* Earth, *the livelineſs and variety of its* Colours, *amidſt the Dark and Black* Clouds *that ſurround it.*

Thoſe bright and lively Colours (ſaith that Holy Father) *are the ſeveral* Graces GOD *poureth down upon that* Divine Spouſe, *who faithfully acknowledges, that ſhe receives them all from* GOD, *whom ſhe adores as her true* Sun, *that makes her* ſhining *in the* World: *It is that* Church *which is the true* Bow *of GOD's* Covenant, *and a ſtanding* Sign *of his* Reconciliation with the World.

HAM

HAM Curſed by his Father.

Ham (*the Second Son of* **Noah**) *ſeeing his* **Father** *lying in an undecent Poſture,* **Mocks** *or* **Derides** *him, for which he is* **Curſed** *by him.*

AFter the *Curſe* of *GOD* was taken off from the *Earth*, and that *Noah* and his *Children* began to breath and recover themſelves, of all the *Miſeries* and *Dangers* they had undergone and weathered, by *GOD*'s extraordinary *Providence* over them; there was an Action committed in *Noah*'s Family, which plainly ſhewed how far the *Corruption* of *Man* can go, and how ineffectual even the conſideration of *GOD*'s moſt dreadful *Judgments* proves in the reſtraining of it, and in making *Man* wiſe.

Of the three Sons of *Noah*, who had been ſo wonderfully preſerved with him in the *Ark*, to re-people the *World*; there was one of them, who having deſerved the *Curſe* of his *Father*, drew alſo the *Curſe* of *GOD* upon himſelf; and inſtead of being the *Head* of a *Holy Race*, was the *Father* of ſo wicked a *Poſterity*, as was to be the Object of *GOD*'s Anger and Reprobation.

It is obſerved by *Moſes*, that *Noah* (after the *Flood*) began to be an *Husbandman*; and that amongſt other Improvements which he made of the *Ground*, he planted a *Vineyard*: But it hapned, that drinking of the *Wine*, without being aware of its intoxicating Virtue, he fell into *Drunkenneſs*; during which he lay in an undecent Poſture, having his *Body* uncovered in his *Tent*, and ſo expoſed to the *Eyes* of his *Children*. *Ham*, the Father of *Canaan*, was the firſt of them who ſpied his *Father* in that Condition, and inſtead of doing that which the diſcretion of a wiſe and dutiful *Son* ſhould have obliged him to do, he expoſed the *Shame* of his *Father*, and made it the Subject of his *Deriſion* and *Railery*: Nay, he was not contented thus to *Laugh* by himſelf at his *Father*, but to expoſe him the more, he would alſo have both his *Brothers* for *Companions* of his prophane and unnatural *Mirth*, and for *Complices* of his *Crime*: So he went out preſently, to tell them what he had ſeen.

But *Shem* and *Japhet* abominating his ill Nature and Prophaneſs, and withal being aſhamed and much concerned to ſee their *Father* thus lying in that immodeſt Poſture, they took a *Garment*, and laid it upon both their *Shoulders*, and ſo went backward and covered his *Nakedneſs*, which their *pious Modeſty* did not allow them to look upon.

After *Noah*'s Fit of *Drunkenneſs* was over, and he underſtood what had paſt, and knew what his *Son* had done; he not only condemned his *Action*, but preſently curſed his Son *Canaan*, and foretold, That he ſhould for ever be the *Servant of Servants* unto his *Brethren*. And he ſaid, *Bleſſed be the* LORD GOD *of* Shem, *and* Canaan *ſhall be his Servant*: GOD *ſhall enlarge* Japhet, *and he ſhall dwell in the Tents of* Shem, *and* Canaan *ſhall be his Servant*: And promiſed them an happy and numerous *Poſterity*, to continue in all Ages of the *World*.

This Story, which does plainly teach Children *to reverence their Parents, and to cover their* Faults *inſtead of expoſing them, is* (according to St. *Auſtin*) *an admirable* Figure *of the great* Reverence *all* Chriſtians *ought to have, for the Humiliation and Sufferings of* Chriſt Jeſus, *their true* Father; *the Ignominy of his* Death, *and the Nakedneſs his Sacred* Body *was expoſed unto upon the* Croſs, *was* figured *by the* Nakedneſs *of* Noah; *as the myſterious* Drunkenneſs *of that* Holy Man, *did repreſent the terrible effect of the* Cup, *which his* Father *gave him to* Drink, *and the* Fruit *of that ungrateful* Vine *which he had planted himſelf.*

And although there is no Body ſo audaciouſly Impious and Prophane, as to Laugh *openly at the Humiliation and Ignominious* Sufferings *of* Chriſt; *yet that* good Saviour (ſaith St. *Auſtin*) *is derided and mocked, whenever any Diſhonour is offered to his* Truth, *and to his* Word. *His* Humiliations *are deſpiſed by all thoſe who chuſe to live a voluptuous and wordly Life. His* Sufferings *and his* Croſs *are ſcorned and laughed at by all thoſe, who do inſult over thoſe that ſuffer as the* Members *of his* Body, *and the* Imitators *of his* Patience.

THE

9. Cham cursed by God. Genesis. 9.

10 · The Building the Tower of Babel · · Gen · 11 ·

THE

TOWER OF BABEL.

Men *reſolve, in the Vanity of their Minds, to build a* Tower *reaching up to* Heaven: GOD *ſtops their* Work, *by confounding their* Languages *in ſuch a manner, that they could not underſtand one another.*

THE Children of *Noah* beginning to Multiply on the *Earth*, found themſelves within a few years encreaſed to ſo vaſt a number, that ſeeing they were not able any longer to continue together, they thought of diſperſing themſelves into divers *Countries*: But before their Separation they undertook an Enterprize, which was a pregnant Argument of their Folly and Vanity. And as the *Scripture* taketh notice of, *That as they journeyed from the Eaſt, they found a Plain in the Land of* Shinar, *where they dwelt: And they ſaid one to another, Go to, let us make Brick, and burn them throughly; and they had Brick for Stone, and Slime for Mortar. And they ſaid, Go to, let us Build us a City, and a Tower whoſe Top may reach unto Heaven; and let us make us a Name, leſt we be ſcattered abroad upon the Face of the whole Earth.*

Anno Mundi 1757. *before Chriſt* 2247.

This *extravagant Deſign* of theirs was the effect of two Cauſes, equally vain; the one to eternize their *Memory* by this *Superb* and *ſtately Structure*; the other was, to ſecure themſelves againſt *GOD* himſelf, if he ſhould ever again attempt to puniſh the *World* by a *Deluge*, which would not be able to hurt them, when once they ſhould have finiſhed their intended *Building*. But *GOD* willing even then to make it appear, that there is no way for Man to raiſe himſelf, but by *Humility*; and that he muſt rather think of appeaſing the Wrath of *GOD* by *Repentance*, than of defending himſelf againſt his *Juſt Vengeance*, by vain and ſucceſsleſs Attempts: *Came down* (ſaith the Scripture) *to ſee the* City *and the* Tower, *which the Children of Men built*; and mocking at their ridiculous Undertaking, ſaid, *The People is one, and they have all one Language, and this they begin to do; and now nothing will be reſtrained from them which they have imagined to do. Go to* (ſaith the LORD) *let us go down, and there confound their* Language, *that they may not underſtand one anothers Speech. So the* LORD *ſcattered them abroad from thence upon the Face of the Earth, and they left off to Build the City; therefore the Name is called* Babel; for the *LORD* ſo confounded their *Tongues* and *Words*, that it was impoſſible for them to underſtand what they ſpake to one another.

Thus were they forced to leave the *Work* of their Vanity unfiniſhed, and to diſperſe themſelves over the Face of all the *Earth*; and that was the occaſion of calling that *Tower*, the *Tower of Babel*, that is to ſay, *of Confuſion.*

And this *Proud Building* has ever ſince (according to St. *Bernard*) been a *Figure* of what the *World* would do in all Ages after, who ſeem to think of nothing, but how to raiſe to themſelves a *Tower* againſt *GOD*, to ſecure themſelves from his *Juſtice*, and to oppoſe themſelves againſt his *Majeſty*, endeavouring rather to immortalize their Names upon *Earth*, than to become truly Great in *Heaven*. *GOD* was willing then to puniſh the *Vanity* of *Men* in that *Member*, where it reigns moſt, that is, in the *Tongue*, which *Man* makes uſe of to expreſs his *Vanity*, and to domineer over others.

And this Diverſity of *Languages*, which has ſince overſpread the *World*, and continues to this day, is as a continual *Voice* ecchoing throughout the whole *Earth*, and teaching all *People* (as St. *Auſtin* ſaith) *That the ſhorteſt and ſureſt way to mount* Heaven, *is not to raiſe great* Edifices, *nor to hatch vaſt* Deſigns *in a* proud Heart; *but by humbling ones ſelf before* GOD, *and preventing his Wrath with* relenting Tears, *and not by pretending to elude it by a vain and fruitleſs* Reſiſtance.

THE CALL OF ABRAM

GOD *calls* Abram, *commanding him to leave the Land of the* Chaldeans, *and to go to the Country he had promiſed to give unto him.*

AFter that *Men* had taken ſo great pains to build *Babylon*, that rebellious City againſt GOD, which was to continue to the end of the *World*; GOD alſo from that very time thought of laying the Foundations of an *Holy City*; That is to ſay, his *Church*; and deſign'd *Abram* to be the Head of a *Race* Elect and Faithful, which ſhould never end.

Anno Mundi 2083. *before Chriſt* 1922.

This *Holy Man* was the Son of *Terah*, and dwelt with his Father in the City of *Ur*, in the Land of the *Chaldeans*, which was an *Idolatrous Country*. It was there that GOD commanded him, ſaying, *Get thee out of thy Country, and from thy Kindred, and from thy Fathers Houſe, unto a Land that I will ſhew thee: And I will make thee the Head and Father of a great People; and make thy Name great and famous; and I will bleſs them that bleſs thee, and curſe him that curſeth thee; and in thee ſhall all Famalies of the Earth be bleſſed.*

Abram, without any *Heſitation*, believed the *Word of God*, which promiſed him two ſuch great Advantages; the firſt, to make him the *Head* of a *Great People*; and the other, to bleſs all the *World* in him who was to proceed from his Loins. So he left his own Country, with *Terah* his Father, and came to *Haran* (a City in *Meſopotamia*) where *Terah* died; after whoſe Death, he departed from *Haran* with *Sarai* his Wife, and *Lot* his Brother's *Son*, and came into the Land of *Canaan*, where GOD again promiſed to give him all that *Land*; and *Abram* adoring that GOD, who with ſuch Sovereign Power diſpoſeth of *Kingdoms*, giving or taking them away at his pleaſure, built an *Altar* to the *LORD*, there to call upon his Name.

After ſome time of his ſtay here, there hapned a great *Famine* in the *Land*, which forced him to go down into *Egypt*, with *Sarai* and the reſt of his Houſhold. But foreſeeing that the *Beauty* of *Sarai* his Wife might be prejudicial to him, and that the *Egyptians* being enamour'd of her, might think of killing him, to enjoy her without let or hindrance, made uſe of that innocent Policy, and pray'd *Sarai* to ſay, *She was his Siſter*, as indeed ſhe might without telling any Lye, to the end, that inſtead of killing him (as they would have done had ſhe paſſed for his *Wife*) they might on the contrary ſhew him all manner of Kindneſs, ſuppoſing her to be his *Siſter*.

What *Abram* had foreſeen, ſo came to paſs: For the *Egyptians* admiring *Sarai*, ſpoke of her before *Pharaoh*, who took her into his *Palace*, and treated *Abram* very kindly for her ſake, as ſuppoſing him her *Brother*: But GOD knew how to deliver the Chaſtity of *Sarai* from the Hands of *Pharaoh*; and he afflicted that Prince with ſo many *Plagues*, that enquiring into the Cauſe of them, he came at length to know, that *Sarai* was indeed the Wife of *Abram*; whereupon he reſtored her to him again, complaining only, that he had not told him ſo at firſt.

So much (ſaith St. *Ambroſe*) *did that Prince* (*though an* Idolater) *abhor* Adultery, *and fear to injure a* Stranger, *whom the* Famine *had forced to retire into his Dominions. Thus it was that* GOD *began to call to himſelf, him, whom he had choſen to be the* Father of the Faithful. *He dealt with him according to the firmneſs of* Faith, *making him to leave his own Country, where he was rich and powerful, to go and ſettle himſelf in a Land, where at firſt he meets with a grievous* Famine, *which forced him to run a thouſand Hazards amongſt* ſtrange Nations, *without finding any other Comfort, but that of knowing that he was come thither by the Order of him, to whom his* Faith *had yielded ſuch an unreſerved Obedience.*

However, GOD (*by delivering him from all Dangers*) *gave him full Evidence, that we need not fear any thing in following of* GOD, *and that whenever we expoſe our ſelves to any troubleſome Events, for being faithful to his* Word, *he himſelf becomes our* Protector, *and with honour and advantage delivers us from all thoſe Evils that ſurround us.*

LOT

G Freman delin. van Haveren fecit

11) The call of Abraham Genesis 12.

12) *Lott parts from Abraham* Gen: 13

LOT
PARTS FROM
ABRAM.

A Strife being riſen between the Herdſmen *of* Abram *and* Lot, *they part one from another, and* Lot *goes to* Sodom.

ABRAM being returned out of *Egypt* with *Sarai* his Wife, and *Lot* his Brother's *Son*, to the Place of their former Abode, that is to *Bethel*: He was ſoon made ſenſible of the *Troubles* which were always to attend *Riches*. For being both of them very *wealthy*, there oft aroſe Quarrels beween the Herdſmen of their *Cattel*; which made it evident (as ſaith the *Scripture*) that *they could no longer live together*, and that *one Land was not able to bear them both*.

Ann. Mundi 2084. *before Chriſt* 1920.

Abram abhorring thoſe *Conteſts*, and foreſeeing the fatal Conſequences, that theſe *Diviſions* between the *Domeſticks* of one *Family* were likely to produce, by paſſing at laſt from the *Servants* to the *Maſters* themſelves, reſolved to prevent them by a ſudden parting. Wherefore meeting with *Lot*, he ſaid to him, *Let there be no ſtrife, I pray thee, between me and thee, and between thy Herdſmen and my Herdſmen, for we be Brethren:* That is to ſay, very near of Kin: *Is not the whole Land before thee, to chooſe what Part pleaſeth thee beſt? Separate thy ſelf, I pray thee, from me: If thou wilt take the Left Hand, then I will go to the Right; or if thou depart to the Right Hand, then I will go to the left.*

But *Lot* was not ſo wiſe in accepting this Offer, as *Abram* was in making of it: For not ſufficiently weighing, how vaſt a loſs he was about to expoſe himſelf to, by parting with the Company of ſuch a *Holy Man*, and a Prophet, as *Abram* was; and not conſidering that he ought rather to have done or ſuffered any thing, than to conſent to the Separation, without any conſiderable Oppoſition, gave way to *Abram*'s Prapoſal, and thereby launched out too imprudently into a *Sea* of a Thouſand Dangers. He only apply'd himſelf to conſider, which way he had beſt turn himſelf, and adviſing only with his *Eyes* about the Choiſe he was to make, he determines it for that Country which pleaſed and flattered them moſt: For as the *Scripture* tells us, Lot *lifted up his Eyes, and beheld all the Plain of* Jordan, *that it was well watered every where, as the* Garden *of the* LORD. This Allurement readily induces him to fix his Abode in the *Cities* of that fruitful and tempting *Valley*, and to pitch his *Tent* near *Sodom*.

Thus he, from the Company of the moſt *Holy Perſon* that was at that time upon the Face of the *Earth*, Precipitates himſelf into the Scociety of the moſt abominable *Criminals* amongſt the Sons of *Men*; and by retiring too unadviſedly from his Uncle, he comes to a City, which *GOD* look'd upon as the Object of his fierce *Anger*, as having by their *Wickedneſs* out-ſinn'd the Bounds of *Divine Mercy* and *Forbearance*.

We meet with, in this Hiſtory, (as St. *Ambroſe* obſerves) *two important Matters. We learn from* Abram's *Behaviour, the Horrour and Averſion we ought to have for* Differences *and* Diſputes, *and how wary we ought to be of* Servants *in this Reſpect, who often are the firſt Cauſe of them, and take pleaſure foment. them*

And in Lot *we ſee, of how great concern it is, eſpecially for younger Perſons, not lightly to quit them, in whoſe Company their Happineſs conſiſts, and who are of greater uſe to them than they can imagine. A Separation here conſented to, without ſufficient Circumſpection, makes the Party concerned ſenſible of its pernicious Conſequences, during the whole Courſe of his* Life: *And though* Lot *was a Righteous* Man (as ſaith St *Peter*) *yet we tremble at the view of thoſe* Dangers, Sorrows *and* Temptations, *into which he plunged himſelf, and from which the* Charity *of him, whoſe Company he had too lightly parted with, might have reſcued him; and which he might have wholly prevented, by continuing in the Holy company of his Uncle, that Man of* GOD.

ABRAM DELIVERS LOT.

Abram *ſaves* Lot (*his Nephew*) *out of the Hands of his* Enemies. *The Great Prieſt* Melchiſedeck *bleſſeth him. The King of* Sodom *offers him all the* Spoil.

NOT long after *Lot* had ſeparated himſelf from *Abram*, an Accident hapned, which fully evidenced, that *Abram* had not propounded their parting from any want of Love, and that *Lot* had too unadviſedly conſented to it.

Anno Mundi 2092. *before Chriſt* 1912.

Four Kings, to wit, *Amraphel* King of *Shinar*, *Arioch* King of *Ellaſor*, *Chedorlaomer* King of *Elam*, and *Tidal* King of *Nations*, having joyned their Forces together, and ravaged all the Country about *Sodom*; the King of *Sodom*, with thoſe of the four neighbouring Cities, to wit, *Berſha* King of *Gomorrah*, *Shinah* King of *Admah*, *Shemeber* King of *Zeboim*, and the King of *Bela*, which is *Zoar*: All theſe were joyned together in the Vale of *Siddim*, which is the *Salt Sea*, and march to fight the aforeſaid Princes. But the *five Kings* being defeated by the *four*, and *Bera* the King of *Sodom* (with his Allies) put to flight, the Victorious *Kings* haſten with their Army to *Sodom*, and plunder it, and amongſt other Captives carry away *Lot*, with all that he had. A *Man* eſcaping from the Fight, brings the News to *Abram*; who being touched at Heart with his *Nephew*'s Misfortune, ſpends no time in fruitleſs Complaints, but caſts about how he might beſt reſcue him out of the Hands of his *Enemies*, and without delay, puts himſelf at the Head of Three hundred and eighteen of his *trained Servants*, born in his own *Houſe* and purſues the four *Kings* unto *Dan*, and brought back all the Goods, with *Lot* and his Goods, and the *Women* and the *People*.

GOD gives his Bleſſing to a War, which *Charity* had made this *Holy Patriarch* undertake, truſting much more in the *Divine Aid*, than in the ſtrength of his Forces. With this ſmall number he ſtops the Courſe of the Victories of thoſe four *Kings*, and ſucceeds in that wherein the united Force of five *Kings* had fail'd: For falling upon them by Night, he makes a great Slaughter amongſt them; and purſuing them to *Hoba*, which is on the Left-hand of *Damaſcus*, he brought back all the Spoil they had taken, and in particular his Nephew *Lot*, and all that belonged to him.

The King of *Sodom* having Advice of this glorious Action, goes out to meet *Abram*, and congratulates his illuſtrious Succeſs. Upon this occaſion alſo *Melchiſedeck* appears, that famous Perſon, whom the Scripture ſtiles, *The Prieſt of the moſt high GOD*, and preſents *Abram* with *Bread* and *Wine*; which all the *Fathers* have conſidered as a Figure of the *Holy Euchariſt*, which *Jeſus Chriſt*, the true *Prieſt*, not according to the Order of *Aaron*, but of *Melchiſedeck*, was to eſtabliſh in his *Church* to the end of the *World*. This *Melchiſedeck* bleſſeth *Abram*, and bleſſeth *GOD*, for that he had delivered his *Enemies* into his Hand.

And that nothing might be wanting to *Abram*'s Glory, the King of *Sodom* would needs force him to take all the *Spoil* he had recovered, as of right belonging to him: Which *Abram* generouſly refuſed, ſwearing, that he would not ſo much as take one Thread of the Spoil, leſt he ſhould give him occaſion to ſay, he had enriched *Abram*.

Thus reaped he more Glory (as St. *Ambroſe* notes) *from the uſe he made of the Victory, than from the Victory it ſelf; and taught all* Chriſtians, *never to wage War, but on the account of* Charity; *and that they ought to have ſo much pity for the* Sufferings *of others, to hazard their own Lives to ſave their Brethren: And that when* GOD *has bleſſed their great and glorious Undertakings with* Succeſſes, *in making them* Saviours *to others, they are not to look for any other Glory upon* Earth, *except that of having been faithful to* GOD, *and Inſtruments to Effect his great* Deſigns.

THE

13. *Abraham and Melchisadec* · Genesis 14 ·

14) The Flight of Agar. Genesis 16.

THE

FLIGHT OF HAGAR.

Hagar *deſpiſeth* Sarai *her* Miſtreſs. Sarai *chaſtiſeth her* Inſolence *with Severity.* Hagar *not being able to bear it, fleeth into the* Wilderneſs; *where an* Angel *perſwades her to return to* Sarai.

ABRAM being return'd from the Defeat of the *Four Kings*, and the Reſcue of *Lot*, wanted nothing now to compleat his Happineſs, but a *Son*, that might inherit his great Riches: GOD therefore was willing to gratifie his Deſires in this Point alſo, and to reward the humble *Submiſſion* he had expreſt during his *Wives* Barrenneſs, with a *Son*, whom he promiſed him contrary to all outward appearance. *Abram*, who was aſſur'd of his Power, who had made him this *Promiſe*, believed it without wavering, or the leaſt heſitation; and choſe rather to renounce his Natural Reaſon, than to queſtion the Veracity of him that ſpoke to him.

The ſecond Year.

Some time after, *Sarai* being troubled to ſee *Abram* without *Children*, wiſhed him to make uſe of *Hagar* his Bondmaid, as his *Wife*, that the fertility of her *Servant* might ſupply the defect of her Barrenneſs. *Abram* perceiving (as the *Fathers* obſerve) that *Sarai* was moved to make this Propoſal, by a *Divine inſtinct*, agreed to her Deſires: But ſhe ſoon found, that what ſhe had intended for her *comfort*, became her moſt ſenſible *affliction*, *trouble* and *vexation*; For *Hagar* ſeeing her ſelf in her *Maſters* Boſom, and raviſh'd with Joy, that ſhe had *Conceiv'd* by him, was (upon the ſudden change of her Condition) not longer able to contain her ſelf within the bounds of *Prudence* and her *Duty*, but began to deſpiſe her *Miſtreſs*, and forget the Reſpect ſhe owed to her.

Anno Mundi 2093. *before Chriſt*, 1911.

Sarai immediately makes her Complaints to *Abram*; who to teſtifie, as he had not already, ſo he would not for the future contribute any thing to the Inſolence of *Hagar*, and that it was only to pleaſe her that he had taken her into his *Bed*, left her wholly to her diſpoſe, to deal with her as ſhe pleaſed. Whereupon *Sarai* making uſe of her Authority, deale ſo hardly with *Hagar*, that not being able any longer to abide with her (by reaſon of her rigorous Carriage,) ſhe left the Houſe and fled.

But as ſhe was in the *Deſart*, near a Fountain of *Water*, the *Angel* of the *LORD* appeared unto her, and asked her, Whence ſhe came, and whither ſhe would go? To which ſhe anſwered, That ſhe fled from the Face of her *Miſtreſs*. The *Angel* commands her to return to *Sarai*, and to humble her ſelf under her hands, acknowledging the juſt Authority ſhe had over her; and at the ſame time aſſures her of the Care GOD had of her, and that the *Child* ſhe had conceived by *Abram*, ſhould become the *Father* of a numerous and powerful *Nation*.

Thus GOD made uſe of the Miniſtry of an *Angel*, to reſtore things into their Natural Channel, whence *Diſorder* and *Paſſion* had diverted them. *He ſaw* (as the *Fathers* take notice) *That the Cauſe of* Hagar's *flight, was not ſo much to be attributed to* Sarai's *Severity, as to the difficulty ſhe found, to ſubmit her ſelf to the juſt Authority of her* Miſtreſs; *and without condemning* Sarai's *Carriage in the matter, who was prompted to this Rigour by a Zeal of* Charity, *he contents himſelf to adviſe this* Fugitive Servant, *to humble her ſelf under her* Miſtreſs's *hands; and to appeaſe her Anger by her lowly and dutiful Submiſſion. For* GOD, *who never diſturbs the Order of* Juſtice, *wills always, that thoſe who are under Authority, ſubmit themſelves to thoſe on whom they depend, notwithſtanding any extraordinary Favours and Graces they may have received from him.*

And whereas Hagar *lifted up her ſelf, becauſe ſhe was become a* Mother, *He on the contrary will have our* Humility *to encreaſe according to the Degrees of our Elevation; becauſe none deſerve the Title of* Great *with him, but ſo far only as they are humble.*

SARAH'S CONCEPTION OF ISAAC

Abraham *entertains three* Angels, *who promiſe* Sarah *a* Son *within the Compaſs of a Year.*

HAGAR being return'd to *Abraham*'s Houſe, ſoon after bare him a *Son*, who was called *Iſhmael*. But thirteen years after that, GOD appeared to *Abraham*, in order to renew his *Covenant*, and the *Promiſes* he had formerly made him. Upon this occaſion he changed his Name, ſo that whereas before he was called *Abram*, he would have him from thence forward to be called *Abraham*; and that his Wife, who till then had been named *Sarai*, ſhould be called *Sarah*. He inſtituted alſo *Circumciſion*, as a Token of the *Covenant* made between them; and promiſed him, that *Sarah* ſhould bring forth a *Son*, upon whom he would heap his *Bleſſings*, and from whoſe Loyns many *Kings*, and great *Nations* ſhould proceed. At which words *Abraham* fell on his Face, and laughed, ſaying, in his Heart, *Shall a Child be born to him that is an Hundred Years old? and ſhall* Sarah *that is Ninety Years old, bear?* But GOD having aſſured him, that ſo indeed it ſhould be; left him for that time.

Ann Mundi 2107. *before Chriſt* 1897.

A while after as *Abraham* was ſitting in the *Tent Door*, in the Heat of the Day, he ſaw three *Men* coming towards him, which indeed were three *Angels*; and as his *Charity* would not permit any one to paſs by his *Tent*, without offering them a Friendly *Entertainment*, he ran to meet them; and having ſaluted them with a profound Reſpect, prays them to repoſe a while with him, to have their *Feet* waſh'd, and to refreſh themſelves with a bit of *Meat*. He had no ſooner obtained this of them by his inſtant Entreaties, but he haſtens into the *Tent* to *Sarah*, and bids her make ready three Meaſures of fine *Meal*, and make *Cakes* upon the Hearth; and himſelf runs to the *Herd*, and fetcheth thence a *Calf* tender and good, and having got it dreſt ſpeedily, he ſets it before his *Gueſts*.

After they had eaten, they askt *Abraham* (who had ſtood by as one waiting upon them all the while they were eating under the *Tree*) where his Wife *Sarah* was? *Abraham* anſwers, She was in the *Tent*. Then the *Angels* aſſured him, that within a ſhort time after, *Sarah* ſhould conceive a Son. *Sarah* ſtanding in the *Tent Door* overheard what was ſaid, and laughed within her ſelf, ſaying, *After I am waxed old, ſhall I have Pleaſure, my Lord being old alſo?* But the *Angel* demanding of *Abraham*, wherefore *Sarah* laughed, becauſe he promiſed her a *Son*, and whether any thing were too hard for the LORD? *Sarah* being afraid, denied that ſhe laughed; and the *Angels* having reproved her for not ſpeaking the truth, roſe up, and *Abraham* went with them to bring them on their way.

The *Fathers* admire the Virtues which ſhine forth in this Hiſtory, which the *Scripture* gives us ſo particular account of. And as they cannot, on the one hand, but commend the great *Charity* of *Abraham* in receiving his *Gueſts*, and preſſing them in ſo obliging a manner to ſtay with him; ſo on the othe hand, they no leſs admire the Modeſty of *Sarah*, who being far eſtranged, as St. *Ambroſe* notes, from the uſual and modern Temper of her *Sex*, who deſire nothing more than to appear in publick, under pretence of doing Acts of *Charity*, continued all the while in her *Tent*, without ſo much as appearing before the *Angels*, which her *Husband* entertained.

This her Example, *teaches all* Chriſtian Women, *to place their delight within their own* Doors, *and in taking care of their* Families; *for in living thus modeſtly retired*, (as the ſame *Father* adds) GOD *will vouchſafe them the Grace to conceive the* Fruit *of* Salvation, *and to bring forth* Jeſus Chriſt *himſelf as the true* Iſaac, *who ſhall fill them with Peace and Joy for ever.*

LOT

G Freman delin:

T Kip. Sculp:

15) *Sarahs conception of Isaac* — — *Genesis 18.*

16.) Lot entertaines 2. Angels at Sodom. Gen: 19.

LOT
ENTERTAINS
Two Angels at Sodom.

Lot *receives* **Angels** *into his Houſe.* *The* **Sodomites** *offer* **Violence** *to them.* *The* **Angels** *ſtrike them with* **Blindneſs.**

AFter the Formal Promiſe *GOD* had made to *Abraham*, that *Sarah* ſhould ſhortly bear him a *Son*, before he parted with him, he acquaints him, that he was going to deſtroy *Sodom*, becauſe the Cry of their *Sin* was come up to *Heaven*; and Promiſes *Abraham*, upon his earneſt Interceſſion for that *City*, for the ſake of the *Righteous* that might peradventure be there, that if he found only *Ten Righteous* amongſt them, he would ſpare them all for their ſakes. *The ſame Year* 2107.

Now two *Angels* being come to *Sodom* towards the Evening, *Lot* (who at the ſame time was ſitting in the *Gate* of that *City*) no ſooner perceived them, but he ran to meet them; and having lowly ſaluted them, entreats them to lodge with him that Night, making it appear by this his Carriage, that, even in the midſt of that deteſtable *City*, he ſtill retain'd the Virtues he had learnt in the Company of *Abraham*.

The *Angels* at firſt refuſed to accept his Offer, ſaying, they would *abide in the ſtreet all night*: But true *Charity*, which enflames it ſelf by Oppoſition and Reſiſtance, made *Lot* ſo earneſtly to preſs his *Gueſts*, that giving way to his Entreaties, they entred his *Houſe*; where he entertain'd them with all poſſible Marks of his Affection, making them a great *Feaſt*. But when they were ready to take their *Reſt*, the *Men* of the *City*, puſht on by that deteſtable Paſſion, which was ſo common amongſt them, compaſſed the *Houſe* round; demanding of him, where the *Men* were that came to him that Night, and preſſing him to bring them forth, that they might ſatisfie their abominable Luſt with them.

Lot being peirced with Sorrow, to ſee he was like to be forced to deliver up the Perſons, whom by the Rights of *Hoſpitality* he was bound to ſecure, and in the heat of his *Charity*, which made him conſider *Gueſts* and *Strangers* as inviolable Perſons, came out to them, and entreated them to quit that abominable Deſign: But they preſſing in upon him, reproach'd him, that being a Stranger amonſt them, he carried it like a *Judge*, and were proceeding to commit the utmoſt Outrage upon him, had not the *Angels* put forth their *Hand*, and pull'd him into the Houſe to them; and having ſhut the Door, they ſmote the *Men* that were without with *Blindneſs*, who (as the *Scripture* takes notice) by all this were not reclaimed from the Fury that flam'd in their Hearts; but ſtill ſeeking to ſatisfie it, wearied themſelves to find the *Door*.

The *Fathers* have conſider'd this Event, as an admirable Figure of the *Righteous*, that live amongſt the *Wicked*, and of the *Sufferings* they are expoſed to.

St. *Gregory* compares the *Sodomites* ſtruck with *Blindneſs*, who notwithſtanding endeavour'd to force *Lots* Houſe, to Backbiters, *who with a Spirit of* Envy *and* Malice, *ſeek on occaſion to calumniate* Good Men, *whom they hate, though they find nothing but ſolid Walls oppoſing them on every ſide, without being able to find any Entrance for their Evil-ſpeaking. Their* Paſſion *blinds them in ſuch a Manner, that they do not perceive thoſe Virtues in* Juſt Men, *which all others do; but think they ſee Crimes in them, which indeed ſubſiſt only in their own Imagination. But when ever* Calumny *thus attacks them,* GOD *ſupports them, and the* Angels *protect them, becauſe they prefer* Godlineſs *before all other things whatſoever; and chooſe rather to lade upon themſelves the Anger of* Men, *than to make themſelves Obnoxious to the Wrath of* GOD

SODOM BURNT.

GOD *being provoked by the deteſtible Sin of* Sodom, *deſtroys it, with the* Neighbouring Cities, *by raining down* Fire *and* Brimſtone *from* Heaven *upon them.*

THE *Angels* having delivered *Lot* from the Outrage of the *Sodomites*, acquaint him, that *GOD* had ſent them to deſtroy that *City*; That therefore, if he had any *Sons*, *Daughters*, or *Sons-in-Law*, he ſhould perſwade them to leave *Sodom*, becauſe the Cry of them being come up before the *LORD*, they were to receive the juſt Reward of their *Abominations*. Whereupon *Lot* immediately went out, and gave notice hereof to thoſe he had deſign'd to be his *Sons-in-Law*; *but he ſeemed as one that mocked unto them.*

The ſame Year 2107.

When the *Morning* was come, the *Angels* haſtned *Lot* to depart the *City* with his *Wife* and two *Daughters*, that he might not be conſumed in the Iniquity of the *City*; and while he lingred, they laid hold on his Hand (*the* LORD *being merciful to him*,) and brought him out of the *City*, with his *Wife* and two *Daughters*, ordering him to eſcape for his Life, and not to look behind him, leſt he ſhould be conſumed. But *Lot* having deſir'd leave of them to retire to *Zoar*, they granted his Requeſt, on condition that he ſhould haſt thither, for that they could not do any thing till he was arrived in that *City*, which they would ſave at his Requeſt.

Lot was no ſooner entred into *Zoar*, but the *LORD* rained *Brimſtone* and *Fire* upon *Sodom* and *Gomorrha* from the *LORD* out of Heaven: *And he overthrew thoſe* Cities, *and all the* Plain, *and all the* Inhabitants, *and that which grew upon the Ground. Lot's* Wife frighted at the ſudden Noiſe ſhe heard, and forgetting the *Angels* Command, immediately received an Exemplary Puniſhment; for looking back, ſhe became a *Pillar* of *Salt*, to ſerve as a Remedy for time to come, againſt the *Corruption* of weak Souls, who after they have entred upon the *ſtrait Way*, make a halt to *look back* to the things they have abandon'd.

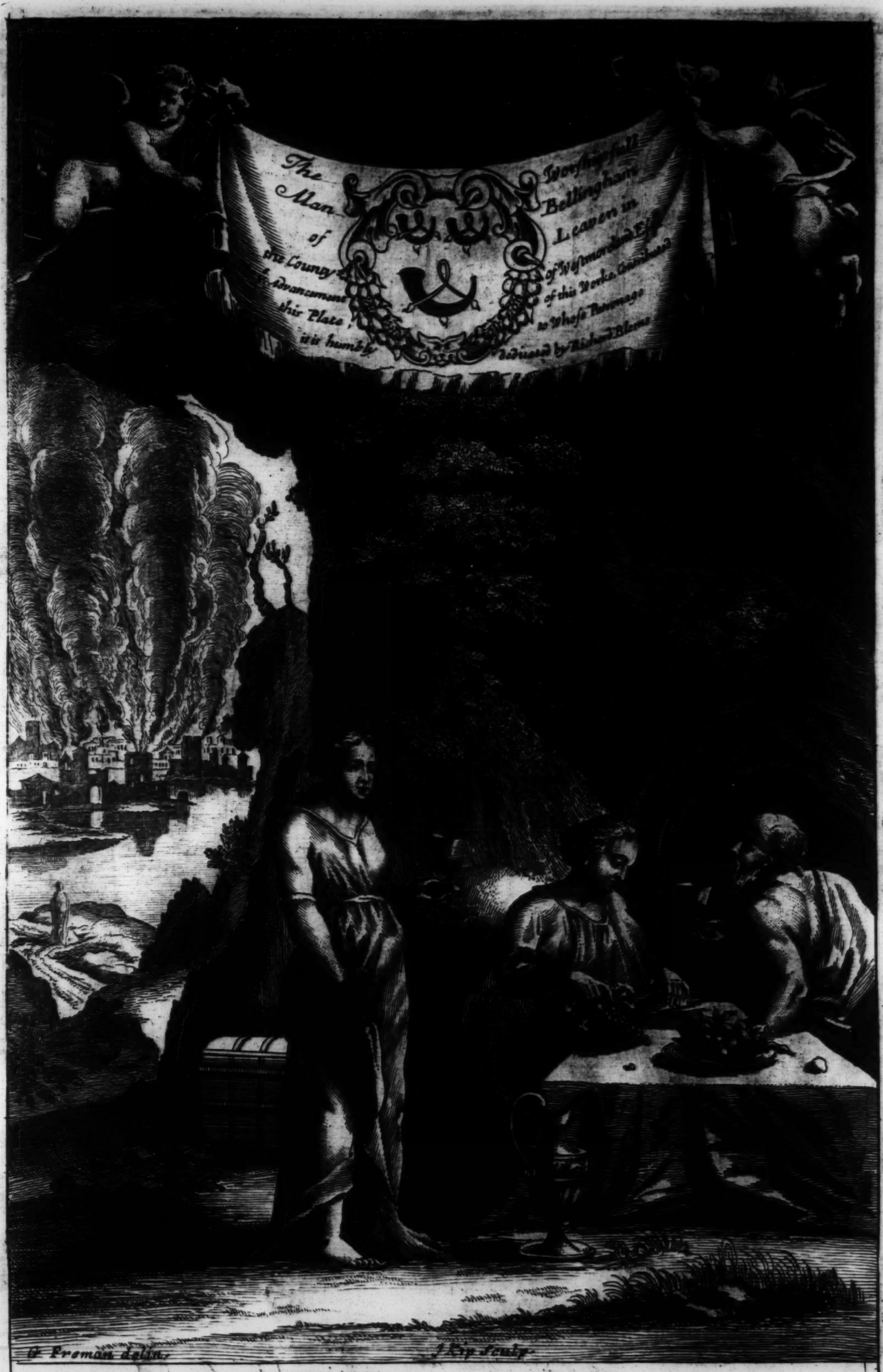
Lot affrighted at what had hapned to the four *Cities*, and fearing leſt the ſame might befal *Zoar*, where he then was, went up from thence and dwelt in the *Mountain* according to the firſt Advice the *Angels* had given him, and there dwelt in a *Cave* with his two *Daughters*; who imagining, that they and their *Father* were the only remains of all the Inhabitants of the *Earth*, thought it their Duty, not to ſuffer the whole Generation of *Men* to periſh; wherefore having made their *Father* drink *Wine*, they did not ſtick to commit *Inceſt*, in hopes of being *Mothers*. And though we cannot think on that Action of them without horrour, yet the *Innocence* of their Intention did much leſſen the Guilt of it.

Thus was *Lot* miraculouſly delivered out of the midſt of deteſtable Sinners, at the Prayer of *Abraham*; and *GOD* puniſhed their horrible *Luſts* by a proportionable *Puniſhment*, ſhewing by the *Fire*, the *burning Luſt* of the *Sodomites*; and by *Brimſtone*, the *abominable Stench* of their *Filthineſs*.

This unhappy People (according to St. *Gregory*) *were a lively* Figure *of the Puniſhments of the* Damned, *and of thoſe* Eternal Burnings *which the* World *mocks at, as* Lot's Sons-in-Law *made a Jeſt of the* Vengeance *he threatned them with. The* Fear *which ſeized* Lot, *in ſeeing ſo ſtrange an effect of the* Divine Anger, *ought alſo to lay hold on us, ſince* Jeſus Chriſt *aſſures us, That the Men of* Sodom (*how abominable ſoever they have been*) *ſhall be treated with leſs Rigor in the* Day of Judgment, *than thoſe who having heard his* Holy Word, *have neglected it.*

But it ſeems as if Men *were become wholly inſenſible: For as that terrible Vengeance* (as St. *Bernard* ſaith) *doth not prevent the flying about of the* Aſhes *of thoſe Abominable* Cities *in moſt parts of the* World: *So neither doth the Compariſon* Chriſt *made between theſe* Cities, *and they that deſpiſed his* Word, *open their* Eyes, *to prevent the* Fire *of* Hell *by ſincere* Repentance.

ABI-



17) Sodom burnt. Generis 19:

18) *Abimelech afflicted by God.* Gen:20.

Abimelech afflicted by God.

Abimelech *King of* Gerar *having taken* Abraham's *Wife by force, ſuppoſing her to be his* Siſter; *being threatned by* GOD, *reſtores her to* Abraham.

Abraham being obliged, ſoon after the Overthrow of *Sodom*, to quit his former Abode, came to *Gerar*; where he was expoſed to the ſame danger by the *King* of that *City*, upon the account of his *Wife*, as before he had been by *Pharaoh* King of *Egypt*. For *Abraham* was no ſooner arrived there, but *Abimelech* King of *Gerar* ſent and took *Sarah*, who call'd her ſelf *Abraham*'s Siſter, as ſhe had done before in *Egypt*.

The ſame Year 2107.

But *GOD*, who was the continual Protector of *Abraham*'s Life, and *Sarah*'s Chaſtity; and who ſpared not *Kings* themſelves, when they intended them any Injury, threatned that *Prince* in the Night time, telling him, He was a dead Man, if he offered to touch *Sarah*, for that ſhe was the *Wife* of *Abraham*.

Abimelech was ſtrangely ſurprized to ſee himſelf ſo likely to have fallen into the great Sin of *Adultery*, and repreſents to *GOD* the Sincery of his Heart, and Innocency of his Hands in that Matter, ſhe having declar'd her ſelf to be *Abraham*'s Siſter. *GOD* accepts of his Apology for himſelf, and tells him, That for that Reaſon he had with-held him from committing ſo great a *Sin*, thereby ſufficiently teſtifying the Judgment he makes of thoſe, who defile the Purity of the *Marriage Bed*, by unlawful *Luſts*, thereby profaning and violating the *Sacredneſs* of that Divine Ordinance and Inſtitution.

Abimelech terrified by the Threats of *GOD*, and the Idea of the *Crime* he was upon the point of committing, roſe early in the Morning, and called all his Officers and Servants, and told them what *GOD* had acquainted him with; he ſent alſo for *Abraham*, and reproves him ſharply for having concealed the *Truth*, asking him wherein he had offended him, to make him and his Kingdom guilty of ſo great a *Sin*? And continuing theſe his Complaints, *Abraham* tells him, that upon his coming to his *City*, he not knowing but that the Inhabitants were altogether void of the *Fear of GOD*, and ſo might think of killing him for his *Wife*'s ſake; this was the only Reaſon had induced him to deſire *Sarah* to ſay, ſhe was his *Siſter*, as indeed ſhe was, as having both had the ſame *Father*, tho' not the ſame *Mother*; and that in that he had done no more than what he had uſually done in all other places where he ſojourned.

Abimelech being ſatisfied with this Anſwer of *Abraham*, reſtored to him *Sarah* his Wife, beſides the great Preſents he made him in *Silver*, *Herds*, and *Servants*; and taking his leave of *Sarah*, told her, That he had given her *Brother* (as ſhe called him) a thouſand Pieces of *Silver*, to buy a *Veil* to cover her (as became a married Wife) that for the time to come, none might be ſo deceived in her as he had been, but all might know her to be what indeed ſhe was, *Abraham*'s Wife. He deſired her alſo to remember the *Sin* and *Miſchief* ſhe had like to have made him fall into, that ſo for the future ſhe might take care, not to occaſion the ſame to others.

Abraham (before his Departure) prayed to *GOD* for *Abimelech*; and *GOD* healed him, and his *Wife*, and his *Maid-Servants*, of the *Plague* he had laid upon them, becauſe of *Sarah*.

Thus exemplarily (as St. *Ambroſe* ſaith) *was GOD pleaſed to evidence his hatred of* Adultery; *and that as he was the Author of* Marriage, *he took care alſo to avenge the Violaters of the Purity of that* Divine Ordinance. *And it is enough, that formerly he has expreſſed his Abhorrence of this Crime; for though he does not ſo openly declare himſelf againſt it at preſent, we ought not therefore the leſs to apprehend his avenging Juſtice* (as ſaith the ſame *Father*) *nor think that he will be leſs ſevere in puniſhing* Adultery, *becauſe Men commit it with leſs Scruple, and more daring Licentiouſneſs.*

ISHMAEL CAST OUT.

Sarah *ſeeing* Iſhmael (*the Son of* Hagar) *mocking* Iſaac, *deſires* Abraham *to caſt out the* Bond-woman *and her* Son, *that* Iſaac *alone might be their* Heir, *according to the* Promiſe *of* GOD.

GOD fulfilling his Promiſe to *Sarah*, ſhe brought forth a *Son* in her old Age, at the ſet time of which *GOD* had ſpoken: *Abraham* gave him the Name of *Iſaac*, and *Circumciſed* him the eighth day, as the *LORD* had commanded.

Ann. Mundi 2108. *before Chriſt* 1896.

Sarah in ſuckling him her ſelf, though ſhe was look'd upon as a great *Princeſs*, gave the Leſſon to all *Mothers* (as ſaith St. *Ambroſe*) *That they ought to eſteem it their Glory and Joy to give* Suck *to their Children*; *and that they are but* Mothers *by halves, who neglect this Duty which* GOD *and* Nature *have impoſed upon them*; *and which doth greatly enforce and encreaſe the reciprocal Love between the Mothers and their Children, during the whole courſe of their Lives.*

When the time of weaning *Iſaac* was come, *Abraham* made a great *Feaſt*, to expreſs his Joy; which was a *Figure* of the great Joy the true *Paſtors* of the *Church* receive, when they ſee their *Children* advance in *Godlineſs*, being able to digeſt *ſtrong Meat*; and ſtand in need no longer of being fed with *Milk*.

Anno Mundi 2113. *before Chriſt* 1891.

In the mean time, whilſt *Sarah* had ſo great cauſe to *rejoyce*, and that her young *Son* did now abundantly recompence the Grief and Reproach of her paſt *Barrenneſs*, *Iſhmael* (*Hagar*'s Son) becomes an occaſion of as much Trouble to her, as his *Mother* had been ſome years before. This Lad finding himſelf fruſtrated in his great Hopes by the Birth of *Iſaac*, whom he conſidered with regret, as the Heir of thoſe vaſt *Riches* which he had already promiſed to himſelf, could not endure to ſee the Joy his *Father* and *Mother* took in him, without conceiving a ſecret *Envy* againſt him, which he evidenced by his outward Carriage, behaving himſelf abuſively towards him.

Sarah foreſaw the fatal Conſequences this *Hatred* might entail upon them, and being moſt tenderly concerned for her *Son*, whom ſhe knew was deſign'd by *GOD* to be the Heir of all their Goods, ſhe earneſtly entreats *Abraham* to caſt out the *Bond-woman*, and her *Son*. This Requeſt at the firſt greatly afflicted *Abraham*, as ſeeming very harſh and grievous to him; but *GOD* having adviſed him in all things to do as *Sarah* had ſaid, he roſe up early in the Morning, and took *Bread* and a Bottle of *Water*, and gave them to *Hagar*, and ſent her away with her *Son*.

Hagar thus turn'd out, wanders in the *Wilderneſs* of *Beerſheba*; where her *Water* being ſpent, ſhe caſt her Son underneath one of the *Shrubs*, and ſat down over-againſt him a good way off, that ſhe might not ſee her Son die. But behold, as ſhe lift up her *Voice* and *Wept*, an *Angel* calls to her from *Heaven*, and ſpeaking comfortably to her, commands her to take up her *Son*, for that GOD *heard the Voice of the Lad*, and would make him the Father of a great Nation; and opens her Eyes to diſcern a *Well of Water*, which was near her. *Hagar* comforted by this *ſeaſonable Refreſhment* and *Divine Support*, educates her Son in the *Wilderneſs*, where he became a dextrous *Archer*; *And his Mother took him a Wife out of the Land of* Egypt.

St. *Paul* plainly tells us, That GOD did then (in *Iſaac* and *Iſhmael*) ſet forth a lively *Picture* of what was to happen in the *Church* in all Ages, where the *Children of the Promiſe* ſhould be perſecuted by their own *Brethren*. He who will be *Iſaac*, muſt always ſuffer the Envy and Inſultings of *Iſhmael*; and be ſo far from rendring *Evil for Evil*, that he rather bemoans the unhappineſs of his *Brother*, who is for ever baniſhed from his *Father*'s *Houſe*.

'Tis the *Grace of GOD* alone, and ſo we muſt own it, that makes us Sons of the *Free-woman*; and to chuſe rather to be perſecuted with *Iſaac*, than to perſecute others with *Iſhmael*, becauſe the *Anger* and *Envy* of *Iſhmael* is only Temporal, whereas the Inheritance of *Iſaac* is Eternal.

ABRA-

19) *Ishmael driven out* *Genesis xxi*

20) *Abrahams Sacrifice.* Genesis 22

ABRAHAM'S SACRIFICE.

ABRAHAM Offers his Son *ISAAC*.

Ishmael being turned out of *Abraham*'s Houſe, *Iſaac* continued there in Peace, as ſole *Heir* of his *Father*'s Eſtate; but being now arrived to the Age of 37 Years (as the *Jewiſh* Tradition tells us) GOD, to try *Abraham*, commands him to take his Son, his only Son *Iſaac*, whom he loved, and offer him on a *Mountain* he would tell him.

Anno Mundi 2145. *before Chriſt* 1859.

Abraham, who remembred he had received his *Son* from *GOD*, made no difficulty to ſurrender the Gift to the *Donor*; and his great *Faith* ſtifled all the Thoughts which did ariſe in him about the *Divine Promiſes*, ſo often repeated to him, That from the very *Iſaac* (whom he was now about to offer) his Poſterity ſhould be multiplied as the *Stars* of *Heaven*. Accordingly he riſes early in the *Morning*, and keeping this great Enterprize ſecret in his *Breaſt*, takes *Iſaac* his Son, and two *Servants*, cleaves the *Wood* for the *Burnt-Offering*, and goes to the Place of which *GOD* had told him.

Having ſpent two Days in his Journey, (during which, neither the Sight of his *dear Son*, nor the Work he was ſent about, having been able to ſhake his *Faith*) on the third Day lifting up his *Eyes*, he ſees afar off the Place appointed for this wonderful *Sacrifice*; and having charged his *Servants* to ſtay at the Foot of the *Mountain*, while he and his Son went to worſhip *GOD*, he takes the *Wood* of the *Burnt-Offering*, and lays it on *Iſaac* his Son: Who going up this *Mountain*, laden with the *Wood* which was to conſume him, was a moſt lively *Figure* of the true *Iſaac*, who went up to *Mount Calvary*, bearing the *Wood* upon which he was to conſummate the *Offering* of all *Offerings*, and the fulfilling of all *Sacrifices*.

Whilſt *Iſaac* thus climbs the *Mountain* with his *Father*, who carried the *Fire* and *Sacrificing*-Knife in his Hands, he asketh him, where the *Lamb* was, that was deſigned for the *Burnt-Offering*; But *Abraham*, in a tranſport of *Faith*, as one who had forgot he was his *Father*, anſwers him without any emotion, That *GOD* would provide himſelf a *Lamb*. And being arrived at the Place, to which *GOD* had directed him, he built there an Altar, laid the *Wood* in order, and binding *Iſaac* his Son, laid him on the *Altar* upon the *Wood*, and ſtretching forth his Hand, took the *Knife* to ſlay him.

But *GOD* ſeeing this unparallel'd and ſtupendous Conſtancy in the *Father*, as well as Submiſſion in the *Son*, and not willing that this great *Sacrifice*, which in his Eyes (who looks at the Heart) was already as good as accompliſh'd, ſhould be ſullied with *Blood*, to repreſent the *unbloody Chriſtian Sacrifices* of *Self-denial* and *Reſignation*, ſtops his Hand by an *Angel* from *Heaven*, as knowing now that he truly feared him, ſeeing he had not withheld his *Son*, his only and moſt dearly *beloved Son* from him. Hereupon *Abraham* ſeeing a *Ram caught in a Thicket by his Horns*, offered him up to *GOD* inſtead of his *Son*, and returned to his Houſe.

This Hiſtory (*ſo full of* Myſteries, *and whereof all the particular Circumſtances are ſuch lively* Figures *of what was afterwards to befal* Jeſus Chriſt) *contains a moſt excellent* Leſſon *for* Parents, *teaching them to have no greater* Paſſion *for their* Children, *than to offer them up to* GOD.

And St. *Chryſoſtom* thinks, *he cannot ſufficiently lament the Miſery of thoſe* Chriſtian Parents, *who inſtead of offering their* Children *up to* GOD, *like* Abraham, *ſacrifice them to the* Devil, *by engaging them in the Vanity of the* World, *and corrupting their tender and flexible* Diſpoſition *by their* wicked Examples. *An only* Abraham (ſaith he) *offers his Son* Iſaac *to* GOD, *but whole Crowds offer their* Children *to* Devils; *and the* Joy *we have to ſee a ſmall number, who take ſome care to educate their* Children, *is quite ſtifled by the* Grief *we receive from thoſe vaſt numbers that deſtroy them, and who deſerve, for their Ambition or Negligence, to be accounted the* Murtherers *rather than* Parents *of their* Children.

THE

THE DEATH OF SARAH.

Sarah *dieth.* Abraham *purchaſeth a* Burying-place *for her of the Children of* Heth.

ISAAC being reſtored to his *Parents* by the Command of him who at firſt had beſtowed him, (againſt the Order of Nature) was the Comfort of his *Mother* in her old Age; who being arrived at the Age of 127 years, died 37 years after ſhe had born *Iſaac*.

Ann. Mundi 2145. *before Chriſt* 1859.

Abraham having *wept* over her for ſome time, conſiders of providing a *Burying-place* for her; and to that purpoſe addreſſes himſelf to the Children of *Heth*. He repreſents to them that he was a *Stranger* in the Land, and entreats them to grant him the poſſeſſion of a *Burying place* amongſt them, that he might bury his dead out of ſight.

The People of the Land receive his Requeſt with all the Kindneſs and Civility imaginable, giving him the Title of a *Prince of God*, and deſiring him to take his choice of all their *Sepulchers* for to bury his dead.

Abraham, who (by a holy Generoſity) would not be beholden to any *Man*, makes a becoming acknowledgment of their Civility; and bowing himſelf to the People of the *Land*, ſaith to them; *If it be your mind that I ſhould bury my dead out of my ſight, hear me, and intreat for me to* Ephron *the Son of* Zohar (who was one of the moſt honourable and chiefeſt *Men* amongſt them) *to ſell me his Field, in which there is a double Cave, for a poſſeſſion of a* Burying-place *amongſt you.*

Ephron having heard *Abraham*'s Propoſal, would needs frankly beſtow the *Ground* upon him, ſaying, *Nay, my Lord, hear me, the Field I freely give thee, and the Cave that is therein, in the preſence of the Sons of my People give I it thee; bury thy dead.* But *Abraham* being immovable in his Reſolution, obliged *Ephron* at laſt to tell him, That the *Field* he deſired was worth 400 *Shekels* of *Silver*; and ſtill continuing to preſs *Abraham* to accept of it as his free Gift, he (in preſence of the People of the *Land*) weighs out the *Money Ephron* had mentioned, and by this means the Field of *Ephron* was made ſure to *Abraham* for a poſſeſſion for ever; and there he buried his Wife *Sarah*.

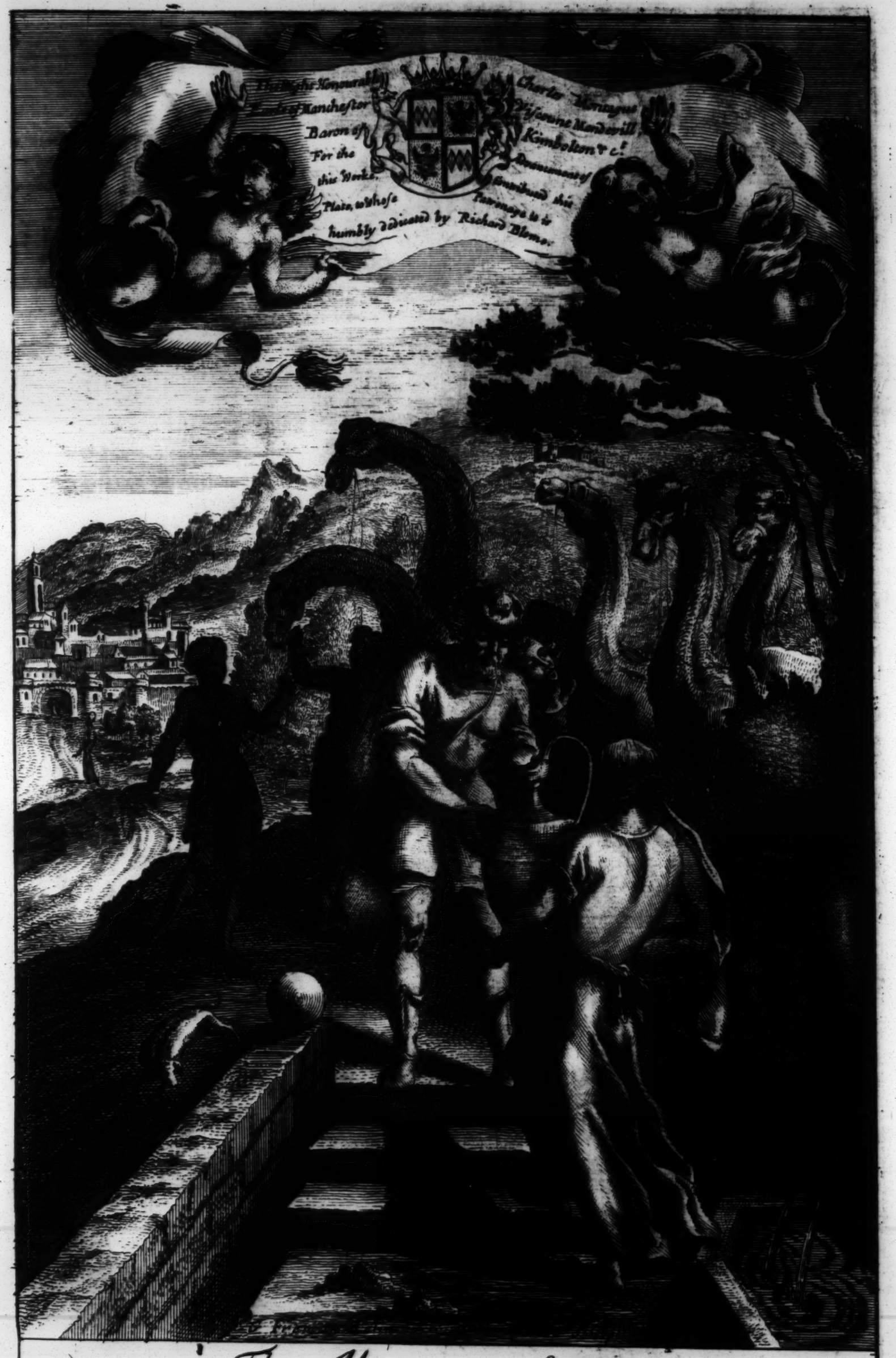
'Tis a thing we can never ſufficiently admire, that this *Holy Man*, having ſo often received repeated Aſſurances from *God*, That all the *Land* where he then ſojourned, ſhould be his, one day, yet ſhould never think of making any Purchace there, ſave only of a *Burying-place* for himſelf and *Children*.

It ſeems his continual eying of *Heaven* made him deſpiſe the Earth, where he lived only to die daily. And whilſt God was thinking to give a long *Poſterity* to *Abraham*, and to that *Poſterity* the beſt and moſt fruitful of all Lands, *Abraham* thinks of nothing but his *Death* and *Burial*, and of leaving no other *Inheritance* for his *Children*, but the ſame he had purchaſed for himſelf in his Lifetime, *viz.* a *Burying-place*, thereby to engage them alſo to the continual Meditation of *Death*, and conſequently to a Contempt of all earthly and outward *Poſſeſſions* whatſoever; the Enjoyment of which being only momentary, are not worthy enough or proportioned to employ the Thoughts and Deſire of an immortal and intelligent *Creature*, deſign'd for the Enjoyment and Contemplation of more laſting, yea eternal and Heavenly Objects and Poſſeſſions.

Thus this *Holy Man* did evidence, that he deſerved the glorious Teſtimony S. *Paul* gives of him: *That the Land of* Canaan, *which was the moſt goodly Country of the whole* Earth, *was either of no account at all with him, or at moſt, only ſerv'd him for a* Looking-glaſs, *in which he beheld the Reflection of another, that is, of a* Heavenly Country; *in the Contemplation of which his Spirit was ſo continually employed, and as it were entranced, that he could ſay with St.* Paul, *That in compariſon thereof all the good things of this* World *were but* Dung *and* Droſs *in his eſteem, and ſo far from tempting him beyond the Bounds of his Duty, that they were not able to induce him to have any Conſideration for them, any farther, than they conduced to the exerciſe of* Charity, *or. the ſupply of Natural* Neceſſity.

ISAAC's

21) *The death of Sarah.* Genesis 23.



22) The Mariage of Isaac. Generis 24

ISAAC'S MARRIAGE.

ISAAC Eſpouſeth REBEKAH.

ABRAHAM being old, and thinking to take a *Wife* for his Son *Iaac*, reſolves not to Marry him to any of the Daughters of the *Canaanites*, amongſt whom he dwelt; and therefore commands *Eliezer* his *Steward*, to go to *Meſopotamia*, there to take a Wife for his *Son*.

Anno Mundi 2148. *before Chriſt* 1856.

Eliezer accordingly undertakes the Journey, and being come near to the City of *Nahor*, prays to *God*, that he would be pleaſed to point out to him the Perſon he had deſigned to be his Maſters *Sons* Wife, by this Token, that when the *Damſels* of the City came out to draw *Water*, ſhe (who at his Requeſt to draw ſome *Water* for him to *Drink* ſhould frankly offer to draw *Water*, not only for him, but for his *Camels* alſo) might be the *Wife* he had appointed for *Iſaac*.

Before he had made an end of Praying, *Rebekah* (a *Damſel* fair and lovely) the Daughter of *Bethuel*, the Son of *Milcah*, the Wife of *Nahor*, *Abraham*'s Brother, came out of the City to draw *Water*; and having fill'd her *Pitcher*, *Eliezer* ran to meet her, and deſired ſome *Water* to drink; which ſhe readily gave him, and then haſted to draw *Water* for all his *Camels*.

This *Faithful Servant* perceiving by this, that aſſuredly ſhe was the Perſon whom the *LORD* had appointed to be his young Maſter's *Wife*, he immediately preſents her with a *Jewel* for her *Forehead*, and *Bracelets*, in acknowledgment of her Kindneſs; demanding of her, whoſe *Daughter* ſhe was, and whether their was Convenience in her *Father's Houſe* to lodge him and his Company? To which having return'd an Anſwer according as he wiſh'd it, ſhe made haſte home to *acquaint them with what had paſt*.

Laban her Brother having heard his *Siſter's* Report, and ſeen the *Jewels* and *Bracelets* *Abraham's* Servant had given her, ran out to meet him, and deſired him to come in. *Eliezer* being entred, and Meat ſet before him, proteſted he would neither Eat nor Drink, till he had received an Anſwer to the Buſineſs about which he was ſent. He acquainted them, that he was *Abraham's* Servant, that *GOD* had bleſſed his *Maſter*, and made him rich and powerful, who reſolving to take a *Wife* for his Son, had ſent him to fetch one from amongſt his *Kindred*; that being arriv'd in their Neighbourhood, he had prayed to *GOD* to give him a Sign, whereby he might know this *Damſel* whom *GOD* had appointed for *Iſaac*; and finding by the *Divine Indication*, that *Rebekah* was the very Perſon, he demanded of them, whether they were willing to let her go along with him for that purpoſe?

Bethuel and *Laban* perceiving a plain *Finger* of GOD in the whole Conduct of this Affair, gave their Conſent; whereupon *Eliezer* brought forth Veſſels of *Gold* and *Silver*, and *Jewels*, which he preſented to *Rebekah*, and to her Relations, and the next day prepared himſelf to return to his *Maſter*. But *Rebekah's* Relations being unwilling to part with her ſo ſuddenly, urged him to tarry ſome days with them; which he refuſing, *Rebekah* was call'd for, whom they had diſpos'd of without asking her Advice, as S. *Ambroſe* obſerves, to know whether ſhe were willing to go with *Eliezer*; which ſhe affirming, he returns with ſpeed to his *Maſter*. As they drew nigh to the Houſe, they beheld *Iſaac* walking in the *Field*; whereupon *Rebekah* having underſtood who he was, lighted from her *Camel* to Veil her ſelf. *Eliezer* gives an account of his Journey to *Iſaac*, who took *Rebekah* for his Wife; and the Affection which immediately was *kindl'd* in him for her, *comforted* him againſt the *Sorrow* he had conceived for the Death of his *Mother*, who died Three years before.

We find in this Relation an admirable Model of an Holy Marriage, *where the Enquiry is not after Portion or Wealth, but into the Manners and Innocence of the Party, and is undertaken with great Care and many Prayers, by the Advice and Mediation of wiſe and holy Perſons.*

S. Ambroſe *would have all young* Women *to learn of* Rebekah, *who Veiled her ſelf ſo ſoon as ſhe ſaw* Iſaac, *to expreſs their Modeſty and Shameſac'dneſs, even to their* Husbands *themſelves, by endeavouring to gain their Hearts, not ſo much by their Beauty and Dreſſing* (*which* Rebekah *might have done*) *as by their Modeſty, and the Holineſs of their Manners and Converſation.*

JACOB AND ESAU.

Eſau *ſells his* Birthright *to his* Brother *for a Meſs of* Potage.

AFTER the happy Conſummating of *Iſaac*'s Marriage with *Rebekah*, *Abraham* lived yet many years, *GOD* at laſt calling him to himſelf, to enjoy thoſe good things which his great and unparallell'd *Faith* had always had in its Eye. He had the Happineſs to teſtify his *Faithfulneſs* to *GOD*, even to his laſt breath; taking pleaſure to look upon himſelf as a Stranger and a Pilgrim in the Land of *Canaan*, without the leaſt thought of returning to *Chaldea*.

Abraham died 175 years old. Anno Mundi 2183; and before Chriſt 1821. 100 years after his coming into the Land of Canaan; *and 15 years after the Birth of* Jacob.

He always ſubjected his Reaſon to his *Faith*, and his tendereſt Natural Affections to the Love he had for GOD. He followed GOD every where, without making a halt at the ſight of Dangers. His prudence delivered him from thoſe to which *Sarah*'s Beauty had expos'd him, and his Courage vanquiſh'd thoſe he voluntarily ran into to reſcue *Lot* his Nephew. And at length, having ſpent 175 years in the continual exerciſe of all holy *Vertues* and *Graces*, and having received the higheſt Favours, Commendations, and Teſtimonies, that ever any meer man received from GOD himſelf, he was by him at laſt tranſported to the Poſſeſſion of that better and Heavenly Country, which by *Faith* he had ſo often taken a Proſpect of.

GOD (as the *Scripture* obſerves) after his Death multiply'd his Divine Bleſſings on his Son *Iſaac*, to whom nothing now was wanting to make him compleatly happy, but the fruitfulneſs of his beloved *Rebekah*; for they had been married 20 years without having any Children. But *Iſaac*, who was now 60 years old, entreating the *LORD* for his Wife, GOD heard his Prayers, and ſhe became great with Child of Male *Twins*, who ſtrugling together in her Womb, *Rebekah* (terrified at this Accident) enquired of the *LORD* what this Prodigy did preſage. The Divine Oracle anſwered, *That theſe two Children ſhould be the Heads of two People, and that the eldeſt of them ſhould ſerve the younger.* Accordingly when her time was come, ſhe was delivered of *Twins*. He who was firſt born came out Red and Hairy, and was called *Eſau*; and immediately after came out his Brother, whoſe Hand took hold on *Eſau*'s Heel, which gave him the name of *Jacob*.

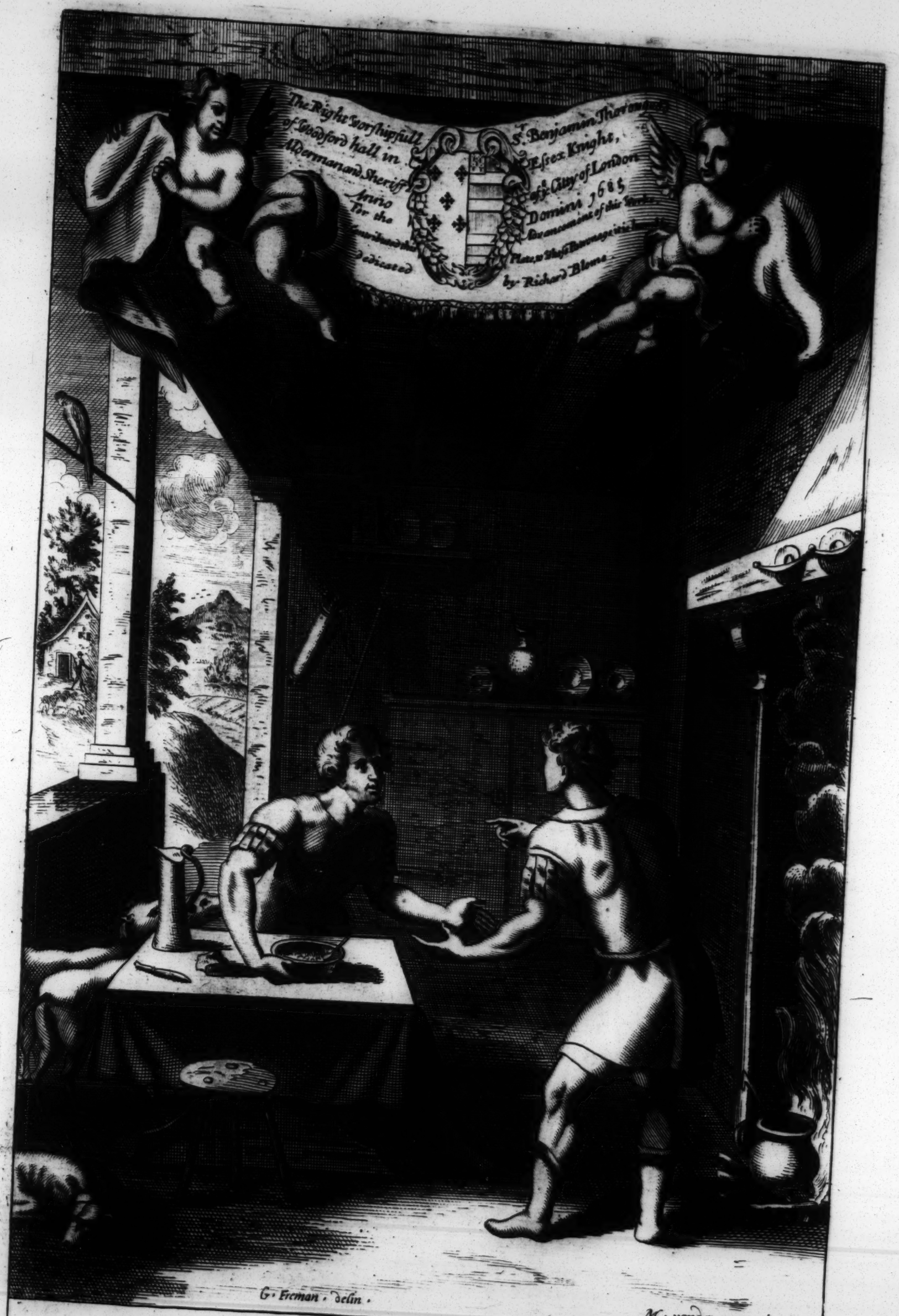
When theſe two Children were grown up, it hapned that *Jacob* on a time ſod *Lentil-Potage*, and *Eſau* at the ſame time returning from *Hunting*, (which was his ordinary employment) and being extreamly tired and hungry, with ſuch greedineſs deſired this *Potage*, that *Jacob* perceiving it, would not part with it till he had promiſed to ſell him his *Birthright* in conſideration thereof; to which he readily agreed.

They were about 20 years of age, according to Saint Auſtin. Anno Mundi 2188. *before Chriſt*, 1816.

The *Fathers* tell us, *That theſe two* Children *repreſent to us two People*, viz. *the* Good *and the* Wicked, *who ſtand always at defiance together from their Birth. The* Wicked *are repreſented by* Eſau, *who ſeem to be the Firſt-born, by reaſon of the Advantages they have in this World, who notwithſtanding proves himſelf the Servant of the younger; becauſe the Wicked (even by their Wickedneſs) do good ſervice to the Juſt, either by purifying them by their Perſecutions, or by making them more humble by the ſight of the* Sins *which others commit, from whom GOD has choſen and ſeparated them, without any of their own skill or diſcerning, even from their Mothers Womb.*

Eſau *ſelling his Birthright for a Meſs of* Potage, *may well make thoſe tremble, who haſte to enrich themſelves with the contemptible Wealth of this* World, *and who inſtead of rejecting them readily like* Jacob, *on the contrary renounce all the Happineſs of* Heaven, *to poſſes them. But thoſe who are in this ſtate never bemoan themſelves; for as* Eſau *was little troubled that he had ſold his* Birthright, *ſo thoſe Perſons he was the Figure of, litle mind their loſs of Eternal Riches, if they may but ſatisfy their Luſts in enjoyning the pleaſures of* Sin, *which laſt but for a ſeaſon; thereby ſhewing themſelves to be profane and wild* Eſaus, *who neglecting their Heavenly* Birthright *in* Jeſus Chriſt, *take up with the empty Husks of* Vanity, *and with the* Swine *of the World.*

ISAAC



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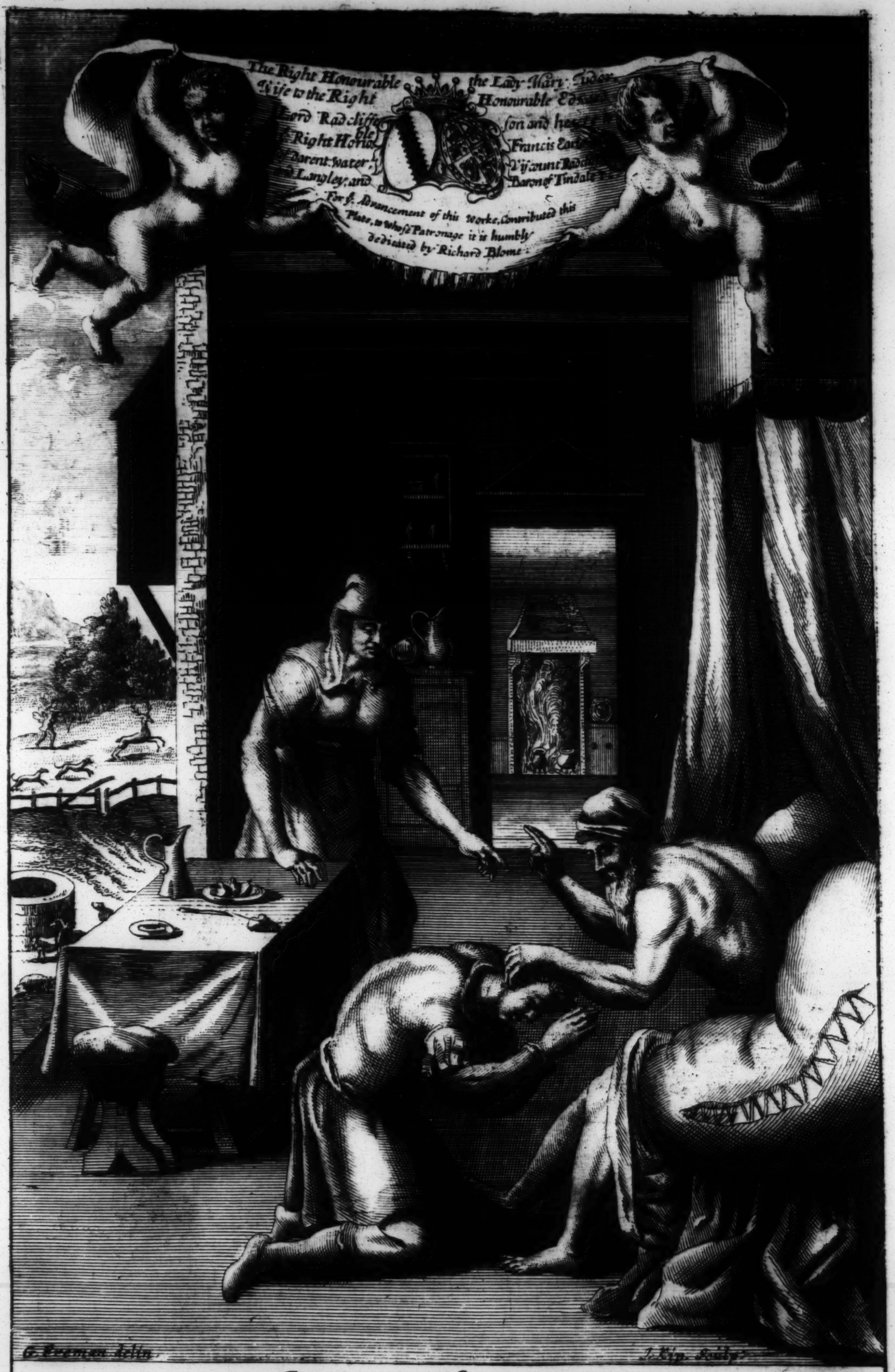
23) Jacob and Esau. Genesis. 25



24) *Isaac bleſseth Jacob.* *Genesis 27.*

ISAAC BLESSETH JACOB.

Iſaac *intending to bleſs* Eſau, *by the wiſdom of* Rebekah *beſtows his* Bleſſing *on* Jacob, *to whom the ſame (according to Divine Appointment) did belong.*

ESAU having ſold *Jacob* his *Birthright*, *Rebekah* their Mother, who had a tender *Love* for *Jacob*, ratified the ſaid *Birthright* to him many years after, by an holy piece of Craft, and full of Myſteries.

Anno Mundi 2245. *before Chriſt* 1759. Iſaac *being then* 137. *years old, and lived after that* 44 *years.*

For *Iſaac* being ſenſible of his great Age, and willing to bleſs his *Children* before his Death, called to him his Eldeſt Son *Eſau*, whom he loved, and bids him *take his Weapons, his Quiver and his Bow, and go out to hunt ſome* Veniſon *for him, and make him Savoury Meat, ſuch as he loved, that his Soul might bleſs him before he died.*

Rebekah immediately acquaints *Jacob* with what had paſſed, and bid him fetch her two *Kids*, that ſhe might make *Savoury Meat* for *Iſaac*, ſuch as he loved; *Jacob* having herein obey'd his Mother, ſhe makes haſt to dreſs them after ſuch a manner as ſhe knew her Husband liked beſt. In the mean time ſhe takes goodly Rayment of her eldeſt Son *Eſau*, and puts them upon *Jacob* her younger Son; and ſhe puts the Skins of the *Kids* upon his *Hands*, and upon the *Smooth* of his *Neck*, to the end that his *Father* (whoſe *Sight* failed him) in perceiving the Voice of *Jacob*, might notwithſtanding (by the *Hairineſs* of his Hands and Neck) ſuppoſe him to be *Eſau*.

Jacob coming to his Father, with the *Meat* his Mother had prepared, and deſiring him to eat of his *Veniſon*, *Iſaac* was ſurpriſed to hear a Voice which reſembled that of *Jacob*, rather than the Voice of *Eſau*, bid him come near to him, that he might feel, whether he were his very Son *Eſau* or no; and feeling the Hair of the *Kid-skins*, he ſaid, *the Voice is* Jacob's *Voice, but the Hands are the Hands of* Eſau. After he had eaten, as he went to kiſs *Jacob*, he ſmelled the ſmell of his Garments, and bleſſing him, ſaid, *Behold the ſmell of my Son, is as the ſmell of a Field which the Lord hath bleſſed; therefore* GOD *give thee of the Dew of Heaven, and plenty of Corn and Wine. Let People ſerve thee, and Natioas bow down to thee: Be Lord over thy Brethren, and let thy Mother's Sons bow down to thee. Curſed be every one that Curſeth thee, and bleſſed be he that Bleſſeth thee.*

Scarcely had *Iſaac* made an end of theſe Words, but *Eſau* comes in from *Hunting*, and having prepared his *Savoury Meat*, brings it in to his Father *Iſaac*, and deſires him to eat of his *Veniſon*, that his *Soul* might bleſs him.

The *Holy Patriarch* perceiving what had hapned was extreamly ſurprized, inſomuch that he trembled exceedingly. But perceiving a *Divine Direction* in the whole Conduct of that Affair; ſo far was he from retracting what he had done, that he confirmed and ratified it, declaring that as he had Bleſſed, ſo he ſhould be Bleſſed. *Eſau* upon hearing theſe words from his *Father*, cryed with a great and exceeding bitter Cry, and ſaid, *Bleſs me, even me alſo, my Father:* And then reflecting and complaining of the Deceit of his *Brother*, he asked his *Father*, whether he had no more than one only *Bleſſing? Being in this reſpect* (as the *Fathers* obſerve) *a figure of thoſe who, deſirous to unite* GOD *and the* World *together, caſt about how they may enjoy the Comforts of* Heaven *and the Pleaſures of the* Earth *both at once.*

Iſaac moved with the bitter Cries of his Son *Eſau*, Bleſſeth him alſo, but ſo as to ſubject him to his Brother; which made him conceive ſuch an implacable Hatred againſt *Jacob*, that he deſired nothing more than his Father's Death, that he might kill him.

This Myſterious Hiſtory throughout, repreſents to us in all the parts of it Jeſus Chriſt, *cloathed in the outward appearance of a* Sinner, *as* Jacob *here was in that of* Eſau. *It is alſo an admirable Figure of the Reprobation of the* Jews, *who deſired nothing but the good things of the* World; *and of the Election of the* Church, *which* (like *David*) *deſires but one thing of* GOD, *and requeſts but one* Bleſſing.

We muſt have a care (as S. *Paul* ſaith) *not to imitate* Eſau, *who having ſold his Birth-right to* Jacob, *and deſiring afterwards, as being the Eldeſt, to receive the* Bleſſing *of his Father, was rejected, without being able to perſuade his Father to revoke what he had pronounced in Favour of* Jacob, *notwithſtanding his entreating it with many Tears. For as he had deſpiſed* GOD, GOD *alſo deſpiſed his Cries and Tears, as not proceeding from a ſincere Repentance, nor from a true Change of Heart.*

JACOB's

JACOBS LADDER.

Jacob *fleeing from his* Brother, *ſees in a* Dream *a* Myſtical Ladder.

THE Anger of *Eſau* againſt *Jacob*, who had beguiled him of his *Father*'s *Bleſſing*, was too viſible to be hid from *Rebekah*; and the tender Love ſhe had for *Jacob*, made her very ſolicitous how ſhe might beſt prevent the fatal *effects* thereof. Having well weighed the matter, ſhe thought it neceſſary for *Jacob* to abſent himſelf, and give way to his Brother for a time, to the end, that avoiding his ſight for ſome years, it might mitigate or quite efface the *Wrath* he had conceiv'd againſt him: And therefore ſhe choſe rather to deprive her ſelf of the Sight and Company of her dearly beloved *Son*, than to expoſe him to the direful Conſequences of his *Brother*'s Wrath, preferring herein the Safety of her *Son*, before her own Satisfaction.

The ſame Year 2245. *before Chriſt* 1759. Jacob *then being* 77 *years old.*

To make this her deſign the readier to be approved of by *Iſaac*, ſhe took an occaſion to diſcourſe with him about *Jacob*'s *Marriage*, aſſuring him, that ſhe ſhould never be able to bear it, if *Jacob* ſhould take one of the *Daughters* of the Land of *Canaan* for his *Wife*, following the lewd Example of his Brother *Eſau*, who had married two of them, not regarding the averſion his *Parents* had againſt them. She therefore deſires *Iſaac* to ſend him into *Meſopotamia* to *Bethuel* her Father, that there he might provide himſelf a *Wife*.

Iſaac readily approving of his *Wife*'s Propoſal, calls *Jacob* to him, and renewing all the *Bleſſings* he had formerly beſtowed upon him, he charges him to take him a Wife of the Daughters of *Laban*, his Mother's *Brother*.

Thus *Jacob* leaves his *Native Country*, rather like a poor Fugitive avoiding the Anger of his enraged *Brother*, than as a rich and wealthy Perſon, who goes a Wooing with all the *Ornaments* and *Accoutrements* common in that caſe with the men of the *World:* And when in this his ſtate of *Poverty* and *Deſertion* (which admirably well repreſents to us the *Difficulties* and *Tribulations* that accompany a *Chriſtian Life*) he had lighted upon a certain place in the open *Field*, where (by reaſon of the approaching Night,) he was forced to take up his Lodging, having no other *Bed* but the *Earth*, nor any ſofter *Pillow* to reſt his Head upon, than what a *Stone* could afford him, he falls into a ſound *Sleep*.

But the meanneſs of his *Lodging* could not bar him from the Divine Preſence and Favour; for *GOD* in a *Dream* repreſents to him how near he is to thoſe who are poor and perſecuted by their *Brethren* for his Name ſake, and what a particular care he has of them in this their ſad and ſolitary Condition, as to outward appearance.

For this *Holy Man* in his *Dream* beholds a *Ladder*, the foot whereof ſtood upon the *Earth*, and the top reached to *Heaven*, and the *Angels* of *GOD* aſcending and deſcending upon it. He alſo ſaw the *LORD* himſelf ſtanding above it, who ſaid, *I am the LORD GOD of* Abraham *thy Father, and the GOD of* Iſaac; *the Land whereon thou lieſt will I give thee, and to thy Seed; and thy Seed ſhall be as the Duſt of the Earth, and in thy Seed ſhall all the Families of the Earth be bleſſed; and behold I am with thee, and will keep thee whitherſoever thou goeſt, and will bring the again into this Land, for I will not leave thee until I have performed all that I have promiſed unto thee.*

Jacob awaking from his *Sleep*, and being amazed at the Glory of the *Viſion* that had been repreſented to him, could not contain himſelf from crying out, *How dreadful is this place! for the LORD is here, though I knew it not.*

This Viſion, *and this* Myſtical Ladder, *of which the* Fathers *tell us ſo many choice things, lively repreſents to us the Care which the* Divine Providence *in all Ages would take of thoſe that are his, that he would be preſent with them in the time of their Affliction, and in the place of their* Exile *and* Pilgrimage, *and that they ſhould never want the Aſſiſtance and Comfort of the* Holy Angels. *And that therefore they ought not to fear the* Wrath *of* Men, *nor the* Conſpiracy *of their own* Bretheren *againſt them; foraſmuch as all thoſe would but make them find* GOD *more preſent with, and ready to help them in all their* Difficulties *and* Neceſſities *whatſoever.*

RACHEL

25) Jacobs Ladder. Genesis 28.

26. *Rachell and Leah* Genesis 29.

RACHEL AND LEAH.

Jacob *Serveth his Uncle* Laban *for* Rachel *his Daughter.*

JACOB being aſſured, by this *Myſterious Viſion*, of the Divine Protection, went very cheerfully on his way to *Haran*; and meeting with ſome *Shepherds* near a *Well* in the *Field*, which had a great *Stone* on the Mouth thereof, where they uſed to *Water* their *Flocks*, he asked them, whether they knew one *Laban* the Granchild of *Nahor*; who having anſwered him, that they knew him very well, added, that *Rachel* his Daughter was coming thither with his *Sheep* to *water* them at the *Well*. *Jacob* no ſooner ſaw her coming, but he went and rolled away the *Stone* from the *Well's* Mouth, and watered her *Flock*; and having made himſelf known unto her, and kiſſed her, *Rachel* haſted away to tell her Father *Laban*; who had no ſooner heard theſe Tydings of *Jacob*, but he ran forth, and embracing and kiſſing him, brought him to his *Houſe*.

The ſame Year 2245.

Jacob perceiving a manifeſt Divine *Direction* in all theſe particulars, acquaints *Laban* with the occaſion of his undertaking that *Journey*, diſcourſes to him the Fury of his *Brother*, and the neceſſity he was under to abſent himſelf from him for a time.

Laban readily complies with *Jacob's* deſire of continuing with him; but foraſmuch as he could not endure that *Jacob* ſhould ſerve him for nothing, *Jacob* makes a bargain with him to ſerve him ſeven years for *Rachel* his youngeſt Daughter.

The ſeven years being expired, *Jacob* expected *Rachel*, whom he ſo paſſionately loved, but found himſelf at laſt wholly fruſtrated of his hopes; for *Laban* not thinking fit to Marry his younger *Daughter* before the elder, took *Leah* the elder, and brought her to *Jacob* by Night; who not knowing but that it was his beloved *Rachel*, took her to his Bed.

Anno Mundi 2252. *before Chriſt* 1752. Jacob *being then* 84 *years old.*

Jacob in the *Morning* perceiving what *Laban* had put upon him, complains thereof with great reſentment; but *Laban* endeavouring to appeaſe *Jacob's* juſt *Diſpleaſure*, deſires him to allow 7 *Days* for the Solemnity of his firſt *Marriage*, and that when they were ended, he would give him *Rachel* alſo; but yet upon this condition, that he ſhould ſerve for her other 7 years. During which time *Jacob* had ſix Sons by *Leah*, but *Rachel* continuing barren for a great while, was ſo much grieved thereat, that envying her *Siſter's* fertility, ſhe at laſt burſt out into that paſſionate Expreſſion of her ſorrow to *Jacob*, ſaying, *Give me Children, or elſe I die.* Some time after *GOD* was pleaſed to eaſe her of this ſore Affliction, and to hear her *Prayers*, ſo that ſhe conceived a *Son*, whom ſhe called *Joſeph*.

Jacob, after the Birth of his Son *Joſeph*, deſired leave of *Laban* to return with his *Wives* and *Children* into his own *Country*. He repreſented to him, that having ſpent fourteen Years in his Service, during which time he had with all Care and Faithfulneſs diſcharged the difficult and labourious Employment of managing his Affairs, and improving his Eſtate, that therefore it was now high time for him to think of providing for his own *Family*. *Laban* having learnt by Experience that the *LORD* had bleſſed him for *Jacob's* ſake, earneſtly conjured him to continue longer; which if he would agree to, he ſhould be his own Carver, and have what *Wages* he would require; whereupon *Jacob* having mentioned the conſideration he required (which was readily embraced by *Laban*) he continued to take the burthen and care of all his *Flocks* and *Cattel* upon him for ſix years longer.

Anno Mundi, 2259. Jacob *being* 91 *years old.*

The Fathers, *in taking a view of the Life of* Jacob, *could not ſufficiently admire the Divine Conduct towards this* Holy Patriarch, *whom he expoſed to twenty years hard Servitude, notwithſtanding the Promiſes he had made unto him of being ſole LORD and Poſſeſſor of the whole Land of* Canaan. *His* Sons *were to be the* Princes *of a numerous* People, and *their* Father *is fain to be a* Servant, *and by hard and continual Labour and Watching to ſupply the Neceſſity of himſelf and Family.* GOD *was willing*, (ſay they) *by this Example, to ſhew that the glory of the* Paſtors *and* Teachers *of the* Church, *is to be employed in continual Labour and Watching for the good of the* Souls *committed to their Charge, and in thoughts of providing for, and ſatisfying their* Flock, *rather than themſelves.*

Jacob's Return to his Birth-Place.

Jacob *leaves* Laban, *to return to his own* Country.

THE Bleſſings that *GOD* ſo plentifully ſhowr'd down upon *Jacob*, and on all that belonged to him, ſo excited *Laban*'s Envy, that he perceived it was his Prudence to leave *Meſopotamia*, for the ſame Reaſon that before had obliged him to quit *Canaan*. Whilſt theſe Thoughts were ruminating in his Mind, without daring to put them in Execution, for fear of undertaing any thing from a Motion of his own Spirit; *GOD* himſelf commanded him to return to the Place of his Nativity, and promiſes to be with him, and to defend him in his *Journey*.

Anno Mundi 2265. *before Chriſt* 1739. Jacob *being then* 104. *Years old.*

Jacob hereupon caſts out, how to accompliſh *GOD*'s Commands, and reſolves to do it in the moſt ſecret manner, and to depart from *Meſopotamia* in the ſame manner as he firſt came thither, that is, like a *Fugitive*. To this purpoſe he calls for his two *Wives*, and diſcourſes to them his Deſign, which they approv'd of, and agree to follow him: So *Jacob* taking his Opportunity during *Laban*'s Abſence, went his way privately, taking his *Family* and *Poſſeſſions* with him.

Laban being inform'd of his ſudden unexpected Departure, and miſſing ſome of his *Idols*, which *Rachel* without the knowledge of her Husband had taken with her, in a Tranſport of Paſſions purſues him ſeven days, and overtakes him on *Mount Gilead*; but before their coming together, *GOD* appears to *Laban* in a Dream by Night, charging him not in the Leaſt to hurt *Jacob*.

As ſoon as they were met, *Laban* complains to *Jacob*, reproaching him for baſely ſtealing away from him, and hurrying away his *Daughters*, as *Captives* taken by the Sword: He told him, it was ill done to conceal his Departure, and thereby to prevent him of taking his laſt farewel of his *Children*, and to ſhew his Paternal Tenderneſs for them; and concluded, that however he might excuſe himſelf with the Paſſion he had to return to his own *Country* and *Father*'s *Houſe*; yet that his robbing him of his *Idols* was a thing unjuſt, and that he could have no Pretence or Plea for that.

Jacob at theſe Words interrupted him, and having excuſed the Privacy of his Departure, abſolutely deny'd the taking away the ſaid *Idols*, ſo far as to give him leave to kill the Party with whom he ſhould find them. *Laban* having ſought them with great diligence, at laſt enters *Rachel*'s *Tent*; but before his coming ſhe had carefully hid them in the *Camel's Furniture*, and ſitting upon them, deſired her Father, not to take it ill, that ſhe roſe not up to pay him her dutiful Reſpects, as being at that time indiſpos'd.

Laban being forced to return without finding them, *Jacob* begins ſharply to expoſtulate with him for his moſt unjuſt and hard dealing towards him; but at length their Spirits being calmed before their parting, they made a *Covenant* to obſerve reciprocally, and having Feaſted together, *lovingly* take leave of each other.

In this Hiſtory, Jacob *is to be admired as a perfect Model of that* Wiſdom *and* Juſtice *which we are to obſerve in living in the World: He took care not to burthen himſelf with the Poſſeſſion of any thing, but what he could take along with him, to the end he might not be forced to depend upon any one. As he loſt nothing of what was his own, neither took he ought that belonged to another. He had enriched himſelf, not only without impairing others, but by procuring particular Profit and Advantage.*

Laban, *who treated him ſo like a* Slave, *who wiſh'd him no good, but endeavour'd to oppreſs and injure him, yet in effect could do nothing to his prejudice, nor hinder him from departing from him with great* Riches; *For when he came to reaſon with* Jacob, *his bad Nature became good; becauſe* Jacob's *Actions were ſeaſon'd with Juſtice and Wiſdom, and directed by the guidance of* GOD's Spirit.

Happy is he who with Jacob *can ſay to the* Devil *and the* World, *Search, whether there be any thing with me that is yours, and take it: And who, with bleſſed* Rachel, (*tho' of an Idolatrous Family*) *treads under foot her Fathers* Idols.

She (*by her Example*) *teacheth* Chriſtian Daughters *not to follow the ſinful Cuſtoms of their* Parents, *who often deſire nothing more than to ſacrifice them to the* Idol *of* Worldly Vanity; *but having an Eye to the eternal and ſatisfying Delights of a* Heavenly Country, *to take care not to forfeit the ſame, by loving their* Fathers *more than* GOD.

JACOB

27. Jacobs return to his birth. place, Genesis 31

F. H. Van. Hove. sculp:

28. *Jacob wrestling with the Angell.* Genesis. 33.

Jacob Wreſtling with an Angel.

Jacob's *Wiſdom in Appeaſing* Eſau's *Anger. His Wreſtling with an* Angel.

JACOB having thus eſcaped the hands of *Laban*, thought of nothing now, but how he might eſcape thoſe of *Eſau* his Brother; in order whereunto he ſends Meſſengers before him unto the Land of *Seir*, to acquaint *Eſau* in the moſt ſubmiſſive way imaginable, that having ſojourned with *Laban* in *Meſopotamia* for ſeveral Years, he was then upon his return to his *Father's Houſe*, and that the occaſion of his ſending to him was, *That he might find grace in his ſight.*

The ſame Year.

But the *Meſſengers* (upon their return) acquainting *Jacob*, that aſſoon as they had delivered their Meſſage to *Eſau*, he had put himſelf at the Head of 400 Armed men, and was already on his march to meet him, he became ſeized with an extream *Fear*, which made him caſt forth ſtrong Cries to *GOD* to deliver him from the Hand of *Eſau* his Brother.

Having thus firſt of all fixed his Confidence in *GOD*, he proceeded to make uſe of all his *Natural Prudence* to calm his *Brother's* Anger, and to incline his Heart towards him, which he thought he could not ſo well do any other way as by Preſents. Wherefore having ſet apart 200 *She-Goats* 20 *He-Goats*, 200 *Ewes*, 20 *Rams*, 80 *Milch-Camels*, with their *Colts*, 40 *Cows* and 10 *Bulls*, 20 *She-Aſſes*, and 10 *Foals*, he delivered them to his *Servants*, every Drove by themſelves, with Orders to leave a ſpace between every one, and expreſs Directions how to behave themſelves towards *Eſau*, to the end that his Spirit, ſeeing thoſe *Preſents* paſs ſeverally, might by little and little be mollified towards him, as well as by the humble Submiſſion of thoſe who offer'd them to him in the Name of their *Maſter*.

Jacob having given theſe Orders, which were not to be executed untill the next *day*, cauſed his *Wives* and *Children* (with all that belonged to him) to paſs over the Brook *Jabbok* by Night, whilſt *Jacob* was left alone on the other ſide. Then *Jacob* betakes himſelf in earneſt Prayer to *GOD*, for an happy Iſſue of the Meeting between him and his *Brother*; whereupon a *Man*, (or rather an *Angel* in the ſhape of a *Man*) appeared unto him, and *Wreſtled* with him untill the *Break of Day*; and ſeeing that he did not prevail againſt him, he touched the *Sinew* or *Hollow* of his *Thigh*, and cauſed him to halt: But *Jacob* taking new Courage from this happy Hurt, told him he had hurt him; and the *Angel* would fain have been gone, but *Jacob* would not let him go until he had bleſſed him. Then the *Angel* demanded what was his Name, and gave him the New Name of *ISRAEL*; withal aſſuring him, that as he had been ſo happy and ſtrong as to prevail with *GOD*, he had no need to apprehend any thing of danger from *Men*, and in particular from his Brother *Eſau*.

Not long after *Jacob* ſeeing his Brother coming a far off, at the Head of 400 Men, and having ranged his *Famly* in order as he thought beſt, he paſſed on before them to meet him, and as he came near he bowed himſelf ſeven times to the ground before him; who not being able to reſiſt the powerful Impreſſion which *Jacob's* meek Submiſſion made upon his Spirit, runs to meet him, falls upon his Neck, and kiſſes him; yea, his former *Wrath* was turn'd to that degree of *Tenderneſs* and *Affection*, that he could not withhold himſelf from *Tears*. He with Pleaſure beholds the *Wives* and *Children* which *GOD* had given him, and could hardly be perſwaded to receive the *Preſents* that *Jacob* deſign'd for him.

After this, *Eſau* (to ſhew his kindneſs to him) offer'd to keep Company with him, and with his *Armed Men* to be a *Guard* to him and his *Company*; but *Jacob* having repreſented to him how neceſſary it was for him to go on ſoftly, becauſe of the tenderneſs of his young *Children* and the *Herds* with young, which if over-driven but one day, would certainly die, preſſed *Eſau* to march on before to *Mount Seir*, where he would not fail to wait upon him.

Thus did he not only avoid the Anger of his Brother, who had ſworn his Deſtruction; but moreover changed it into Tenderneſs and Love. He did not fix his Thoughts upon the Conſideration of his own Innocence, or Eſau's *Guilt and Blame-worthineſs; He blotted out of his Heart all the Reſentments he might have had againſt him; and if he was troubled for his Miſdemeanours, 'twas rather* (ſaith S. *Ambroſe*) *for his Brother's ſake than his own.*

DINAH

DINAH.

Dinah *in going to ſee the* Daughters *of the* Land, Shechem *Raviſh'd her*; *her* Brothers, *to avenge the Affront, kill all the People of* Shechem.

WHEN *Jacob* was return'd from *Meſopotamia*, and dwelt peaceably at *Salem*, a City of the *Shechemites*, where he had alſo bought a parcel of Ground, an Accident hapned, which occaſion'd him a great deal of *Sorrow*.

Anno Mundi 2274. *before Chriſt*, 1710. Dinah *being about* 15 *years old.*

Dinah (his Daughter by *Leah*) being gone abroad to ſee the *Daughters* of the *Land*, *Shechem* (the Son of *Hamor* the *Hivite*, who was the King of that *Country*) having ſeen her, took her by force, and *Raviſht* her, and his Paſſion for her ſtill encreaſing, he told his *Father*, that he deſign'd to Marry her; and deſired him to get her to Wife.

Jacob was ſtrangely afflicted to hear this ſad News of his *Daughter Dinah*'s defilement; and his Sons diſſembling their Reſentment, that they might the better revenge the Violence done to their *Siſter*, anſwered *Hamor* and *Shechem* deceitfully (who were come to deſire them to *approve* of the Marriage of *Sechem* with *Dinah*, as well as of other reciprocal *Marriages* betwixt both People) that no ſuch thing could be, for that they were *Uncircumciſed*; but in caſe they would all conſent to be *Circumciſed*, then the mutual *Alliances* they had propounded might well take place.

Hamor and *Shechem* having made this Propoſal to their *Subjects*, they preſently contracted and were *Circumciſed*: But on the third day, when their *Pain* was moſt ſenſible, *Simeon* and *Levi* (*Dinah*'s Brothers) took their *Swords*, and came boldly upon the City, and ſlew all the *Males*, without ſparing the *King* himſelf, or his *Son*; whoſe unlawful *Luſts* were the firſt cauſe of this Bloodſhed. After this *Bloody* Execution, the reſt of *Jacob*'s *Sons* entred the City, pillaged it, and carried the *Spoils* both of the *City* and *Country* along with them, taking all their *little Ones*, and their *Wives* Captives.

Jacob was extremely troubled at this their unheard of Revenge, complaining that they had made his *Name* hateful and abominable amongſt the Inhabitants of the Land, by this their horrible *Perfidiouſneſs*; and that by their Abuſe of the Divine Ordinance of *Circumciſion* to ſatisfy their Revenge, they had as far as in them lay expoſed him, and his whole *Family*, to apparent Ruine; for that he was but few in number, and not able to withſtand them.

Whilſt *Jacob* was in no ſmall apprehenſion of the Miſchief, which the Violence of *Simeon* and *Levi* might bring upon him from the Neighbouring *People*, who had heard the Report of their Inhuman *Cruelty*, GOD commands him to go to *Bethel*, the place where he had appeared to him when he fled from his Brother *Eſau*: And the *Scripture* takes notice, that *GOD* caſt his Terror upon all the *Cities* round about them, that tho' their Will was good, they had not the Courage to purſue after the *Sons* of *Jacob*.

Soon after *Jacob*'s Arrival at *Bethel*, *Rachel* (his Wife) died in Labour of her Son *Benjamin*, and much about the ſame time *Iſaac* his Father died alſo, being 180 years of Age, and was buried by his two Sons, *Eſau* and *Jacob*; who ſoon after parted from each other, one *Country* being not ſufficient to keep their vaſt *Poſſeſſions* or *Herds* of *Cattel*.

Anno Mundi 2288 *before Chriſt* 1696.

This *Hiſtory* of *Dinah* has always been conſidered by the *Fathers*, as a pregnant Example, teaching us *to avoid vain Curioſity, and the Affection of the Company of Strangers.* And S. *Ambroſe* tells us, *That if all ought from hence to learn this Inſtruction*, Chriſtian Virgins *are obliged to make this uſe of it before all others. Retirement* (ſaith he) *is to be conſidered by them as their Part and Portion; and they muſt avoid Seeing, or being Seen by the People of the* World, *and differ from them in all their Ways and Deportments. They ought greatly to fear their being overtaken with* Dinah's *Curioſity, in deſiring* (*like her*) *to ſee the Manners of* Strange Women, *I mean, ſuch as live indeed amongſt* Chriſtians, *and profeſs the Name of* Chriſt, *but in truth are* Heathens, *as to their* Manners *and* Converſation; *neither can they ſufficiently tremble, when they reflect on the fatal Conſequences of the Curioſity of this young* Virgin *of about* 15 *years of Age; who by this vain-gazing, not only loſt her* Virginity, *but alſo was the occaſion of her* Brother's *Perfidiouſneſs and Cruelty, the Ruine of a whole* City, *and* (*if* GOD *had not prevented it*) *of him, and his* Family.

JOSEPH

29. *Dinas* *Geneſis* 34.

30. *Joseph sold into Ægipt.* *Genesis* 37.

JOSEPH SOLD.

Joſeph *is ſold by his* Brethren *into* Egypt.

JACOB, who had lately eſcaped a War with *Strangers*, ſoon after met with one in his own *Houſe*, which was the more grievous unto him, as being between thoſe of his own *Fleſh* and *Blood*.

Anno Mundi 2276. *before Chriſt* 1728. *12 years before the Death of* Iſaac.

Joſeph (the Son of *Rachel*) being the laſt of the Children that were born to *Jacob* in *Meſopotamia*, at the Age of 16 years and upwards, accuſed his *Brethren* to his *Father* of ſome enormous Crime, which the Scripture doth not mention. This bold undertaking of their younger *Brother*, and the tender Love his *Father* had for him, produced ſo great Envy againſt him, that they could not ſo much as ſpeak one Friendly Word to him. This their *Hatred* was much encreaſed by his acquainting them with two of his *Dreams*; the one, that as he and his *Brethren* were binding their *Sheaves*, his *Sheaf* aroſe and ſtood up in the midſt of theirs, and they worſhipped it: And the other, that he ſaw the *Sun*, *Moon*, and *Eleven Stars* worſhipping him. Theſe two *Dreams*, which plainly preſaged his future Elevation, excited a moſt furious *Hatred* againſt him, which GOD made uſe of for his Advancement.

Some time after, when *Jacob* had ſent *Joſeph* to viſit his *Brethren* (who fed their *Flocks* in *Shechem*) they ſeeing him coming afar off, conſpired againſt him to ſlay him. But *Reuben*, his eldeſt *Brother*, abhorr'd this their deteſtable Deſign, and hiding his reſolution of ſaving him, counſelled them not to dip their Hands in the *Blood* of their *Brother*; but to ſatisfy themſelves by caſting him into a *Pit*, hoping thereby to take him out, and deliver him to his *Father*.

His *Brethren* approv'd of *Reuben*'s Advice, and having ſtript him of his *Party-coloured Coat*, *let him down into the* Pit, *and they ſat them down to eat Bread*; *and they lift up their Eyes, and behold a Company of* Iſhmaelites *that came from* Gilead *with their* Camels, *going into* Egypt. *And* Judah *ſaid what profit is it if we ſlay our Brother? Let us ſell him, and let not our Hand be upon him for he is our Brother*; *and they were content. And they took* Joſeph *out of the Pit, and ſold him to the* Iſhmaelites *for* 20 *Pieces of* Silver, *and they brought him into* Egypt. *And they took* Joſeph's Coat, *and killed a* Kid, *and dipped the* Coat *in the Blood, and ſent it to their* Father. *And* Jacob *at the firſt ſight knew it to be* Joſeph's, *and concluded that a* wild Beaſt *had devoured him*; *and being ſeized with a violent Sorrow, he rent his* Garments, *put on* Sackcloth, *and mourned many Days. And his* Sons *and* Daughters *roſe up to comfort him*; *but he refuſed.*

Thus Little *Joſeph*, who in his *Dreams* had had a foreſight of his future Greatneſs, and Elevation, yet did not foreſee his being ſold for a *Slave*: And GOD, who revealed to him the *Dignity* he was to arrive at, conceal'd the *Afflictions* that were to make way for it. He was fain to give way (for a time) to the Envy of his *Brethren*, that in this particular (as in many others) he might be a lively Image of *Jeſus Chriſt*, and the Comfort of good Men, who in all Ages to come ſhould be expoſed to the Envy of the *Wicked*, and the Conſpirings of their own *Brethren*.

The Grief of Jacob (*which was ſo juſt may nevertheleſs ſerve for an Inſtruction to all* Fathers; *for though he ſorely lamented his Death, yet probably that which was the chiefeſt Cauſe, was his loving him too well, which occaſioned his loſs, thereby ſtirring up the Envy of his* Brethren *againſt him.*

It is good to love ones Children; *yea, it is but a piece of Juſtice to love thoſe better than others, who are moſt virtuous: But it is of dangerous conſequence to give too open Marks of it, becauſe this may be pernicious to the beloved, by exaſperating their Envy to ſee him preferr'd before them*; *and* Fathers *ought in this caſe to conſider, that they can ſcarce procure a greater advantage to their Darlings, than to make them be beloved of all their* Brethren.

And we need not wonder, if we ſee that a piece of Land, *or a particular* Legacy *given to a beſt-beloved* Son, *doth incite the Envy of all his* Brethren; *becauſe we ſee here, that a* Coat *only which* Jacob *gave* Joſeph, *was the occaſion of this their great* Averſion *and* Hatred *unto him.*

JOSEPH'S CHASTITY.

Joſeph *is tempted by* Potiphar's *Wife, and caſt into* Priſon.

JOSEPH thus ſold by his *Brethren*, was brought to *Egypt*, and ſold to *Potiphar*, an Officer of *Pharaoh*, and Captain of his Guard: But GOD, (who never abandons poor perſecuted Innocents) made *Joſeph* meet with more Kindneſs in a ſtrange *Country*, than he had found in his own from his *Brethren*. His *Prudence*, *Modeſty* and *Fidelity*, gain'd him his Maſter's Heart; who perceiving that this young *Bondman* had nothing that was ſervile in his *Manners* and *Deportment*, he made him *Overſeer* of his *Houſe*, and committed all that he had to his Care and Management.

Whilſt *Joſeph* was thus beloved and eſteemed by his *Maſter*, *Potiphar*'s Wife (by her deteſtable *Luſt*) came to trouble the *Calm* he had enjoyed: For having oft caſt her Eyes upon *Joſeph*, ſhe became ſoon enflamed with unlawful *Paſſion* for him; which ſhe being no longer able to contain within the Secret of her own *Breaſt*, it ſoon broke forth into *Words*, and from *Words*, to urgent *Solicitations*, and laſt of all to open *Violence*. For finding *Joſeph* always immoveable like a *Rock*, as having too much *Fear* of GOD, as well as *Reſpect* for his *Maſter*, ever to incline to that Crime: This lewd *Woman* being unable to overcome her *Paſſion*, or take Example by the *Modeſty* of him who was her *Slave*, having found him one day alone in the *Houſe*, ſhe caught him by the *Garment*, and would force him to do what he had formerly with ſo much conſtancy refuſed. *Joſeph* ſeeing himſelf in this imminent and preſſing Danger, leaving his *Garment* in her Hand got way.

Anno Mundi 2286. *before Chriſt* 1718. Joſeph *being about* 27 *Years old.*

This *Woman*, irritated by this rude Refuſal, ſoon changed her Affection into a *Hatred* full of Rage and Madneſs againſt him; and making a loud Outcry, as if *Joſeph* had come to tempt her to unlawful *Luſt*, ſhewed to her *Domeſtick* (that came in upon her Outcry) *Joſeph*'s *Cloak*, which ſhe pretended that he, upon her Reſiſtance and Outcry, had left in her Hands.

With this feign'd *Story* ſhe gain'd her credulous *Husband*, whoſe *Wrath* being extreamly kindled againſt *Joſeph*, caſt him into the *King's Priſon*, ſhewing himſelf now as unjuſt and cruel, as before he had been kind and juſt to his Merit and Virtue.

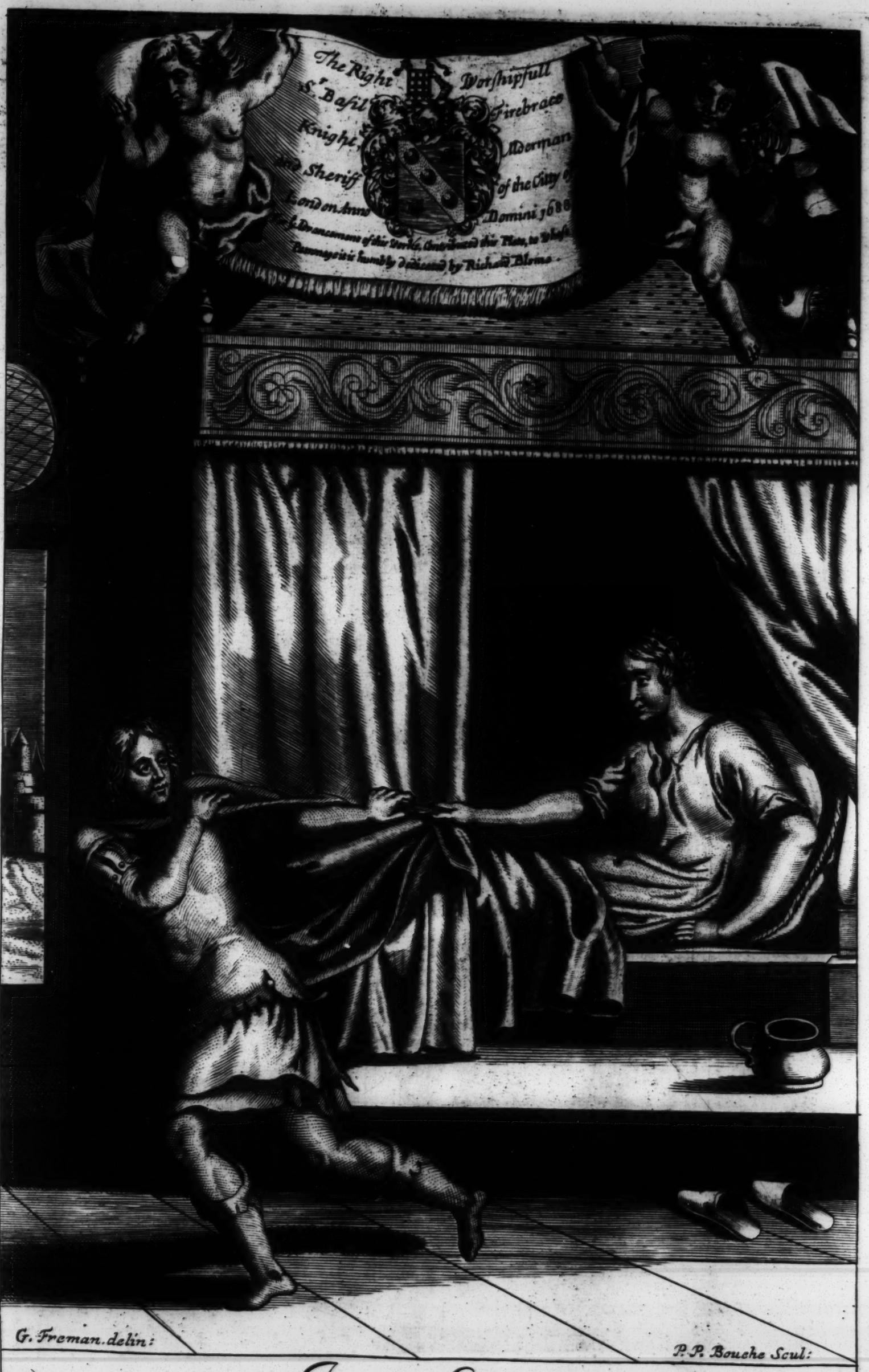
Thus (ſaith St. *Ambroſe*) *the Voice of* Clemency *is liſtned to, and* Truth *is ſilenc'd. A* Woman *ſpake, and that without either Evidence or Witneſs: She ſees that* Joſeph's *chaſte Deportment condemns her Luſt: She undertakes therefore to Sacrifice him to her* Revenge, *and to puniſh that* Chaſtity *in him, which ſhe had trampled under foot in her ſelf.*

Thus (adds that *Holy Man*, reflecting upon the *Arian* Perſecution) *it often happens, that* Priſons *become the Lot of innocent Men, and that thoſe who employ their utmoſt Affronts to corrupt the true* Faith, *have put others into* Irons, *who would not commit Adultery by embracing their* Errors.

However (continues that *Father*) *let not the Righteous therefore afflict themſelves; for* GOD *accompanies his Holy Ones in their* Dungeon (*as it is here ſaid of* Joſeph, *That* GOD was with him) *and is not aſhamed of their* Bonds, *but comforts them, and gives them favour in the Eyes of all whom they have to deal with.*

As there was the time wherein GOD *made bare his Omnipotence by viſible* Judgments, *he made uſe here of a* Woman's *Hatred to make* Joſeph *a* Ruler *over all the Land of* Egypt. *But now in the time of the* New Law (*in imitation of* Jeſus Chriſt, *and the* Martyrs) Godly Men, *who are treated as this* Holy Patriarch *was, aſpire only after his Patience, and not at all after that Greatneſs which ſeconded it: And in their Afflictions, which proceed both from the hand of* GOD *and* Men, *they eye* GOD *alone and not* Men, *They know they are always guilty before him, though not of the* Crimes *they are accuſed of; and they heartily bleſs the Hand, which, at the ſame time it ſtrikes, heals. They not only* (*like* Joſeph) *entertain no Ill-will againſt thoſe who have contributed to their Sufferings, but rather think themſelves thereby obliged to love them the more. They reckon the days of their Affliction amongſt the happieſt days of their Life, and even when they are perſwaded, that they can look for no Liberty but from the Hands of* Death, *they comfort themſelves with that which was* Jacob's *Comfort in his Diſtreſs, and ſay,* I have in *Heaven* him who is *Judge* and *Witneſs* of my Heart, and of him alone I expect the Clearing of my Innocence, and the Recompence for what I now ſuffer.

JOSEPH



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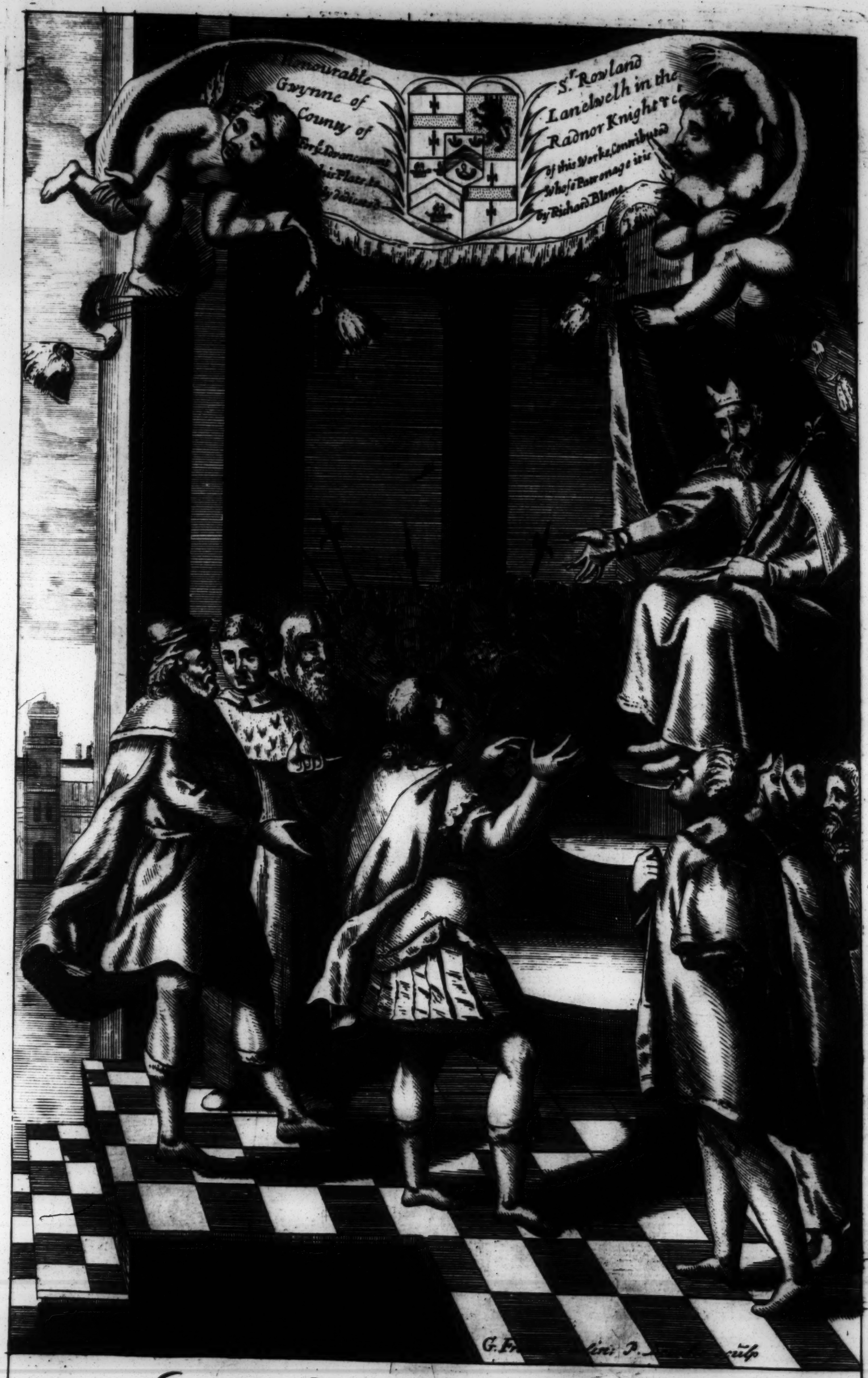
31) Josephs Chastity Genesis 39:



32. Joseph advanced to Honour Genesis. 41.

JOSEPH ADVANCED.

JOSEPH being cast into *Prison*, made it appear (by the Favour he found there) that Places which are inaccessible to *Men*, are not so to the *Divine Mercy* and *Love*; and that the more we expose our selves by our *Faithfulness* to him, the more he loads us with the Marks of his Favour. *Joseph* in all his Carriage gave such pregnant Evidence of his *Virtue* and *Wisdom*, that the *Keeper* commited all the *Prisoners* to his Care, giving him full Authority over them.

Whilst these things passed, two *Officers* of *Pharaoh*, the one his chief *Butler*, and the other his *Baker*, having offended their *LORD*, and being put into the same *Prison* with *Joseph*, they hapned to *dream* two very significant and presaging *Dreams*; The *Butler*, *that a Vine was before him, and on the Vine three Branches, which budded, blossomed, and brought forth ripe Grapes, which he took and pressed into* Pharaoh's *Cup, and presented it to him.* The *Baker*, *that he had three Baskets upon his head, and that in the uppermost Basket were all manner of Bak'd-meats for* Pharaoh, *which the Birds came and eat out of the Basket that was on his head.*

Joseph at that time being a Figure of *Jesus Christ*, by the difference he made between those his two *Companions* in his Sufferings, assures the *Baker*, that within three Days he should have his *Head* cut off, and his *Body* hanged upon a *Tree*; and the *Butler*, that within three Days *Pharaoh* should restore him to his Place, and pray'd him to remember him in his Prosperity. But the *Butler* was wholly unmindful of *Joseph*, until about two years after, *Pharaoh* chancing to have a *Dream*, which none of his *Magicians* could interpret, this *Officer* call'd to mind the *Dream* which he had in *Prison* and *Joseph*'s Interpretation *Pharaoh* in his *Dream* saw 7 very fat *Kine* come out of the River *Nile*, and feeding in a *Meadow*, and afterwards saw 7 other *Kine* coming out of the same *River*, but extreamly lean and ghastly to look upon, which devoured the 7 fat *Kine*. After this (being fallen asleep again) he *dreamt* he saw 7 *Ears of Corn* upon one stalk, full and fair, which soon after were devoured by 7 others, that were thin and blasted.

Anno Mundi 2289. *before Christ*, 1715. *Joseph being* 30 *Years old.*

Pharaoh being much concern'd to know the Interpretation of his *Dreams*, the *Butler* presents himself before the *King*, and tells him of *Joseph*, who immediately sent for him. *Joseph* having heard the *King* tell his *Dreams*, acquaints him, that they signified 7 years to come of great Plenty, which were to be succeeded by 7 other years of the extreamest *Famine*; and to prevent the fatal effects thereof, he counselled the *King* to appoint great *Storehouses* throughout all the *Land*, to lay up all the Surplus of the *Plentiful years*, to serve for a Supply during the 7 years of *Famine*.

Pharaoh admitting the Wisdom of *Joseph*, presently concluded with himself, that no body could be more fit to manage this Affair than himself; and accordingly conferr'd upon him full Power over all the Land of *Egypt*, to order things as he should think fit, and ratified this new Dignity to him, by taking a *Ring* from his own *Hand*, and putting it upon *Joseph*'s, and a *Gold-Chain* about his *Neck*, and making him ride in his second *Chariot*, the *Heralds* proclaiming before him, *Bend the Knee.*

Thus this Holy Man *began to enter upon his state of Glory, and to quit the Suffering Circumstances wherein* GOD *before had placed him, that by them (as so many steps) he might mount him to the* Pinnacle *of Glory. Neither was he dazled by this sudden removal from a* Dungeon Darkness, *to the highest Meridian of* Court glory; *for as his Afflictions could not depress him, so neither could this high and unlook'd for Honour lift him up. He received with an equal and indifferent Temper from the hands of* GOD *the Good and Evil things of this World; and continually kept his Heart in that uniform Moderation, that in the midst of his great Power, he never had a thought of revenging himself of those, who by their Calumnies had so unjustly afflicted him, and whom he thought but too severely punished by the sole Remembrance of their* Crimes, *and the Despair and gnawing Checks of their own* Conscience.

These Changes *visibly hapned here on* Earth; *but there are others that happen still every day invisibly by a Miracle incomparably greater, of which the Elevation of* Joseph *was only a* Figure; *when those who have (as it were) been trod under foot by* Men, *and made vile by* Prisons *and* Calumnies, *do in an instant pass over from all their* Sufferings, *which have lasted but for a Moment, to that Eternity of* Glory *which their* Sufferings *have prepared for them.*

JOSEPH's

JOSEPH'S BRETHREN.

JOSEPH having received from the Hand of *Pharoah* ſo unlimited a Power, made it appear, how happy that *King* is, that has a wiſe and godly *Miniſter* to rely on, and adviſe with; and that good *Counſel* is to be preferred before all Wordly Treaſures: He applies himſelf with all diligence to employ his Authority for the Good of the People and Neighbouring Nations committed to his Charge, and provided an abundant Supply for the 7 future years of *Scarcity*, without cauſing a Want in the midſt of *Plenty*.

After he had with great Care laid up the Product of the *Years* of Plenty in *Store houſes* throughout all the *Land*, to that prodigious quantity, that it was beyond number, the 7 Years of *Famine* ſucceeding, began to ſhew their direful Effects. The People of *Egypt*, preſſed by the irreſiſtible force of Want, appear before *Pharoah*, crying out for Relief in this time of their Neceſſity; and he ſends them to *Joſeph*, who he had entruſted with all that Affair, who very favourably receiv'd their Complaints, and ſupplied them, without putting by any.

Anno Mundi 2296. *before Chriſt* 1708.

The Land of *Canaan*, as well as other Neighbouring *Countries*, was made ſenſible of this extraordinary *Famine*: Wherefore *Jacob* having heard that there was *Corn* in *Egypt*, bids his *Sons* go down thither, and buy *Corn* for his *Family*. Accordingly *Jacob*'s ten Sons, being all, except *Benjamin*, whom his *Father* would not part with for fear any *Miſchief* might befal him by the way, came (amongſt many others) to buy *Corn* in *Egypt*, and preſented themſelves before *Joſeph*, and bowed down before him with their Faces to the Ground.

Joſeph knew his Brothers at firſt ſight, but carried himſelf ſtrange towards them, and not ſeeing *Benjamin* with them, feared leſt they might have treated him as cruelly as they had formerly done him; and to be reſolved hereof, he *ſpake roughly to them*, telling them they were *Spies*, and come to diſcover the *weakneſs* of the *Land*.

His *Brethren* being much troubled at this unlookt for and harſh entertainment, to juſtify themſelves from the Reproach he laid upon them of being *Spies*, aſſur'd him, that they were all of them the *Sons* of one *Father*, who lived in the Land of *Canaan* with their youngeſt Brother. *Joſeph* told them, he was reſolv'd to try whether what they had told him was true, and therefore that one of them ſhould continue as a Pledge till the reſt of them returned to *Canaan*, and brought their youngeſt Brother (whom they had mentioned) down with them into *Egypt*; threatning, that in caſe of refuſal, they ſhould undergo the Puniſhment of *Spies*, for ſuch he took them for.

It was in this *Extremity*, to which they were reduc'd, that the memory of their cruel dealing toward their Brother *Joſeph* began to awaken in them, and fly in their Faces, inſomuch as they could not contain themſelves from complaining to one another in their own *Language*, of the great *Sin* they had committed, for which their preſent *Diſtreſs* was juſtly come on them, his *Blood* being now requir'd at their *Hands*.

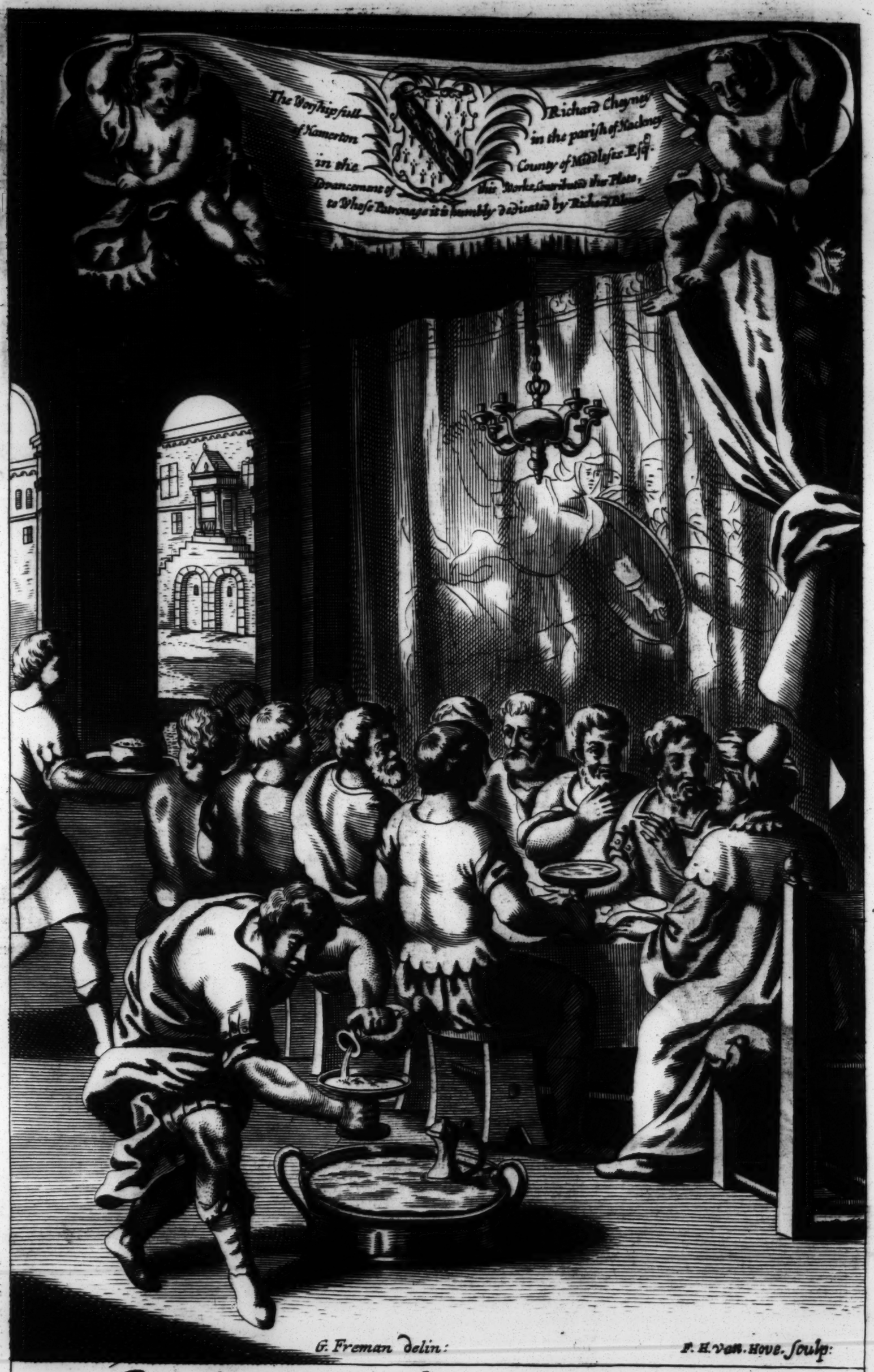
Joſeph underſtanding all they ſaid, was touch'd at his Heart with *Pity* towards them, and turn'd himſelf from them, to give vent to his Paſſion by *weeping*; and ſoon after returning to them, took *Simeon* from amongſt them, and bound him before their *Eyes*, and gave the reſt of them leave to return to their *Father*: he commanded alſo their *Sacks* to be fill'd with *Corn*, and their *Money* to be put in their *Sacks*.

As ſoon as they were come to their *Father*, they told him all that hapned, and how they had been forc'd to leave *Simeon* bound in *Egypt*, till they brought their Brother *Benjamin* before the Governor of the Land. *Jacob* was ſorely afflicted to hear this *News*, and remembring the Sorrow had ſeized him upon the loſs of his beloved *Joſeph*, told them plainly, that he could upon no Terms reſolve to part with his dear *Benjamin*, leſt loſing him alſo, it ſhould bring his *gray Hairs with ſorrow to the Grave*.

The Fathers *cannot ſufficiently admire, throughout the whole Sequel of this* Hiſtory, *the wonderful Providence wherewith* GOD *governs all things, the Effects whereof no Power can reſiſt. Whatſoever* Joſeph's *Brethren ever feared, came upon them. They had ſold him to prevent and fruſtrate that Greatneſs which his Dreams ſeemed to preſage him; and their very ſelling him becomes the ſure Means of his Exaltation and future Glory: It was expedient they ſhould humble and depreſs him, in order to his Elevation; and his* Glory *ſtood in need of their* Hatred, *which like a* Harbinger *made way for it.*

JOSEPH

33. *Joseph and his Brethren* Genesis 42.



34) Joseph reveales him selfe to his Brethren. Gen: 45

Joseph and his Brethren.

Joseph (*after a long forced Restraint*) *makes himself known to his* Brethren.

THE *Famine* daily encreasing in *Canaan*, forced *Jacob* to a Resolution of sending *Benjamin* with his Brothers into *Egypt*, lest he should see him die with *Famine*, whose Absence he feared would prove his own Death. *Judah* contributed much towards the enclining of *Jacob* to this Consent, assuring him, that he would be responsible for *Benjamin*, and without fail bring him back to his *Father*.

Anno Mundi, 2298. *before Christ*, 1706.

Thus they departed with the *Presents* their *Father* had ordered them to take along with them for *Joseph* the Governor of *Egypt*; who having seen his Brothers, and *Benjamin* with them, ordered them to be brought into his House to *Dine* with him. They could not imagine the reason of this so unlook'd for Kindness; and fearing some new *Troubles* might be created to them for the *Money* they had found in their *Sacks*, to prevent them (as far as they were able) they told *Joseph*'s Steward, that having found their *Money* in their *Sacks*, they had brought it back with them, and desired him to receive it of them.

The *Steward* very friendly assured them, that he had had their *Money*; and having brought *Simeon* out to them, soon after *Joseph* himself entred where his *Brethren* were; who bowing down before him, presented to him the *Gifts* their Father had sent him, which he very kindly accepted of; and discoursing familiarly with them, asked how it was with their *Father*? But seeing his Brother *Benjamin*, he was moved at his Heart, and after he had blessed him, could not refrain from *Tears*, being forced to withdraw, to give vent to the Affection that seiz'd him at the sight of his younger *Brother*; and soon after returning unto them, he sat down at the *Table* with them.

After this day was thus spent in *Joy* and *Feasting*; and that *Joseph*'s Brethren were preparing to return to *Canaan*, *Joseph* commanded their *Sacks* to be fill'd, and their *Money* to be restored as at first, and withal, that his *Cup* should be put into *Benjamin*'s Sack. They were scarcely got out of *Town*, when *Joseph* sends his *Steward* after them, who reproached them for having rewarded Evil for Good, in stealing away his *Master*'s *Cup*. They all with one Voice excused themselves of so base a *Crime*. And consented, that he who was found guilty should die, and the rest to be his *Prisoners*. In searching their *Sacks*, the *Cup* was found in that of *Benjamin*'s; which strangely amazed them, and they rent their *Cloathes*, as a mark of their high *distress* and *sorrow*.

But *Judah*, who had engaged himself to bring back *Benjamin*, boldly drew near to *Joseph*, and in the most humble manner represented to him the Promise he had bound himself in, to bring him back; and that he was sure it would be the Death of his *Father*, if they should return without him, his Life being bound up in the life of *Benjamin*.

Joseph's Bowels being moved with this passionate *Speech* of *Judah*, could no longer refrain himself, but commanding all to quit the Room, he burst forth into loud *Weeping*, and told them he was *Joseph* their Brother. Upon which unlook'd for and amazing Declaration they were all astonish'd; but *Joseph* (to divert them from this their Consternation) told them, that *GOD* in his Providence had so ordered it, that his *Selling* shou'd prove a means of saving their Lives from the present *Scarcity*; and embracing them, and weeping upon them, he bid them haste to their *Father*, to the end he and his whole *Family* might come down to *Egypt* upon the *Chariots* which *Pharoah* had sent to carry them.

This History (as the *Fathers* observe) *doth most emphatically represent to us the incomparable sweet Temper of this Holy Patriarch* Joseph, *and sets all Christians a* Pattern, *how far they ought to forget and forgive Injuries. He himself excuseth those who had cruelly offended him, and so far was he from returning them the least Reproach, that he endeavours by all means to dissipate the dark Clouds of* Fear, *wherewith the guilt of their Crime had fill'd them. Having a full Power to punish them at pleasure, he only employs it in* Gratifications; *and instead of Anger and Revenge, he melts them with the Tenderness of his Love and Affection towards them.*

The Charity *of this great* Saint *is an admirable* Figure *of the unparallell'd Goodness and Mercy of* Jesus Christ; *who being sold by his own* Brethren, *not only forgave them their putting him to so painful a* Death, *but also made the very* Blood *which they so cruelly spilt, the Price of their* Redemption, *and the Balsom to cure their Mortal Wounds.*

JACOB GOES INTO EGYPT.

Jacob, *with his whole Family, goes down into* Egypt, *to* Joſeph *his Son*

AS ſoon as *Joſeph*'s Brethren were return'd to *Canaan*, and had brought the glad Tidings to *Jacob*, that *Joſeph* was yet alive, and Governor over the whole Land of *Egypt*; that *Holy Patriarch*, ſtruck with the Strangeneſs of ſuch unexpected News, was (between the Agitations of *Hope* and *Fear* ſtrugling in his Breaſt) caſt into a kind of Fainting; from whence, as ſoon as he was recovered, he informed himſelf more particularly concerning all the Circumſtantials of the Divine Providence towards his Son *Joſeph:* And being fully ſatisfied therein, not only by the Relation of thoſe who had ſeen him; but alſo by the *Chariots* which *Pharaoh* had ſent, and the Proviſion *Joſeph* had made for their commodious Tranſportation into *Egypt*, his *Spirit* revived, comforting himſelf, that he was going to ſee his moſt beloved Son *Joſeph*, whom ſo many years he had ſo diſconſolately mourned for as dead.

But yet notwithſtanding his earneſt deſire to ſee his deareſt *Joſeph*, he could not on a ſudden reſolve to tranſport himſelf and his Family into *Egypt*, by reaſon of the Promiſes GOD had made to him, of beſtowing upon him and his Poſterity, the Land of *Canaan*; for he feared, leſt his *Children* being charm'd with the *Pleaſures* of *Egypt*, ſhould never entertain a Thought of returning to the Land that GOD had beſtowed upon them for ever.

The ſame Year, 2198. *before Chriſt,* 1706 *At the beginning of the* 3*d year of Famine.*

But GOD deliver'd him of this Scruple, by appearing to him in a *Viſion* by Night, and aſſuring him, that as he would go down with him into *Egypt*, ſo he would in due time, bring his *Poſterity* up from thence again.

Joſeph being informed by *Judah* his Brother, of his Father *Jacob*'s coming, he made ready his *Chariot*, and went to meet him to *Goſhen*; and being come near, he ſtept down, and preſenting himſelf before his *Father*, embraced him, and fell on his Neck and wept, not being able for ſome time to move, by reaſon of the great Tranſport of Joy.

After this their Paſſion of *Joy* and *Tears*, which ſo unlook'd for an Interview had forc'd from them, *Joſeph* brings his Father to *Pharaoh* to ſalute him; and it being his deſire, that his Father's *Family* might live apart from the *Egyptians*, he was not aſham'd in the midſt of all his Grandeur, to declare to the *King*, that his Father and Brethren were *Shepherds*; a Calling the *Egyptians* look'd upon as the moſt deteſtable that could be. And having obtain'd a Grant of the *King*, for them to dwell in the Land of *Goſhen*, they lived there in all Plenty, without being ſenſible of the leaſt effects of that raging *Famine*. Thus the whole Nation of the *Jews*, which was then compriz'd in 70 perſons, was ſaved by the Divine Providence, and the Kindneſs and Induſtry of *Joſeph*.

Thus (as S. *Chryſoſtom* obſerves) *does GOD diſpoſe all the Affairs and Concerns of his own* People, *through an admirable variety of happy and ſad Events. He afflicts them, leſt a continued and uninterrupted Courſe of Proſperity ſhould lift them up; and again, He comforts them, for fear they might be caſt down under the burthen of their Sufferings. It proved now* Jacob's *advantage, that he had loſt his* Son *for a time; and* Joſeph's, *that he had been a while ſeparated from his dear* Father's *Company; becauſe at this* Meeting *they received ſuch an extraordinary Income of* Joy, *as quite effaced, and abundantly recompenced all their paſt* Sorrows.

But on the other ſide, tho' the Children of Iſrael *were well received by the* Egyptians *for a ſeaſon, that Faithleſs People made them ſome years after ſuffer all that Inhumanity could inſpire to a Barbarous people, and Haters of GOD. For* Egypt, (as the Fathers tell us) *that is to ſay, the* World, *ought always to be apprehended and ſuſpected by true* Iſraelites; *whatſoever Careſſes ſhe might ſeem to make them, they ought not to truſt her: For it is evident, that the People of GOD have always been forced (ſooner or later) to acknowlege, that their entring into it has been of troubleſome Conſequence, even then, when they have been forc'd to it by inevitable Neceſſity; and they find by Experience* (as ſaith S. *Bernard*) *that the* Famine *which forces them thither, is always to be feared.*

THE

35. *Jacob goes into Egipt* Geneſis 40.

36) *The Ægiptian Midwives.* Exodus 1.

THE EGYPTIAN MIDWIVES.

Pharaoh *commands the* Male Children *of the* Iſraelites, *to be caſt into the River* Nile.

JACOB, after he was come down into *Egypt*, lived there peaceably 17 years; Anno Mundi 2315. *before Chriſt* 1689. and when he found himſelf at the point of *Death*, he ſent for his Son *Joſeph*, and charged him to bury him with his *Fathers*; and having Bleſſed his *Sons*, he died, aged 147 years.

Joſeph (as ſoon as he was dead) fell upon his *Face*; wept over him and kiſſed him; and having commanded his Servants (the *Egyptians*) to embalm his *Body*, he mourned for him Threeſcore and ten days: And when the days of his mourning were paſt, he deſired ſome that were near *Pharaoh* to obtain leave for him, to go and bury his *Father* in the Land of *Canaan*.

Pharaoh having conſented to this juſt Requeſt of *Joſeph*, he went up to bury his *Father*, being accompanied by all the chief Officers of *Pharaoh*, and other the moſt conſiderable Perſons of the *Court*, and whole Land of *Egypt*; and buried his Father *Jacob* with his Fathers *Abraham* and *Iſaac*, in a Cave of the *Field* of *Macpelah*, which *Abraham* bought of *Ephron* the *Hittite*.

Joſeph having buried his Father *Jacob* return'd into *Egypt*, where he ſtill continued in the ſame Authority which *Pharaoh* had conferr'd upon him at firſt; and perceiving that *Death* began to make his Approaches upon him, he demanded the ſame Favour of his *Brethren*, which his *Father* had requir'd of him, *viz.* That they would take care to carry his *Bones* with them to *Canaan*; Anno Mundi, 2369. *before Chriſt*, 1365. which they promiſed to do: And ſoon after he died at the Age of 110 years, having continued in the Government of all *Egypt* 80 years. They alſo Embalmed his *Body*, and put it into a Coffin in *Egypt*.

But many years after the Death of *Joſeph*, a New *King* * aroſe in *Egypt*, who hated the *Hebrews*, and was ſo far from having the eſteem and kindneſs for them that his Predeceſſors had had, that he became jealous of their vaſt Multitudes, to which they were encreaſed, and therefore took a Reſolution to deſtroy them; not by open Violence, but by Craft and Addreſs. To this end he employs them in the hard labour of making *Bricks* and Mortar, for ſome of his *Buildings*; but this Oppreſſion making them to multiply the faſter, as a Figure for time to come, that the *Afflictions* of the *World* would only ſerve to multiply the *Church*, *Pharaoh* took another way, which was to deſtroy all their *Male-Children*.

* Rameſſes Miaman, *who Reigned 66 years, from* Ann. Mundi, 2427. *to* 2494.

Accordingly he charged all the *Midwives*, to kill all the *Male Children* of the *Hebrew Women* at their Delivery; but they abhorring to execute ſo barbarous an Order (for the *Scripture* witneſſeth, that *they feared GOD*) preſerved them alive, contrary to the cruel command of *Pharaoh*: Who being provok'd to ſee his Orders neglected, charged his Subjects to take all the *Male Children* of the *Hebrews*, and caſt them into the *River*.

But GOD highly approved the Carriage of the *Midwives* in this matter, and rewarded their holy *Diſobedience*, by bleſſing and eſtabliſhing their *Families*; and tho' he did not approve of the *Lye* they made uſe of to excuſe themſelves, yet he bleſſed them for the tenderneſs they expreſſed for his *People*, who groaned under ſo unjuſt and cruel an Oppreſſion.

It ſeems as if all the Humanity and Good Nature of *Egypt* had been (at that time) confin'd to theſe few *Women*; who (when a whole *Nation* and *Kingdom* blindly obeyed the unnatural Commands of their *Prince*) only ſtood it out, as being more awed by the *Fear of GOD*, than by any thing they could apprehend from *Men*; and dreading his *Juſtice* more than the impotent *Cruelty* of *Pharaoh*.

But too happy (ſaith S. *Auſtin*) *would they have been, if joyning the* Love of Truth *to their Praiſe-worthy* Compaſſion, *they had rather have choſen to expoſe themſelves to Death, than to ſave their* Lives *with a* Lye: *And if after having hazarded their Lives, to poor* Innocents, *they had once more ventured upon* Death, *rather than ſave themſelves by injuring the* Truth. *They might indeed in this Reſolution, have ſeen their Houſes deſtroyed upon* Earth; *but GOD inſtead thereof would have beſtowed upon them thoſe that are Eternal in the* Heavens.

MOSES

Moſes ſaved from Drowning.

Pharaoh's Daughter *ſaves* Moſes *from drowning, and adopts him for her* Son.

WHilſt the *Iſraelites* ſuffered the moſt unjuſt Perſecution in *E-*
Anno Mundi, 2433. before Chriſt 1571. and 41 years after the death of Levi. *gypt*, and that ungrateful *King* ſet all his *Wits* at work how he might beſt extinguiſh a *Race*, to which his Predeceſſors had been beholden for the Preſervation of their Life and Kingdom, a Man of the Tribe of *Levi*, named *Amram*, had a Son by his Wife *Jockabed*; who being a goodly Child, his *Mother* moved with his Beauty, and promiſing Looks, made a ſhift to hide him three Months. But foraſmuch as *Pharaoh*'s Orders were moſt ſeverely executed, ſhe was fain at length to expoſe her *Son*, for fear of forfeiting her own Life. To this end ſhe made a *Cradle* of *Flags*, and daub'd it over with *Pitch*, and put her *Son* therein, and laid it amongſt the *Flags* by the *River* ſide, and charged his *Siſter* to continue thereabouts, to ſee what would become of her *Brother*.

It was about the ſame time that *Pharaoh*'s Daughter came down to the *River* to waſh her ſelf, accompanied with all her *Maids*; and ſeeing the *Cradle* among the *Flags*, ſhe ſent one of her *Maids* to fetch it. As ſoon as ſhe had caſt her Eye upon this lovely *Infant*, who lay crying in his *Cradle*, ſhe was moved with pity for it; and the goodly Aſpect of the *Child* encreaſing the Affection ſhe had conceiv'd for it, ſhe reſolv'd at any rate to ſave it from periſhing in the common Calamity.

His Siſter in the mean time, who had obſervd all that paſs'd, drew near to *Pharaoh*'s *Daughter*, and demanded of her, Whether ſhe was willing, ſhe ſhould go and call an *Hebrew* Woman to Nurſe the *Child*? To which ſhe having conſented, his *Siſter* ran and fetch'd his *Mother*; who having received a Charge from *Pharaoh*'s Daughter, to nurſe her own *Son*, with Promiſe of a Reward for ſo doing, return'd to her Houſe with great Joy, bleſſing GOD for the *Succeſs* he had vouchſafed her in preſerving her *Son*.

As ſoon as he was grown up, his *Mother* brought him to *Pharaoh*'s Daughter, who adopted him for her *Son*, giving him the Name of MOSES, becauſe ſhe had drawn him out of the *Water*.

Moi *in the* Egyptian *Language ſignifies* Water.

The *Fathers* have admired to find this *Holy Man*, who was the *Miniſter* of the *Old Law*, (as JESUS CHRIST was the *Diſpenſer* of the *New*) a lively *Figure* of him from his very Birth, in being divinely preſerved, as well as our *Saviour*, from a *Maſſacre*, which involved ſo many *Infants*. *GOD* on this occaſion made it as evident as the *Sun* at *Noon-day*, that he is the Sovereign Diſpoſer of all *Men*, and that all their *Deſigns* and *Devices* are meer Vanity, when they claſh with his eternal Purpoſe.

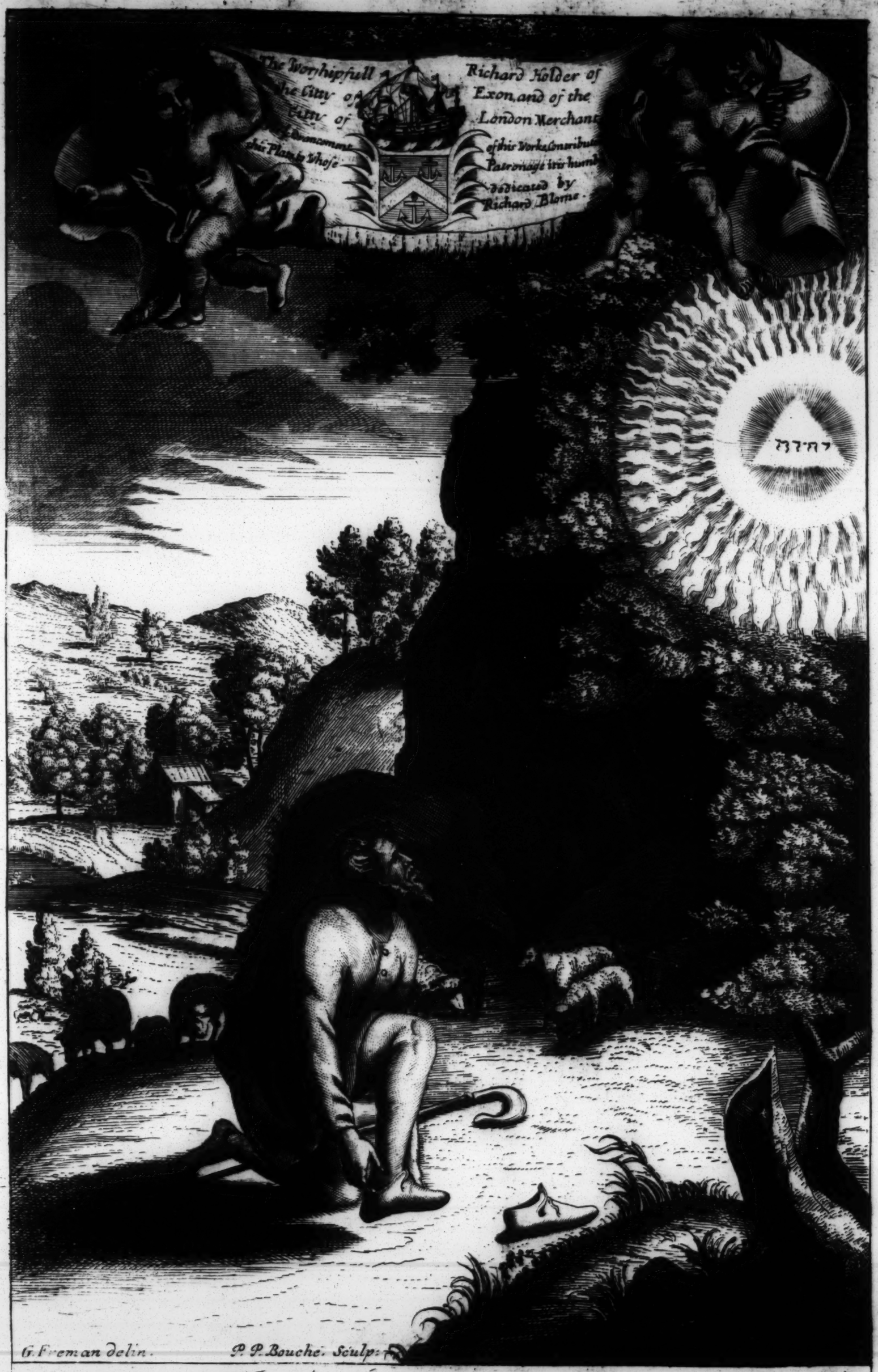
GOD ſeems to oppoſe himſelf with more Vigour againſt thoſe that are ſo bold as to wage open War, and ſtand at Defiance with him; and we cannot ſufficiently be aſtoniſh'd, how his *Wiſdom* ſports it ſelf with King *Pharaoh*, who being reſolv'd to deſtroy the *Children* of the *Hebrews*, doth in the mean time (in his own *Palace*) cheriſh and careſs him for his *Grandchild*, who was to be the Inſtrument of delivering the *People*, whom he perſecuted, from his *Tyranny* and *Oppreſſion*. And his *Mother*, who for fear of loſing her own, had expoſed his Life to the *Waters*, has the Care of *nurſing* him recommended to her; and *Pharaoh*'s *Daughter* rewards her for a Service, which ſhe would (had it been in her Choice) have purchaſed with all the Riches of the *World*.

Beſides, the very expoſing of *Moſes* was the firſt ſtep to his Greatneſs; and *GOD* ſaves him from the *Waters* of the *River*, to make him the Inſtrument of drowning the *Son* of that Prince in the *Sea*, who had deſign'd to do as much for him; and who had the chiefeſt of his *Subjects* for Companoins in his Puniſhment, whom he had made the barbarous Executors of his inhuman and cruel Commands.

After a mature Conſideration of all this, we muſt have very little *Faith* or *Underſtanding*, if ſuch a crowd of aſtoniſhing and miraculous Directions of *Divine Providence* doth not force from us an Acknowledgment, that *GOD* indeed is *All*, and that all *Men* (how great, potent, and terrible ſoever they may ſeem to be) are in effect nothing: So that it is a Queſtion, *Whether we ought more to admire the* Impiety, *or the* Extravagance *and* Madneſs *of thoſe, who dare oppoſe themſelves againſt, and undertake to attack* Heaven *it ſelf?*

THE

37) *Moses delivered from drowning.* Exodus 2.



38) *The burning Bush.* Exodus 3.

THE BURNING BUSH.

GOD *appeareth to* Moſes *in a* Burning-Buſh.

MOSES being ſaved from the *Waters* in a miraculous manner, and brought up in *Pharaoh*'s *Palace*, as he grew up to Manly Age, made it appear that GOD had called him to ſomething elſe than *Worldly Greatneſs:* For ſeeing the Affliction of his Brethren the *Iſraelites*, when he at the ſame time abounded with all manner of Court-pleaſure, his Faith could not bear to ſee himſelf ſo diſtinguiſh'd from them; *chuſing rather* (as St. *Paul* ſaith) *to be afflicted with the People of* GOD, *than be happy with thoſe who were their profeſt Enemies.*

Ann. Mundi, 2473. *before Chriſt*, 1511. Moſes *being then* 40 *years old.*

He caſt about therefore how he might beſt get an Opportunity of quitting the *King's Palace*, to viſit his *Brethren* in their Diſtreſs; and in his Progreſs ſeeing an *Egyptian* ſmite an *Hebrew*, he was immediately ſeiz'd with the *Spirit* of GOD, and ſlew the *Egyptian*, hiding him in the *Sand*; ſuppoſing that none had been Witneſs of this effect of his *Zeal.*

The next time he went forth amongſt his *Brethren*, he ſaw two *Hebrews* quarrelling together; and endeavouring to reconcile them, by repreſenting to them that they were *Brothers*; he who did the Wrong, demanded of him, who had made him a *Judge* over them; and whether he did intend to kill him, as he lately did the *Egyptian?*

Theſe words aſſured *Moſes*, that he was diſcover'd; and fearing *Pharaoh*'s Anger, he fled into the Land of *Midian*, where (reſting himſelf near a *Well*) ſeven *Daughters* of the *Prieſt* of *Midian*, who was called *Revel* and *Jethro*, came thither to water their *Father's Flock*; but other *Shepherds* rudely driving them away, *Moſes* ſtood up, and helped them to water their *Flocks*; with which they having acquainted their *Father*, he deſired to ſee the *Egyptian* that came ſo charitably in to their help, and commanded his *Daughters* to call him in to eat *Bread. Moſes* perceiving the good Temper of the *Man*, was content to dwell with him, and taking his Daughter *Zippora* to Wife, ſpent 40 years in feeding his Father-in-law's *Flocks* in the *Deſert.*

Anno Mundi 2513. *before Chriſt* 1491. Moſes *being then* 80 *years old.*

It happened on a day, when he had led his *Flock* into the furtheſt and moſt ſolitary part of the *Deſert*, near *Mount Horeb*, That GOD appeared to him in a *Flame* of *Fire*, out of the midſt of a *Buſh.* At this ſtrange Appearance *Moſes* had a Deſire ſtirr'd up to draw near, and take a more exact View of the Wonder of a *Buſh burning* without being conſum'd; but GOD calling to him out of the *Buſh*, ſtopt his Curioſity, by forbidding his nearer Approach; and then aſſured him, That he had ſeen the Afflictions and heard the Cry of his *People* in *Egypt*; and that he was come down to deliver them from the Tyranny of their *Oppreſſors*; and that he himſelf ſhould be the Inſtrument, by whom he would perform this great Work of *Iſrael*'s *Redemption.*

Moſes at firſt excuſed himſelf, and wou'd fain have waved the Employment; but GOD charging him therewith a ſecond time, to induce him the more readily to undertake it, he immediately ſhews him two *Miracles*, by changing his *Rod* into a *Serpent*, and that *Serpent* again into a *Rod*; and by making his *Hand* leprous by putting it into his *Bolom*, and reſtoring it again to its former ſtate. Yet for all this *Moſes* continued to oppoſe GOD's Intent of ſending him to *Pharaoh*, to that degree, as to kindle his *Wrath* againſt him; ſo at laſt *Moſes* was fain to ſubmit to the Divine Command; and thereupon took leave of *Jethro* his Father-in-law, and with his Wife and Sons came to *Egypt*, to Viſit and *Comfort* his *Brethren* in their Diſtreſs.

The Saints *of old have conſider'd this* Miracle *of the* Burning Buſh, *which was not conſumed, as a true Emblem of the* People *of* GOD, *who commonly are afflicted in this* World, *as the* Iſraelites *then were by* Pharaoh; *and yet are not conſumed by thoſe* Flames *which encompaſs them on every ſide, as having* GOD *in the midſt, who keeps the* Fire *from conſuming them, and makes it only ſerve to render them more pure and ſhining.*

St. *Gregory* looks upon this Call of *Moſes* as a *Figure* of that of the True *Paſtors* of the Church: *Moſes* (ſaith he) *is an illuſtrious Example for all* Paſtors *and* Teachers, *in refuſing at firſt* (*not without great Firmneſs and Obſtinacy*) *to conduct* the People of GOD, *notwithſtanding that he was charged with it by an expreſs Command from* GOD; *and that he had been fitting himſelf for this difficult Employment by* 40 *years Retirement and Meditation in the* Wilderneſs.

Moſes Addreſſes Pharaoh.

Moſes *demands Leave of* Pharaoh, *for the Children of* Iſrael *to go and Sacrifice to the* LORD *in the* Deſert.

PHARAOH having heard the firſt Propoſal *Moſes* made to him in the Name of GOD, to let the *Iſraelites* go and Sacrifice in the *Wilderneſs* to the LORD, derided thereat; anſwering *Moſes* with a, *Who is the* LORD, *that I ſhould obey his Voice?* And makes the expreſs Command of GOD to be nothing elſe but an Effect of their Idleneſs; reproving *Moſes* ſharply for putting any ſuch thing into their Head: And commands his *Task-Maſters* to double their Oppreſſions upon the *Iſraelites*, by forcing them to deliver the ſame number of *Bricks* as was uſual, without giving them *Straw*.

The ſame Year, 2513.

The *Iſraelites* finding their *Sufferings* thus renew'd and doubled, bitterly complain to *Moſes* and *Aaron*, whom they looked upon as the Cauſes thereof; and were then an admirable *Figure* of the Murmurings which in time to come would ariſe againſt the true *Paſtors* of the Church, in their endeavouring to convert *Souls*, and lead them out of *Egypt*.

GOD taking Compaſſion on the ſad Condition of his *People*, the Voice of their *Affliction* having reach'd his *Throne* in *Heaven*, he ſends *Moſes* a ſecond time to *Pharaoh*, to command him to let the *People* of *Iſrael* go. *Moſes* obeys the Divine Command; and to give that *Prince* a Token of his Miſſion, he in his Preſence chang'd his *Rod* into a *Serpent*: But *Pharaoh*'s *Magicians* (by their *Enchantments*) performing the ſame, the *King*'s *Heart* was hardned, who would not let the *People* go, notwithſtanding he had ſeen *Aaron*'s *Rod* ſwallowing up the *Rods* of his *Sorcerers*.

Hereupon GOD commands *Moſes* to go again to *Pharaoh*; and meeting him near the *River-ſide*, without being in the leaſt concern'd at his *Threats*, he addreſſeth himſelf to him with an holy Boldneſs and Liberty, yet in conjunction with that humble *Meekneſs* which was natural to him, once more demanding Leave for the *Iſraelites* to go and ſerve GOD in the *Wilderneſs*.

Which when *Pharaoh* refuſed to do, *Moſes* commands *Aaron* to ſtretch forth his Hand upon the *Waters* of *Egypt*; and immediately the River *Nile* was turned to *Blood*, as well as all the other *Streams*, *Pools* and *Waters* of *Egypt*; and all the *Fiſh* that was in them died.

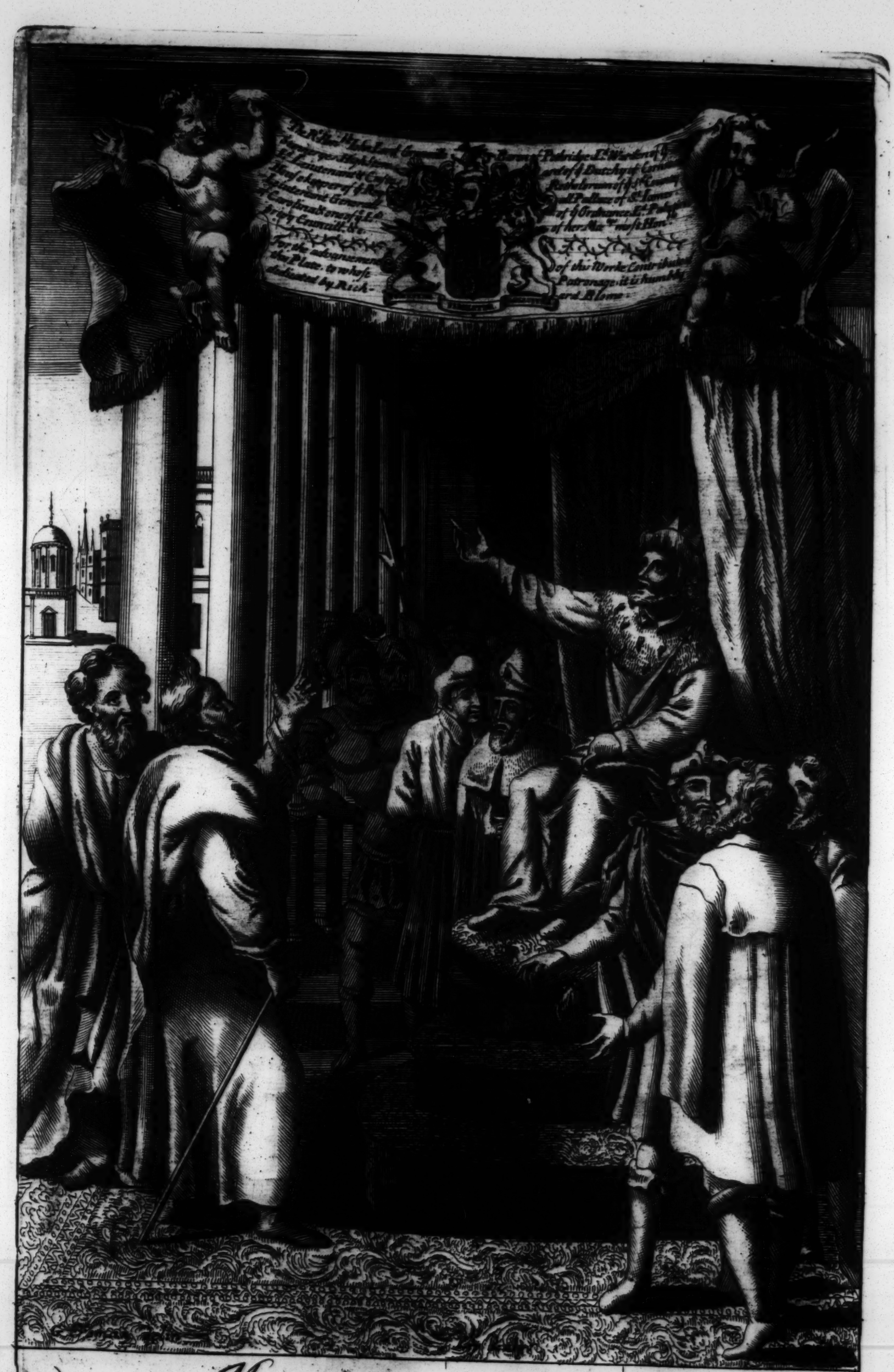
This was the firſt *Plague* wherewith GOD puniſhed *Egypt*; and was a lively *Figure* of that *Plague* wherewith GOD (in all ſucceeding *Ages*) would ſmite thoſe that do not believe his *Word*; who inſtead of the pure and clear Waters of his *Truth*, ſhould meet with nothing but *Blood*, that is, Earthly and Carnal *Notions* and *Opinions*.

In conſidering more attentively this terrible Judgment, *we cannot ſufficiently wonder at the inſenſible Hard-heartedneſs of* Pharaoh, *who ſeemed to be little concerned at this great* Prodigy. *True it is, that his* Sorcerers *contributed very much to this his Inſenſibility, in imitating by their* Enchantments *this Divine* Miracle *wrought by* Moſes, *giving thereby a ſpecious Pretext to* Pharaoh *to look upon this Wonder no otherwiſe than as an Effect of* Magick Art, *and not (as indeed it was) an immediate Product of the Divine Omnipotence: Tho' indeed this were not ſufficient to render him excuſable; becauſe tho' his* Enchanters *could do Miſchief, yet it was not in their Power afterward to remove and remedy it: They could, in imitation of* Moſes, *change the* Water *to* Blood; *but could not, like him, tranſmute that* Blood *again into* Water.

Wherefore alſo tho' the Plagues *wherewith* Moſes *ſmote* Phroroh *and all* Egypt, *ought to have perſwaded him of the Truth of his* Meſſage; *yet the ceaſing of thoſe* Plagues, *at the Prayer of him who at firſt was the ſubordinate Cauſe of them, ought more ſtrongly to have convinced him of the ſame Truth, by how much it is an eaſier thing to do Hurt and Miſchief, than to change that Miſchief into Good.*

But alas! the moſt powerful, and (one would think) irreſiſtible Demonſtrations, make no Impreſſion on a Spirit that is once ſtruck with Blindneſs; *there being nothing on* Earth *that is capable of ſoftning a Heart, which like* Iron *is hardned by the very Strokes it receives from* Heaven, *and which* GOD *in his juſt Judgment leaves to its own obſtinate Wickedneſs.*

The



39) *Moses adresses Pharoa.* Exodus 5.

40) *The Plagues of Egipt.* Exodus 8.

The Plagues of Egypt.

The Nine Plagues *of* Egypt.

THE First *Plague*, which turned the *Waters* of the River *Nile*, and all other *Streams* and *Lakes* of the Land of *Egypt* into *Blood*, not having met with the Succeſs of enclining the *Heart* of *Pharaoh* to comply with the Divine Command, to let *Iſrael* go, *GOD* ſends the following *Plagues* in order.

The Second, was the *Plague* of *Frogs*, which covered the Face of all *Egypt*, and filled the very *Houſes* and *Bed-chambers* of *King* and *People*. *Which* Plague (as St. *Auſtin* obſerves *was a* Figure *of that* Judgment *wherewith* GOD *at preſent ſmites* Men, *who are too profuſe of their* Tongues, *and place their* Godlineſs *in much* Talking.

The Third *Plague* was that of *Lice*, which repreſents the *Plague* wherewith in after-times the *Church* would be afflicted, by the Diſputes and Conteſts of thoſe who would endeavour to trouble the *Peace* thereof, and unhinge and diſquiet *Souls*.

The Fourth, was that of *Swarms of Flies*: Theſe moſt importunate and troubleſom *Inſects* denote to us the *Plague* wherewith thoſe *Men* are ſmitten, who are given up to a *Reſtleſneſs* of *Spirit*, which hinders them from taſting the charming Sweetneſs and Pleaſure of true *Divine Peace* and *Reſt in GOD*.

The Fifth, was the *Murrain of Beaſts*; which teacheth us, That all thoſe who being within the *Pale* of the *Church*, do notwithſtanding live an *Animal* and *Beſtial Life*, ſhould be ſtruck with an inviſible and *Spiritual Plague* or *Peſtilence*, which would kill their *Souls*, tho' it might ſeem to ſpare their *Bodies*.

The Sixth *Plague* paſſed from the *Beaſts* to *Men* themſelves, filling them with dolorous *Boils* and *Blains*; which repreſented the abominable filth and naſtineſs of *Sin in the Soul*, which is as loathſom as the filthy Matter that proceeds from an *Ulcer* in the *Body*; and thoſe hot and fiery *Blains* are an admirable *Figure* of the *Plague* of thoſe, who are overcome by their own *Rage*, *Paſſion* and *Anger*.

The Seventh, was that of a prodigious *Hail*, mingled with *Thunder* and *Fire*, which kill'd *Man* and *Beaſt* that were in the *Field*; ſmote every *Herb*, and brake every *Tree* of the *Field*; which repreſents the *Injuſtice* and *Violence* of thoſe who out of *Envy* ſpoil other Mens *Labours*, and in ſo doing periſh in the Miſchief they do to others, even as *Hail* melts away after the *Ruine* and *Deſtruction* it hath cauſed upon the *Earth*.

The Eighth, was the *Plague* of *Locuſts*, which devoured all the *Herbs* of the *Ground*, and the *Fruit* of the *Trees*, which the *Hail* had left. Theſe *Locuſts* repreſent the Evils which happen to the *Church* by *Detraction* and *Calumny*; becauſe the *Locuſts* hurt only by their *Mouths*, and therefore do lively expreſs *falſe Witneſſes* and *Detractors*, whoſe Sting and Poyſon is in their *Tongues*.

The Ninth, was that of *Darkneſs*; denoting that terrible *Darkneſs* which is in the Hearts of the *Wicked*, whilſt thoſe who are Good, enjoy a moſt pure and clear *Light*.

We are to take notice here (as the Book of *Wiſdom* obſerves) *That GOD did not puniſh the Hardneſs of* Pharaoh *all at once, but by degrees and intervals, that he might evidence his* Mercy, *even in pouring forth of his* Wrath *and* Fury; *and the deſire he hath, that leſſer* Chaſtiſements *might prevent greater and exterminating* Judgments.

When *GOD* intends to puniſh like a *GOD* he does not make uſe of *Flies* or *Frogs*: It was as eaſy for him to have ſent at firſt *Lions* to deſtroy them all at once, as to ſend the *Flies* to warn them to look to themſelves before it was too late; but he reſtrains the courſe of his *Wrath*, and contents himſelf at firſt to inflict a lighter *Puniſhment*, to the end that *Men* being affrighted with thoſe firſt *Strokes*, may judge how intolerable it will be to bear his *Wrath*, and to drink the Dregs of the *Cup* of his *Fury*.

For *GOD* will have *Men* know, *That he ought and will be feared; and when he meets with* Pharaohs, *that is, with* Hearts *altogether hardned, he makes bare his* Arm *againſt them; and after having made them paſs through all the degrees of his* Anger, *without being able to ſoften them, he is* (*as it were*) *forced by their* Impenitence *to proceed to Extremity, and to be as firm in his* Juſtice, *as they are in their reſolv'd* Obſtinacy.

THE

THE PASCHAL LAMB.

GOD commands *the* Jews *to eat the* Paſchal Lamb; *and ſlays all the* Firſt-born *of the* Egyptians, *which was the* Tenth Plague.

THE foregoing *Nine Plagues* having proved ineffectual to overcome the Obſtinacy of *Pharaoh*; *GOD* (before he ſent the *Tenth*) commands every *Jewiſh Family* to *ſacrifice the Lamb*, which he had order'd them to have in a readineſs ſince the 10th Day of that ſame *Month*, that is, before he ſent the *Plague* of *Darkneſs*. He preſcribes alſo the manner how they were to celebrate the *Sacred Feaſt*, viz. they were to eat it ſtanding, with their *Staffs* in their hands, and in haſte, as Perſons ready to take a *Journey*. But the Circumſtance more particularly enjoyn'd than all the reſt, was, That in whatſoever Houſe this *Lamb* was offered, they were to ſtrike the *Blood* on the two *Side-Poſts*, and on the upper *Door-Poſt*, that the deſtroying *Angel* (who was to ſlay the *Firſt-born* of all the other *Houſes*) might paſs over, and ſpare thoſe which he ſhould ſee mark'd with the *Blood* of the *Lamb*.

The *Children* of *Iſrael* obeyed this Command of *GOD*, and being on the 15th of the ſame *Month* aſſembled in their ſeveral *Families* to eat the *Paſchal Lamb* in the Evening, *GOD* at Midnight ſlew all the *Firſt-born* of *Egypt*, from the *Firſt-born* of *Pharaoh*, who ſat upon the *Throne*, to the *Firſt-born* of the meaneſt *Slave*, and of all their *Cattel*. *Pharaoh* ſtruck with the ſudden and unlookt for *Death* of his *Son*, roſe up at *Midnight*, and every Family finding themſelves Partakers of the ſame *Plague*, nothing was heard but Cries and Lamentations, beſides the Horror that ſeiz'd them for fear of being involv'd in the ſame diſaſter with their deareſt *Children*.

How ſenſible an Inſtance was this, that *GOD* diſpoſes of *Men* as he pleaſes, and that he forces them, ſooner or later, to comply to his Will and Commands? *Pharaoh*, who till then had ſtood it out againſt the Commands of *GOD* by *Moſes*, was the firſt to entreat the *Iſraelites* to be gone, without any Reſtriction, with their *Flocks* and *Herds*, and all that they had; the only thing he deſired was, that they would make haſte and be gone; as likewiſe did all the reſt of the *Egyptians*.

So they departed the day after the *Paſſover*, (being the very ſame Day wherein the 430 Years which *GOD* had foretold to *Abraham*, that his Poſterity ſhould be Strangers and afflicted in a Foreign *Land*, were ended,) to the number of 600000 *Men*, beſides *Women* and *Children*. But before their Departure they had (in compliance with the *Divine Command*) borrowed of their *Neighbours*, the *Egyptians*, Veſſels of *Gold* and *Silver*, which they lent them without any difficulty.

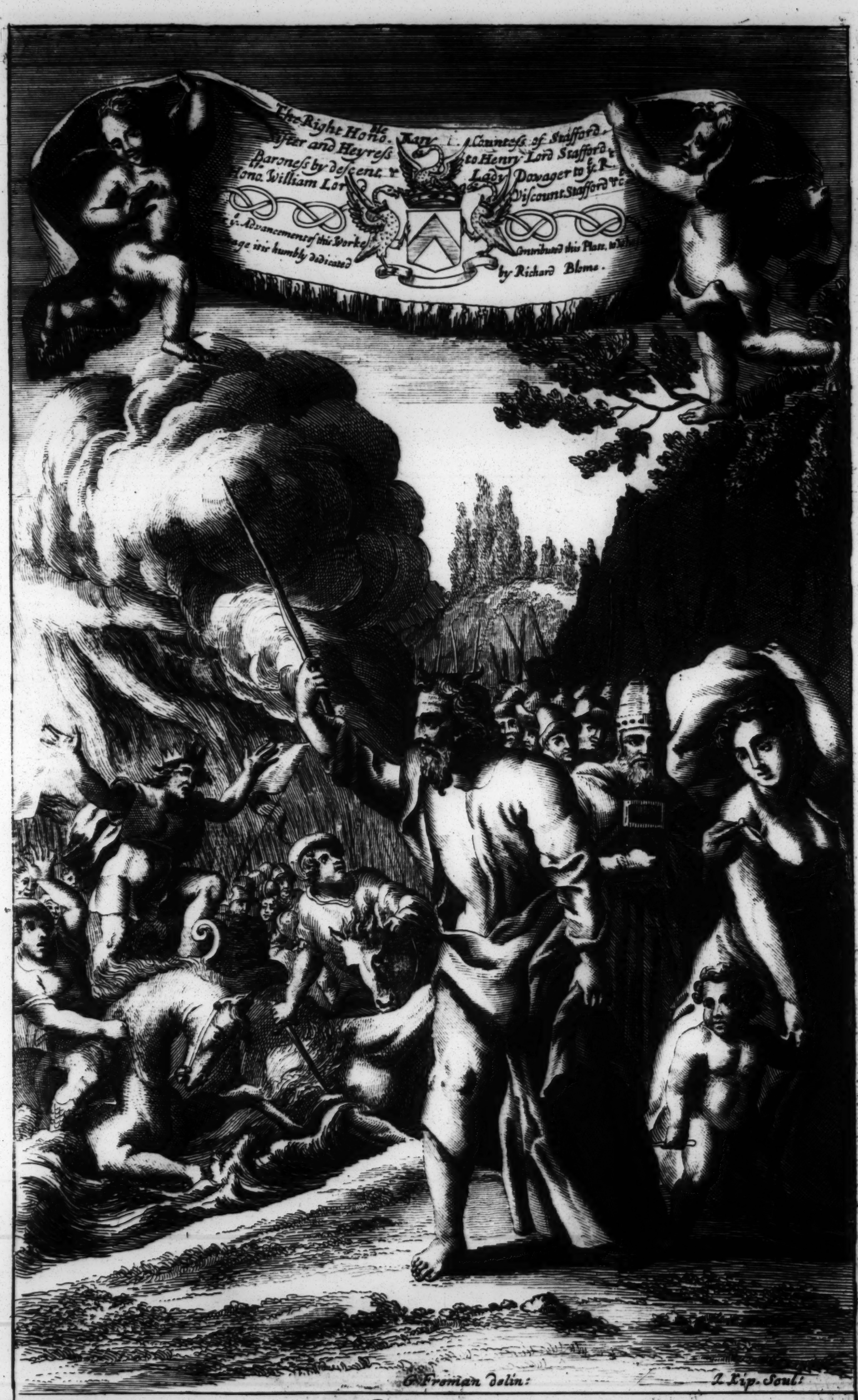
Thus were they at laſt deliver'd from their long Bondage in *Egypt*, where they had continued 215 years. And they robb'd the *Egyptians* at their Departure, to recompence themſelves for the hard Labour they had ſuſtained in building of their *Cities*, and other *Monuments* of their Pride and Vanity: And it is obſervable, that they took along with them the very beſt and richeſt of their *Goods*, to hint to us, That *GOD* one day would beſtow upon his *Zion* the Glory of the *World*, when the *Kingdoms* of this *World* ſhould become the *Kingdoms* of the *LORD*, and of his Son *Chriſt Jeſus*.

This Deliverance of the Children *of* Iſrael *out of* Egypt, *was a lively* Figure *of the Deliverance of* God's People *from the* Luſts *of the* World, *and the Tyranny of the* Devil, *which Deliverance they ſhould owe to the* Blood *of the true* Lamb *of GOD. Before the offering up of this ſaving* Sacrifice, *they might indeed groan under their Bondage and Burthens, but they could not get rid of them. This great Grace and Favour God will have his* People *to commemorate every year in the greateſt Feſtival the* Church *has, as well as more frequently in the* Sacrament *of the* Holy Euchariſt; *to the end that having always in their Minds the Memory of him who has redeem'd them from their* Bondage, *as well as repreſenting to themſelves the Tyrant that had enſlaved them, they may thank the one as much as they abhor the other; and that keeping cloſe to* Jeſus Chriſt, *as to him who alone can preſerve them in the dear bought* Liberty *he has procur'd for them, they may fear the leaſt appearance of any thing that may be an occaſion of ſubjecting them anew to the* Devils *Tyranny or entangling them in* worldly Luſts *and* Corruption.

Anno Mundi, 2513.
Before Chriſt, 1491.

THE

41) *The Paschall Lamb.* Exodus 12.



42) Pharoa and his Hoast drownd in the Red Sea. Exodus 14.

THE

Iſraelites paſſing the Red-Sea.

PHARAOH *is drowned in the* Red-Sea

PHARAOH ſeeing that the *Children* of *Iſrael* were eſcaped out of his *Hands*, and that the three Days they had demanded to go and *Sacrifice* in the *Wilderneſs* were already paſt, and that there was no likelihood of their Return; forgetting all the prodigious *Judgments* wherewith *GOD* had plagued him, and his habitual *Hardneſs* of *Heart* getting the upper-hand of him, he reſolves to purſue them.

The ſame Year, 2513.

The *Iſraelites* ſeeing themſelves in this Danger, and engag'd in a *Deſert*, where they had the *Sea* before them, and *Pharaoh*'s Army behind them; theſe terrible *Objects* made that Impreſſion upon them, as made them forget their ſo late and miraculous *Deliverance*, together with the Divine *Superintendency* which led them in the *Deſert* with a *Pillar of Cloud by Day, and a Pillar of Fire by Night*. So they gave themſelves up to *Murmurings* and *Complaints*, demanding in a peremptory way, of *Moſes*, Whether it were for lack of *Graves* in *Egypt*, that he had brought them into that *Wilderneſs*, that they might find them there?

Moſes endeavour'd the beſt he could to comfort and encourage them in this Extremity, by aſſuring them of the *Divine Aſſiſtance*: And as *Pharaoh* with his Army began to approach them, *GOD* commands *Moſes* to ſtretch forth his Hand over the *Sea*; whereupon immediately the *Waters* were divided, opening a Way for the Children of *Iſrael* to paſs through. Thus they marched along this miraculous Way the *LORD* had caſt up for them, the *Waters* ſtanding as a *Wall* on each ſide, ſecuring and guiding their Paſſage through it.

The *Egyptians*, without being daunted at this ſtupendious *Miracle*, and ſuppoſing that ſince it favoured the *Iſraelites* Eſcape, it might as well befriend their Purſuit, boldly venture upon this new *Road*. But *GOD* ſoon cauſed them to be ſenſible of the difference he made between them and his *People*; for glancing an *angry Look* upon them from the fiery and cloudy *Pillar*, he ſtruck them with *Terror* and *Confuſion*, who ſeeing their Error too late, began to call upon one another, to get out of the *Sea* as faſt as they could, becauſe the *LORD* fought againſt them in favour of the *Jews*.

In this their Attempt to make an Eſcape from the Miſchief that had already overtaken them, *GOD* commands *Moſes* to ſtretch forth his Hand again over the *Sea*; and the divided *Waters* joining, came pouring upon the *Egyptians*, who ſoon after were ſeen floating on the *Sea*, not ſo much as one of them eſcaping from that fatal Wreck. This hapned the 21ſt day of the *Firſt Month*, that is to ſay the 8th day after *Eaſter*.

Theſe Miracles *afford us a full View of the* Divine Greatneſs *and* Power, *he having teſtified by* Moſes, *that his end in exerting theſe* Prodigies *was, that* Men *might acknowledge and reverence his* Omnipotence: *But that which grieved the* Fathers *of the* Church, *was, to find that* Chriſtians *had only Eyes to behold ſuch* Miracles *as theſe, that are outward, without conſidering thoſe, of which the former are only a* Figure, *and are far more conſiderable, becauſe more ſpiritual and inward.*

We admire (ſaith St. *Bernard*) *the Deliverance of* Iſrael *out of* Egypt; *but we don't admire a* Soul, *who by a ſincere Converſion and Repentance is delivered from the Slavery of this* World: *In the firſt of theſe it is only a* Pharaoh *that is overcome*; *but in the latter, the* Devil *himſelf is vanquiſh'd, and put under the* Conqueror's *Feet. There* Chariots *only were drowned, but here ſenſual* Deſires, *and the Impetuoſity of* Concupiſcence *is deſtroyed. The* Jews *had only to do with* Men *of* Fleſh *and* Blood; *whereas the* Soul *muſt fight the* Powers *of* Darkneſs, *and conteſt with the* Prince *of the* Air. *And as it was for the Glory of GOD, to hear* Pharaoh *then cry out*, Let us flee from the Face of *Iſrael*, for *GOD* fighteth for them; *'Tis much more for his Glory, when the* Devils, *ſenſible of a* Divine Power *engag'd againſt them, cry out*, Let us get away from this *Soul*, for *GOD* fights for her.

The Raining down Manna.

GOD rains Manna *from* Heaven, *to feed the* Jews *during their Forty Years Wandring in the* Wilderneſs.

THIS miraculous Paſſage through the *Read-Sea* fill'd the moſt inſenſible among the *Jews* with Admiration and Acknowledgment. They all join with *Moſes*, who ſang to *GOD* an excellent *Hymn* of *Praiſe and Thankgiving*; which teaches us to beware of *Unthankfulneſs* under the manifold *Mercies* we receive from the Hands of *GOD*. *Miriam* alſo, the Siſter of *Aaron*, took a *Timbrel* in her hand; and all the *Women* accompanied her with *Timbrels* and *Dances*, and *Songs* of *Joy*.

The ſame Year, 2513

But ſoon after this their glorious deliverance, and their thankful Acknowledgments of it, being preſt with *Hunger* in the *Wilderneſs*, they began again to murmur againſt *Moſes*, whom they looked upon as the Cauſe of all the Difficulties and Diſappointments they met with. Whereupon this faithful Miniſter of the *LORD* having repreſented to them, That all theſe their Murmurings and Complaints did reflect upon *GOD* himſelf, he being only his *Inſtrument* and *Servant*, promiſed them that *GOD* would grant their Deſires, and give them *Meat:* Accordingly the ſame Evening the *LORD* ſent a prodigious Flight of *Quails*, which covered the *Camp*, and the next Morning ſent them *Manna* from *Heaven*, which like *Dew* covered all the Ground round about their *Tents*. And this miraculous *Heavenly Bread* he afterwards continued to them during their Forty years Journying in the *Wilderneſs*.

The *Jews* were ſurpriz'd next Morning to ſee this *Divine Food* ſpread over the Face of the *Earth*; and admiring what it might be, *Moſes* told them, that it was the *Bread* that *GOD* ſent them from *Heaven*; and charged them to go and gather it every Morning before the *Sun-Riſing*, to teach us, (as the Book of *Wiſdom*, Chap 16. ver. 28. ſaith) *That we muſt prevent the* Sun-riſing *to give Thanks to GOD for all his Benefits, and pray unto him before Break of Day*; for as ſoon as the *Sun* was riſen, it melted away, and was no more to be found. *Moſes* alſo forbad them to keep any of it till the *Morning*, *GOD* being willing ſo early to teach the *Jews*, not to extend their Care of neceſſary Supplies beyond the preſent Day; leaving the Thoughts of the Morrow to the *Divine Providence*. And laſtly he charged them, That for the more ſtrict and religious Obſervation of the *Sabbath*, they ſhould gather the Day before a double quantity of *Manna*, which did not putrify and breed *Worms*, as that which was on other Days kept till the next Morning.

This *Figure* doth moſt lively repreſent to us the *Holy Euchariſt*, as *Jeſus Chriſt* himſelf witneſſeth in the *Goſpel*; and we may boldly ſay, *That how wonderful ſoever this Food of the* Jews *was, yet had not they in this, nor in any other of the miraculous Favours beſtow'd upon them, any Advantage beyond the* Chriſtians, *who do more truly feed on the* Heavenly Manna, *and the* Bread of Angels, *which* Jeſus Chriſt *gives to thoſe who are come forth out of* Egypt, *that is, from the Corruptions and Defilements of the* World, *and wherewith he comforts and ſupports them in the* Wilderneſs *of this* Life, *until they enter into the true* Land *of* Promiſe, *as the* Jews *were maintained with* Manna *till their entring into* Canaan.

Wherefore alſo Chriſtians *ought to take great Care to acknowledge and improve this Divine Grace and Favour better than the* Jews *did, and to tremble at the Thought of falling into a diſtaſte and diſlike of this* Heavenly Food, *after their Example; who though at the firſt View of this* Miraculous Bread, *they were ſtruck with Wonder, yet, being once acceſtomed to it, they preferred the* Garlick *and* Onions *of* Egypt *before it.*

This Diſregard and Loathing the Jews *then had for their* Manna, *is an expreſs and lively* Figure *of the Affront* Chriſtians *offer to* Jeſus Chriſt *in his* Sacrament, *when they are ſo hardy to approach that* Holy Table *without a due Trial of themſelves, and without diſcerning the* Lord's Body. *They who ſtill hanker after the* Fleſh-pots *of* Egypt, *are not fit Gueſts to feed on theſe* Heavenly Dainties; *and their Aſſiſting at this moſt religious and Myſtical Solemnity, will only haſten their Condemnation.*

The

43) The Raining down Manna Exodus 16.

44) The Gushing of water from y. smitten Rock. Exodus 17.

The gushing of Water out of the Rock.

Moſes *at* GOD's *Command ſtriking the* Rock, *brings forth* Water.

ONE would think the *Jews* ſhould never more have doubted of the Divine Care and Providence which continually attended them, after ſo ſignal a *Miracle* as was that of *Manna*, which they having every Day renew'd to them, furniſh'd them with continual viſible Aſſurances of the Faithfulneſs of him who had charged himſelf with the Care and Conduct of them: Yet for all this, a new Difficulty ariſing by their want of *Water*, effac'd the Remembrance of all the miraculous Aſſiſtances the Divine Goodneſs had afforded them, and put them upon murmuring afreſh againſt *Moſes*, whoſe Hands they had ſo oft ſeen inveſted with the Divine Omnipotence.

The ſame Year, 2513.

For being come to a place called *Rephidim*, where there was no *Water* for them to drink, they in a ſeditious and rebellious manner addreſs themſelves to *Moſes*, tauntingly demanding of him, Why he had brought them out of *Egypt*, to kill them and their *Children*, and *Cattel*, with Thirſt in the *Wilderneſs*? This meek and kind *Governor* of a moſt rebellious and ſtiff-necked *People*, had no other Refuge to retire to, (beſides him, who at firſt had put him in that ſtation) than even *GOD* himſelf: And repreſenting to him the Extremity to which he was reduc'd by the general Murmurings and Revolt of a *People* that were ready to ſtone him, *GOD*, to comfort him, bids him take the Elders of *Iſrael* along with him, and the *Rod* wherewith he ſmote the *Waters* of the River *Nile* (and turn'd them to *Blood*) in his Hand, and go to the *Rock* of *Horeb*, where he would give both him and them another Inſtance of his All-commanding Power, by making *Waters* to guſh forth form thence, to ſatisfy the Thirſt of that great *People*.

This Promiſe was immediately follow'd by an anſwerable Effect; for *Moſes* had no ſooner ſmote the *Rock*, (which according to S. *Paul*, repreſented *Jeſus Chriſt*) but Torrents of *Water* ran down the dry and parched Earth, and *Rivers* guſh'd forth from the flinty *Rock*. This *Miracle* was a viſible repreſentation of the overflowings of *Grace*, proceeding from a *crucified* JESUS; for he is the true *Rock* from whence do flow forth thoſe *Waters* of *Life*, which quench the *Thirſt* of his *People*, during the weary Steps they take in the *Wilderneſs* of this mortal *Life*, which afterwards become in them a Fountain and Source of *Living Waters*, ſpringing up into *Eternal Life*, making the Hearts of the moſt obdurate *Sinners* to relent and guſh forth into Tears of *Repentance*.

Some time after this, when the *Iſraelites* were come to *Cadeſh*, where *Miriam*, (*Moſes*'s Siſter) died, and was buried; the *Iſraelites*, upon a like occaſion of want of *Water*, murmured againſt *Moſes* and *Aaron*; and the *Thirſt* that preſſed them making them forget the Reſpect they owed to thoſe two eminent Perſons, they threatn'd to *ſtone* them. Whereupon they both retir'd into the *Tabernacle*, to proſtrate themſelves before *GOD*, on the behalf of theſe ſtiff-necked *Rebels*.

By this their Example they gave an admirable Inſtance of that ſweet and meek Deportment which *Paſtors* ought to uſe toward their *Flock*; for being ſo unjuſtly and deſpitefully perſecuted, by theſe obdurate Revolters, they implored the *Divine Mercy* for thoſe very Perſons, whoſe Rage and Fury they were fain to avoid; they lov'd thoſe that hated them, and became Interceſſors for thoſe that reſolv'd to deſtroy them.

In this ſecond *Miracle* of *Moſes*'s drawing *Water* from the *Rock*, by ſmiting it with his *Rod*, he was fain to ſtrike the *Rock* twice before the *Waters* guſht forth, which ſeem'd to proceed from ſome diſtruſt in him of the *Divine Omnipotence*. Wherefore alſo *GOD* reproved his Servant for this his want of *Faith*, and told him, That for a Mark of his diſpleaſure, he ſhould not enter into the Land he had promiſed to give unto his *People*. From whence St. *Gregory* takes occaſion *to adore the* Judgments *of* GOD, *and to tremble in ſeeing him puniſhed, who had ſo often interceeded with* GOD, *and obtain'd* Pardon *for an ungrateful and rebellious* People, *and that* GOD *avenged one ſingle Act of Diſtruſt in him, who had been ſo faithful to him in all other Matters.*

AMALEK

AMALEK DEFEATED.

Moſes *obtains the Victory againſt the* Amalekites, *by holding up his Hands to* Heaven.

SOon after the *Iſraelites* were thus comforted and refreſhed with the Miraculous Supply of *Water* from the Bowels of a hard *Rock*, they met with a freſh Occaſion of Diſcouragement, by being unexpectedly ſet upon by the *Amalekites*, who came with a great Force againſt them. They were the firſt that had the Boldneſs to attack a *People* whom *GOD* had but juſt now ſo miraculouſly deliver'd from their Bondage in *Egypt*.

The ſame Year, 2513.

Theſe cruel *Enemies* having obſerv'd the *Jews* to be tired with their continual Marchings, and that beſides their being expos'd to the hardſhip of *Hunger* and *Thirſt*, were for the moſt part unarm'd, they were baſe and cowardly enough to deſign the Deſtruction of a *People* who had never in the leaſt offended them, and who in the State they were in, were fitter Objects of Mercy and Compaſſion, than of Hatred and Cruelty.

But *Moſes*, who always fixt his Truſt and Confidence in *GOD*, was not at all terrified with the Number or Strength of his *Enemies*; but commanded *Joſhua* to chuſe from amongſt all the *People* a competent Number of *Men* of *Courage*, and to lead them on againſt the *Enemy*, aſſuring him, that he would not fail of doing his part towards the obtaining a happy Victory over them, and to this end reſolved to take the *Rod* of *GOD* in his Hand, and retire to the top of the Mountain with *Aaron* and *Hur*.

The next day, when *Iſrael* was engag'd with *Amalek*, and whilſt *Joſhua* performed all the Parts of a Wiſe and Couragious General, *Moſes* in *Prayer* addreſt himſelf to *GOD*, with earneſt Supplication for a *Bleſſing* upon his *People*.

By this his Behaviour he taught the *Jews* theſe two important *Leſſons*, That *GOD* is the only Giver of *Victory*; and, That he beſtows it in his Grace and Favour only upon thoſe who humble themſelves under his powerful Hand, with the profoundeſt Submiſſion and Humility entreating it of him, who is the ſole Diſpenſer of it.

Therefore this *Holy Man* ceaſed not from lifting up his Hands towards *Heaven*, beſeeching *GOD* to grant a favourable Succeſs to the juſt *Arms* of his own *People*; and the great Zeal he had for the Glory of *GOD*, and the Good of *Iſrael*, made him continue ſo long in that Poſture, that he was forc'd at laſt through Wearineſs to let them down.

But *Aaron* and *Hur* having taken notice, that when *Moſes* let down his Hands, *Amalek* prevailed againſt the *Jews*; they got him to ſit down upon a *Stone*, and placing themſelves on each ſide of him, they ſupported his *Hands*, by which means *Iſrael* obtained an entire *Victory* over their *Enemies*; whereof *GOD* commanded *Moſes* to write a *Memorial* that might laſt for ever, obliging the *Iſraelites*, when entred into the Land of *Canaan*, to contribute to the Reſolution he had taken of utterly effacing the Memory of *Amalek* from under *Heaven*.

This Hiſtory *chiefly informs us, that for to obtain the Victory over our* Enemies, *we muſt above all implore the* Divine Aſſiſtance, *and put our Truſt in his Aid, and that whatever Efforts an Army may make, all is to no purpoſe, if they be not at the ſame time ſupported by the* Faith *and continual* Prayers *of good Men.*

But the Fathers, *as they conſider this* Figure *as an excellent Pattern of* Perſeverance *in* Prayer, *and Wreſtling with* GOD *for a Victory over all our* Spiritual Enemies; *ſo in a ſpecial manner they look upon it as an Inſtruction for* Paſtors, *who with* Moſes *ought to betake themſelves to the Mountain of* Retirement, *there continually lifting up their Hands towards* Heaven, *even to Fainting. If they love their* Flock *as they ought, they can do no leſs; and it is the beſt Service they can do for them. The Care of outward things they may lay upon others; but* Prayer *is their own peculiar Work and Task, and by it alone they can do more than others by all their outward Endeavours: For* Joſhua, *notwithſtanding all his Courage, Care and Conduct, had been beaten, if* Moſes *had not* prayed. Amalek *was able to withſtand, and vanquiſh too, the whole Army of the* Iſraelites, *but could not withſtand the* Prayer *of one* Moſes; *and a ſingle Perſon, all faint and tired as he was, prov'd too ſtrong for a whole* Army.

THE

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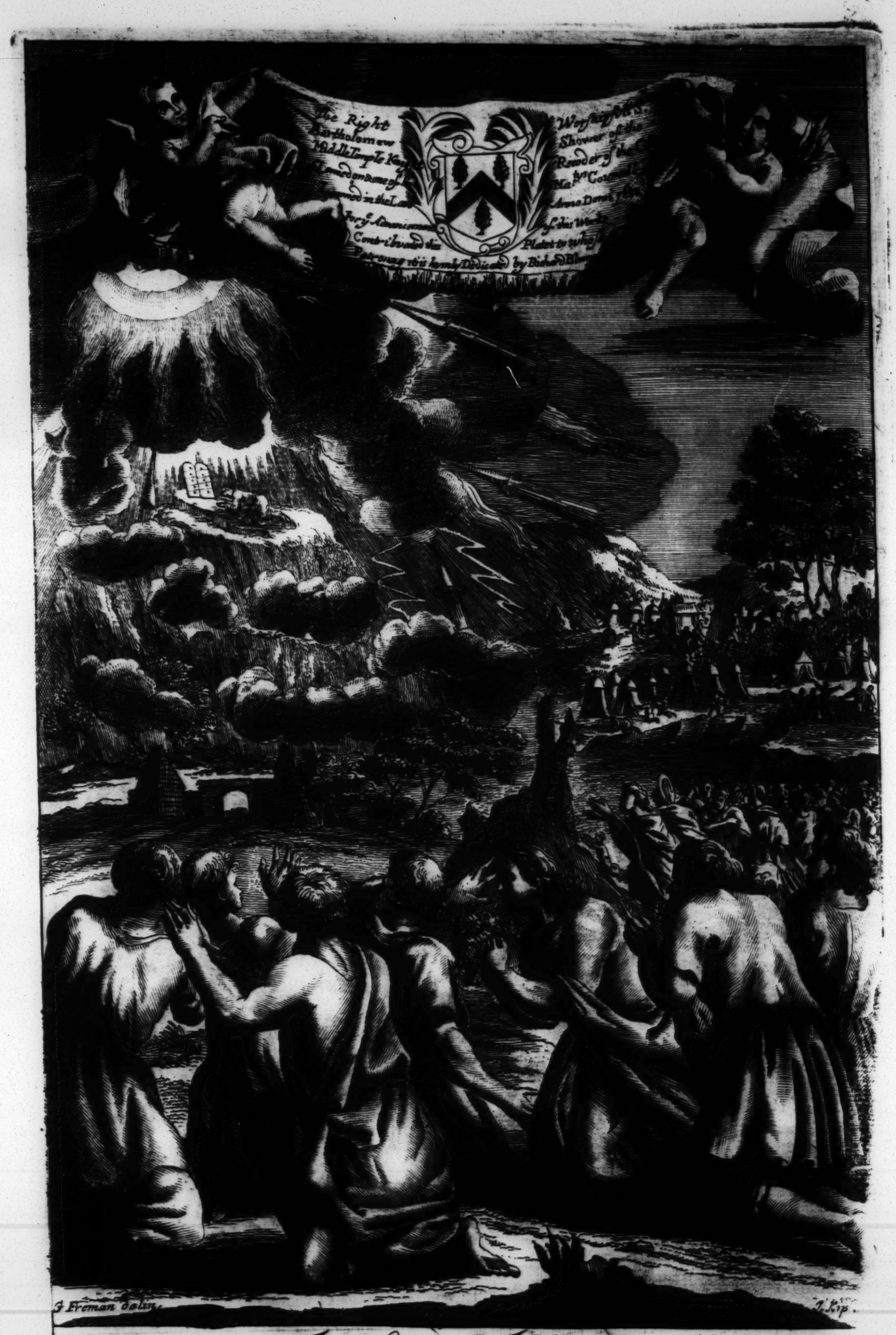
45) *Amalec defeated.* Exodus 17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THE

FIRST TABLES OF THE LAW.

GOD Giveth his Law to the Children *of* Iſrael *from* Mount SINAI.

THree Months after *GOD* had delivered his *People* from the Tyranny of *Pharaoh* out of *Egypt*, being departed from *Rhephidim*, they pitched their *Tents* in the *Wilderneſs* or Deſert of *Sinai*, before the Mount. The *LORD* called *Moſes* unto him, and ſaid, *Tell the Children of* Iſrael, *ye have ſeen what I did to the* Egyptians, *and how I bear you on* Eagles *Wings*; *now therefore, if you will obey my Voice, and keep my Covenant, then ſhall ye be a peculiar Treaſure unto me above all People; for all the Earth is mine, and ye ſhall be unto me a Kingdom of Prieſts, and an holy Nation.* *Moſes* having communicated this to the *People*, they anſwered with one accord, that whatſoever the *LORD* had commanded them, they would do it.

The ſame Year, 2513.

When this *Holy Man* had return'd the *People*'s Anſwer to *GOD*, he bid him go to the *People*, with an Order from him to ſanctify themſelves, and be in a readineſs againſt the third day, at which time he would come down and ſpeak to them from the top of *Mount Sinai*. He alſo commanded *Moſes*, to ſet bounds to the *People* round about the *Mount*, and ſtrictly to charge the *People* not to go beyond them, or come near it, upon pain of *Death*.

After that all this had been performed according to *GOD*'s command by *Moſes*, early in the Morning on the third day, nothing was heard but claps of *Thunder*; the *Heavens* ſeem'd all on a flame with *Lightnings*, and a thick *Cloud* cover'd the top of the *Mount*. There was alſo heard the ſound of a *Trumpet* exceeding loud. With thoſe amazing Objects the *Eyes* and *Ears* of the *People* were ſo ſeized, that *Moſes* could ſcarcely perſuade them to come out of their *Tents*, to hear the *Commandments GOD* was about to give him.

At the ſame time *GOD* called *Moſes* to him from the top of the *Mountain*, which ſeem'd all on *Fire*, and the *Smoak* thereof aſcended like the *Smoak* of a *Furnace*; but the *People* ſtood at a diſtance, and heard the *Ten Commandments*, which *GOD* by his own Mouth delivered to them. But they being ſeized with Fear and Trembling at theſe terrible Appearances, deſired of *Moſes*, that he would be pleaſed to ſpeak to them, and tell them from *GOD*, whatſoever he ſhould be pleaſed to command them, that ſo they might no longer be expoſed to thoſe Terrors which they apprehended might be a means of their *Death*.

In this manner were the Ten Commandments *publiſh'd at firſt, which even to this day are thoſe* Holy Laws *which* Chriſtians *look upon as the unmoveable Foundation of their* Piety. *The* Fathers *wiſhed, that ſome part of that Terror and Trembling, which then ſeiz'd the* Jews *at the hearing of them, pronounced by GOD himſelf from the* Mount, *might alſo lay hold upon us, to the end, that we alſo might tremble and quake at the apprehenſion of any thing that might in the leaſt make us to offend againſt the Holineſs of theſe* Ordinances.

Proceſs of time, and the corruption of Manners amongſt the Jews *formerly, and ſince amongſt the* Chriſtians, *have made Men ſtudy ſeveral ways to elude the force and obligation of theſe* Commandments, *by falſe Interpretations and Equivocations, calculated only to favour the licentious and looſe Lives of* Men: *But* Jeſus Chriſt, *who aſſures us, that the leaſt jot or tittle of thoſe* Holy Laws *ſhall not periſh; at the ſame time teacheth us, to have always the ſame reſpect for them, as if they had but juſt now been delivered to us from the Mouth of GOD himſelf.*

For Chriſtians *are no more* Slaves *and* Bondmen *as the* Jews, *who were* Children *of the* Bondwoman, *but are* Children *of the* Freewoman; *and therefore they do no more ſay with the* Jews, Let not the *LORD* ſpeak to us, leſt we die, *but on the contrary, they deſire nothing more, than that GOD ſhould ſpeak to their Souls; foraſmuch as the words which he ſpeaks are the* Words *of* Life, *and are always accompanied with the Unction of the* Holy Ghoſt, *which makes them with joy and delight to perform thoſe Commands, which the* Jews *look upon as a Yoke that was inſupportable.*

THE

GOLDEN CALF.

Moſes *ſeeing the* Calf *of* Gold, *breaks the* Tables *of the* Law, *writ by* GOD *himſelf.*

THE *Jews* having declared, that they deſired rather to hear *Moſes* ſpeak to them, than the *LORD*, *GOD* call'd him up to the top of the *Mountain*, where he gave him all the *Laws* according to which he would have his *People* govern'd. The Divine Original of theſe *Laws* is evident to all who conſider the profound and tranſcendent Wiſdom which appears in them, being a perfect Pattern for all wiſe *Lawgivers* and *Governors* to take Inſtructions from.

The ſame Year, 2513. *Four Months after their coming out of* Egypt.

Moſes continued 40 *Days* and 40 *Nights* with *GOD* on the *Mount*; and when he had received the *Commandments* written on Tables of *Stone* by the Finger of *GOD*, containing the Subſtance of what he had communicated to *Moſes* on the *Mount*, he diſmiſſed him.

The *Iſraelites* in the mean time being a Stiff-necked and Unbelieving *People*, ſeeing that *Moſes* delay'd coming down from the *Mount*, aſſembling themſelves in a tumultuous manner, went to *Aaron*, and inſolently charged him to make them *GODS* to go before them, foraſmuch as they did not know what was become of *Moſes*, and whether they ſhould ever ſee him again.

Aaron perceiving their obſtinate Reſolution, and fearing the effect of their Anger, if he ſhould provoke them by a peremptory Refuſal, demanded of them the *Golden Ear-rings* of their *Wives*, their *Sons* and *Daughters*, and made thereof a *Calf* of *Gold*, which they worſhipped, with a great deal of Solemnity and Rejoycing.

Moſes in the mean time, as he was coming down the *Mountain* with the two *Tables*, heard the noiſe of ſhouting for Joy; and as he drew near beheld the *Calf* of *Gold*, and the *People* dancing about it, which ſo kindled the Zeal he had for *GOD*'s Glory, and the Indignation he conceiv'd for this their horrid *Sin* and *Unthankfulneſs*, that he caſt thoſe *Holy Tables* out of his hands, and brake them at the foot of the *Mountain*. He ſuppoſed it would be of little uſe for them to have before them a *Law* writ on *Stone*, which they had already effaced out of their Hearts, and that ſuch inconſtant *Souls* were unworthy to be honoured with the Commands of *GOD*, writ with his own *Finger*.

After this *Moſes* took the *Golden Calf*, and having burnt it, he ground it to Powder, and ſtrewed it upon the *Water*, and made them all drink of it, to ſhew them how contemptible a thing it was to which they had given Divine Adoration. He alſo ſharply rebuked *Aaron* for having given way to this their great *Sin*; and then placing himſelf in the Gate of the *Camp*, cried aloud, that all thoſe that were on the *LORD*'s ſide, ſhould come to him; whereupon immediately the whole Tribe of *Levi* joyned with *Moſes*, who commanded them to take their *Swords*, and to go from *Gate* to *Gate* throughout the *Camp*, and to kill all they ſhould meet with, ſparing neither *Brothers*, *Neighbours*, *Friends*, or *Companions*

The *Levites* with a praiſe-worthy Zeal executed this difficult Command, and ſlew that day about 3000 Men. *Moſes* afterwards bleſſed the Family of *Levi* for their ready Obedience, aſſuring them, that by this their ſhedding of the Blood of their *Brethren*, they had conſecrated themſelves to the *LORD*, who would not fail to bleſs them for it.

Saint Gregory *admires this holy Zeal of the* Levites, *which he looks upon as an excellent Inſtruction for thoſe too indulgent* Fathers, *who are afraid to reprove their* Children, *whom they ſee plunged in the Love of the* World. *Theſe* Levites (*ſaith S.* Gregory) *tho' they loved their* Children, *yet did not ſpare them; yea, they did not ſtick at taking away their* Lives; *and we are afraid ſo much as to reprove them, becauſe we love them with a fleſhly Love. The moſt tender* Love *in the* World, *has an anſwerable* Anger: *No* Father *could love his* Son *better, than* Moſes *did his* People; *for to ſave them, he was willing his own Name ſhould be blotted out of the Book of* Life; *and the more he feared the Anger of GOD againſt his* People, *the more he endeavoured to prevent it by this exemplary Puniſhment.*

THE

47) The Golden Calfe. Exodus 32.

(48) The Second Table Exodus 34

G Freman delin I Kip Sculp

THE SECOND TABLES.

GOD Writes his LAW *a Second time upon Tables of* Stone, *which the* Iſraelites *receive with Reſpect.*

MOSES having ſearched the *Sore* of his *People* to the bottom, aſſembled them the next day, and repreſented to them the Heinouſneſs of the *Sin* they had committed; and told them he would preſent himſelf before *GOD*, and endeavour by his Interceſſion to turn away the *Divine Wrath* they had ſo juſtly deſerved. He accordingly humbly proſtrates himſelf before the *LORD*, as if he himſelf were guilty of the *Sin* they had committed, and as one that durſt not open his Mouth to beg Pardon for this their abominable *Sacrilege*.

The ſame Year, 2513.

But his *Charity* at laſt found out a Remedy for this great Evil; he ranks himſelf amongſt theſe impious *Criminals*, and begs of *GOD*, if there were no Pardon for them, to blot him alſo out of his *Book of Life*: By this means he (as we may ſay) forc'd *GOD* rather to pardon ſo many *Criminals*, for the ſake of one Innocent Perſon, than to deſtroy one Innocent Perſon for the ſake of ſo many *Criminals*.

Thus *GOD* being overcome with the exceſs of *Moſes*'s Charity, ſends him back again to the *People*, to tell them, That for the ſake of their *Fathers*, and at his Interceſſion, he would give them the *Land* he had promiſed to *Abraham*, *Iſaac* and *Jacob*; but that he would not go up with them as formerly, foraſmuch as they were a *ſtiff-necked People*, leſt he ſhould be found to conſume them by the way. And having commanded them to lay aſide all their *Ornaments*, as a mark of their Repentance and Sorrow for this *Sin* they had committed, he orders *Moſes* to hew out two *Tables* of *Stone*, like to the former which he had broken.

So *Moſes* roſe up early in the Morning, and went up to Mount *Sinai* with the two *Tables*, and proſtrating himſelf before the Divine Majeſty, who deſcended in the *Cloud* on the top of the Mount, moſt humbly beſeeched him to pardon the *Sin* of his *People*. The *LORD* favourably receiv'd this his Interceſſion, and aſſured him of his Protection; and when he had continued there 40 *Days* and 40 *Nights*, in Communion with *GOD*, without *Meat* or *Drink*, he returned to the *People* with the two *Tables* of the *Law*.

When *Moſes* was come down to the *Camp*, the *Jews* were extreamly ſurpriz'd to ſee his *Face* all ſhining; and being affrighted with the Glory they ſaw in his *Countenance*, they durſt not come near him; which obliged him to put a Veil on his *Face*, and then having called the *Rulers* and all the *People* to come to him, he declared what *GOD* had charged him with on their behalf.

Thus *Moſes* having attain'd to a degree of Glorification by his long continued Communion and Familiarity with *GOD*, was forced always to veil his *Face* when he came forth to the *People*, which he took off again when he went into the *Tabernacle* before the *LORD*, to ſpeak with him. Whereby he gave to all the *Paſtors* of the *Church* this *Leſſon*, *That they ought to proportion the* Sacred Truths GOD *has been pleaſed to communicate to them, to the Capacity and Weakneſs of their* Hearers; *and to hide the Revelation of ſurpaſſing* Myſteries GOD *has favoured them with, in the Secret of their own Breaſts.*

In this manner were the two firſt *Tables* renewed; and *GOD* being touch'd with the Puniſhment of his *People*, and the Interceſſion of *Moſes*, wrote over again with his own Finger the X *Commandments* he before had given them. Which Favour of his to the *Jews* was a *Figure* of a greater he beſtows upon all penitent *Souls*, when upon their deep Humiliations he by his *Holy Spirit* anew engraves in their Hearts the *Holy Law* they had before effaced by the Diſorder of their *Lives*.

But *GOD* at the ſame time would repreſent to *Moſes*, how hard it is to obtain this *Grace*; and therefore oblig'd him to hew theſe ſecond *Tables* of *Stone* himſelf, which was not mention'd concerning the firſt *Tables*. For *Man* is ſo *weak*, that he is apt to loſe what he has obtain'd without Labour and Pains; and therefore *GOD* is conſtrained to make him endure a great deal of Toil and Trouble before his *Holy Law* be fully repair'd and reſtor'd in him, to the end the Difficulty he has met with in this Proceſs, may oblige him to a greater Watchfulneſs over himſelf, and make him tremble at the very thought of forfeiting a *Favour* he has at length obtain'd of *GOD* with ſo many *Tears*.

NADAB

NADAB AND ABIHU.

Nadab *and* Abihu (Aaron's *eldeſt Sons*) *having put* ſtrange Fire *into their* Cenſers, *and offered it before the* LORD, *are conſumed by a* Fire *from the* LORD, *in the* Tabernacle.

AFter that *Moſes* had finiſhed all that *GOD* had commanded him to make for his *Worſhip* and *Service*, he ſet up the *Tabernacle*, and conſecrated it at the beginning of the ſecond Year after their coming out of *Egypt*. *GOD* gave a viſible Teſtimony of his approving of whatſoever was offer'd up to him (according to his Command) for his Glory; and a *Cloud* always covered the *Tabernacle*, to ſhew that the *Divine Majeſty* was preſent there, and dignified it with his Glory. This *Cloud* reſted on the *Tabernacle* as long as it pleaſed *GOD* it ſhould continue in the place where it was; and when it removed from the *Tabernacle*, it was a Sign that the Divine Will was, they ſhould decamp, and remove elſewhere.

Anno Mundi 2514.

Thus we ſee that an orderly and regulated outward *Service* began to be performed to the *Divine Majeſty*, by offering up of *Sacrifices*, and other holy Obſervances appointed and determined by *GOD* himſelf, *Aaron* and his *Sons* being in particular ſet apart and conſecrated to theſe *Holy Functions*.

But *GOD* ſoon made it appear, by a dreadful Example, what Exactneſs he expects in the Performance of thoſe *Holy Duties*, and with what Severity he required his Appointments ſhould be obey'd. He had made a Law, That the *Fire* ſhould burn continually upon his *Altar*, and that the *Prieſts* ſhould take care to maintain it, by laying on of *Wood* every Morning and Evening.

It was with this *Holy Fire* they were to kindle their *Cenſers*, whenever they did offer *Incenſe* before *GOD*: But *Nadab* and *Abihu*, the two eldeſt Sons of *Aaron*, neglecting this Command of *GOD*, and having taken *ſtrange Fire* in their *Cencers*, died in the *Tabernacle*, as they were *offering* up their *Incenſe* before the *LORD*; for *GOD* darted into their Inwards a *Fire* like a Flaſh of *Lightning*, which conſumed their *Inwards*, without touching their *Bodies*, or ſo much as their *Garments*.

And *Moſes* taking occaſion, from this ſudden and terrible *Judgment*, to make the reſt of the *Prieſts* fearful of falling into the like *Sin*, made them bring the dead Bodies of *Nadab* and *Abihu* from before the *Sanctuary*, and carry them out of the *Camp* in the ſame Condition they found them, that is, in their *Linen Coats*.

Moſes alſo charged *Aaron* and his *Sons*, not to mourn for *Nadab* and *Abihu*, in ſhaving their *Heads*, or rending their *Cloathes*; but that they ſhould leave thoſe Marks of *Mourning* to the reſt of the *People*, from whom they ought to diſtinguiſh themſelves as well in this point as all the reſt, in *Reverence* to that *Holy Anointing*, whereby they had been conſecrated to the *LORD*, and ſeparated from the reſt of their *Brethren*.

GOD was willing to teach the *Jews*, by this terrible *Judgment*, That the moſt ſeeming-holy *Service* that Men offer to *GOD*, cannot in the leaſt be acceptable to him, when it is not done in the way and manner he has appointed. The *Divine Being* is ſo wonderful and tranſcendent, that 'tis impoſſible to honour him, but according to his own Preſcription, and the Model he himſelf hath ſet down. He does not now (it may be) ſo viſibly and remarkably puniſh thoſe who tranſgreſs his *Holy Ordinances*; but he no leſs takes notice, and obſerves at this time thoſe who bring a *ſtrange Fire* to his *Altar*, and preſent themſelves before him, having another *Fire* flaming in their *Hearts* than what was kindled there by his *Holy Spirit*.

This *ſtrange Fire* which he has ſo great an averſion for, *is* (according to S. *Gregory*) *the* Love *of this* World: *And that* holy Man, *ſtruck with the terrible Example ſhewed upon* Nadab *and* Abihu, *takes occaſion earneſtly to exhort all* Believers, *but eſpecially thoſe who ſerve at the* Altar, *to baniſh from their* Hearts *all* unclean Luſts, *and the Love of* Temporal things, *that their* Hearts *may burn with the* Love of *GOD alone, who is a* conſuming Fire, *and a* jealous *GOD*; *and who cannot ſuffer that any* ſtrange Fire *ſhould burn in the Hearts of thoſe whom he has deſigned to be the* Altars *for his* Holy Fire *to burn upon continually*.

The

49) Nadab and Abihu — Leviticus 10.

G Freman Delin: — I. Kip Sculp:

50) *The Blasphemors stoned.* *numbers 15.*

The Blaſphemer Stoned.

GOD commands the Blaſphemer *of his Holy Name to be* Stoned, *and another that prophaned the* Sabbath, *by gathering* Sticks *on that Holy Day.*

AFter that *GOD* had (by the terrible and ſudden Puniſhment of *Nadab* and *Abihu*) given an evident Example, how dangerous a thing it is for thoſe that miniſter at the *Altar* to neglect the *Rules* of their *Holy Function*, and to diſobey him, whoſe more immediate *Miniſters* they are ; he gave another Example of the Exactneſs of his *Juſtice* towards the *Common People*.

The ſame Year, 2514.

Two *Jews* quarrelling together, one of them, in his Tranſport of Rage and Choler, blaſphemed the Holy Name of *GOD*: The *Ears* of thoſe that heard him being offended at thoſe deteſtable *Words*, they ſeized the *Blaſphemer*, and brought him before *Moſes*, who would not pronounce or determine any thing in the Caſe, till he had enquired of *GOD*, What was fit to be done.

GOD, in anſwer to his Demand, commands him to put the *Blaſphemer* immediately out of the *Camp*; and that thoſe who had heard his *Blaſphemy* ſhould lay their *Hands* on his *Head*, and that afterwards all the *People* ſhould *Stone* him. This Order was accordingly forthwith executed, with a Severity which at this time may make all thoſe tremble, who are not afraid in their Paſſion to *blaſpheme* that *Holy Name*; as well as make thoſe bluſh, who are ſo regardleſs of the *Glory* of *GOD*, as to ſuffer and wink at thoſe who do it. And upon this Occaſion *GOD* made a *Law*, *That all* Blaſphemers, *for the time to come, ſhould be Stoned by the People.*

Some time after, there hapned another Example of the *Divine Juſtice* and *Severity*. The *Iſraelites* being very exact in their outward Obſervance of the *Holineſs* of the *Sabbath-day*, in which *GOD* had commanded them but a while ago, with his own Mouth, not to do any *ſervile Work*, they chanc'd to find a *Man* gathering *Sticks* on that Day, and brought him before *Moſes* and *Aaron*, to paſs Sentence upon him for that Tranſgreſſion of the *Divine Law*, who ordered him to be put in Ward till they had conſulted the Will of *GOD* in that Matter.

After Enquiry, *GOD* commanded them to proceed (as in the foregoing Inſtance) *viz.* to bring the *Sabbath-breaker* without the *Camp*, and that all the *People* ſhould *Stone* him there.

Men *at this time would take more Care, and be more exact in keeping the* Laws *of* GOD, *if they ſaw themſelves threatned with preſent* Death *upon the Breach of them ; and the Fear at leaſt of ſo ſudden and ſo ſevere a Puniſhment, would put a ſtop to their raſh* Licentiouſneſs.

But thoſe who have learnt to obey the Law *of* GOD, *out of a Principle of* Love, *and not out of any Fear of* Puniſhments, *cannot ſufficiently bewail and lament to ſee how great a* Liberty *thoſe that call themſelves* Chriſtians *take to violate, without Fear or Care, the moſt ſacred and inviolable* Laws *and* Commands *of* GOD.

Their Faith *preſents them with a View of other* Puniſhments, *and much more to be feared than all Temporal* Puniſhments *whatſoever : And their* Eyes *guſh forth with* Tears, *when they conſider, That for the gathering of a few* Sticks *or* Stubble (*as all* Worldly things *are no better*) Men *provoke the* Anger *of* GOD *againſt them, and draw down upon themſelves* Puniſhments *that ſhall never end.*

GOD *never ſlackens the Severity of his* Laws: *He has once declared to* Men *what he would have them do, and what he expects from them ; and having ſo done, ſpeaks no more, but leaves it to them, and if they be diſobedient, 'tis at their own Peril.*

Men *indeed may deceive themſelves, and wreſt the* Law *of* GOD *to their own Senſe, and as they would fain have it ; but however they may flatter themſelves, as this* Sabbath-breaker *in all probability likewiſe did, (for what hurt was there in gathering a few* Sticks?) *yet their Excuſing and Acquitting of themſelves will not prevent the* Sentence *of* Death *from being pronounced againſt them ; and they will know, but alas when 'tis too late,* (as ſaith St. *Auſtin*) *That* Man *was vain in his* Promiſes, *but that* GOD *was true in his Threats and Menaces.*

THE TWELVE SPIES.

Moſes *ſends forth Twelve* Spies *to ſearch the* Land *of* Canaan. *They make the* People *Murmur. GOD, to puniſh their* Rebellious Murmurings, *aſſures them, they ſhall not enter into the* Land *he had promiſed them.*

THE Severity of ſo many *Chaſtiſements*, wherewith *GOD* exerciſed his *People* in ſo many different manners, was not ſufficient to put a Stop to their Rebellious Murmurs, from which *Aaron* himſelf, and *Miriam* his Siſter, were not exempt: For being jealous of that great Authority *GOD* had conferred upon *Moſes*, they in a taunting manner ſaid, *Hath the* LORD *indeed only ſpoken by* Moſes; *Hath he not ſpoken alſo by us?* And for a Pretext of their Murmurings againſt him, they upbraided him with having married an *Ethiopian Woman*.

The ſame Year, 2514.

Moſes, tho' he was ſenſible of the Injuſtice of theſe their Reproaches, yet preſerving his accuſtomed *Meekneſs*, ſeem'd not at all concern'd at it. But *GOD* avenged *Moſes*, who would not avenge himſelf; and ſparing *Aaron* becauſe of his holy Function, he ſtruck *Miriam* with a *Leproſy*.

Moſes being afflicted to ſee his *Siſter* in that Condition, earneſtly prayed to the *LORD* to heal her; but *GOD* told him it was but fitting, that for the Fault ſhe had committed, ſhe ſhould be put forth of the *Camp* Seven Days; after which ſhe was healed, according to the Interceſſion of *Moſes*.

This particular Murmuring of *Aaron* and *Miriam* againſt *Moſes* being paſt, there ſoon aroſe another of the whole *People:* For *GOD* having commanded *Moſes* to ſend a *Man* of each *Tribe*, to ſearch the Land of *Canaan*, and to bring a Sample of the *Fruits* thereof, theſe Spies returned, and brought a Bunch of *Grapes*, which was an abundant Proof of the Excellency of the Soil: But withal told them, That the Land was inhabited by ſo Giant-like a *People*, that they could not think ever to conquer them.

The *People* had no ſooner heard this diſcouraging Account from the Spies, but they began with one accord to murmur againſt *Moſes*: They wiſh they had died in the *Wilderneſs*, rather than to be put upon fighting againſt *Giants*; and at laſt came to that wicked Reſolution, to chuſe themſelves a *Leader*, and return to *Egypt*.

Moſes and *Aaron* ſeeing them laſh out into theſe deteſtable Exorbitances, proſtrated themſelves before the *LORD*, to appeaſe his Anger; whilſt in the mean time *Caleb* and *Joſhua* endeavoured by mild Words, and encouraging Repreſentations of the *Land*, to calm them, and to efface the *Fears* which theſe falſe Reports had raiſed in them. They aſſured them, that it was a very excellent *Land*, and that as long as *GOD* favoured them, they ſhould eaſily become Maſters thereof.

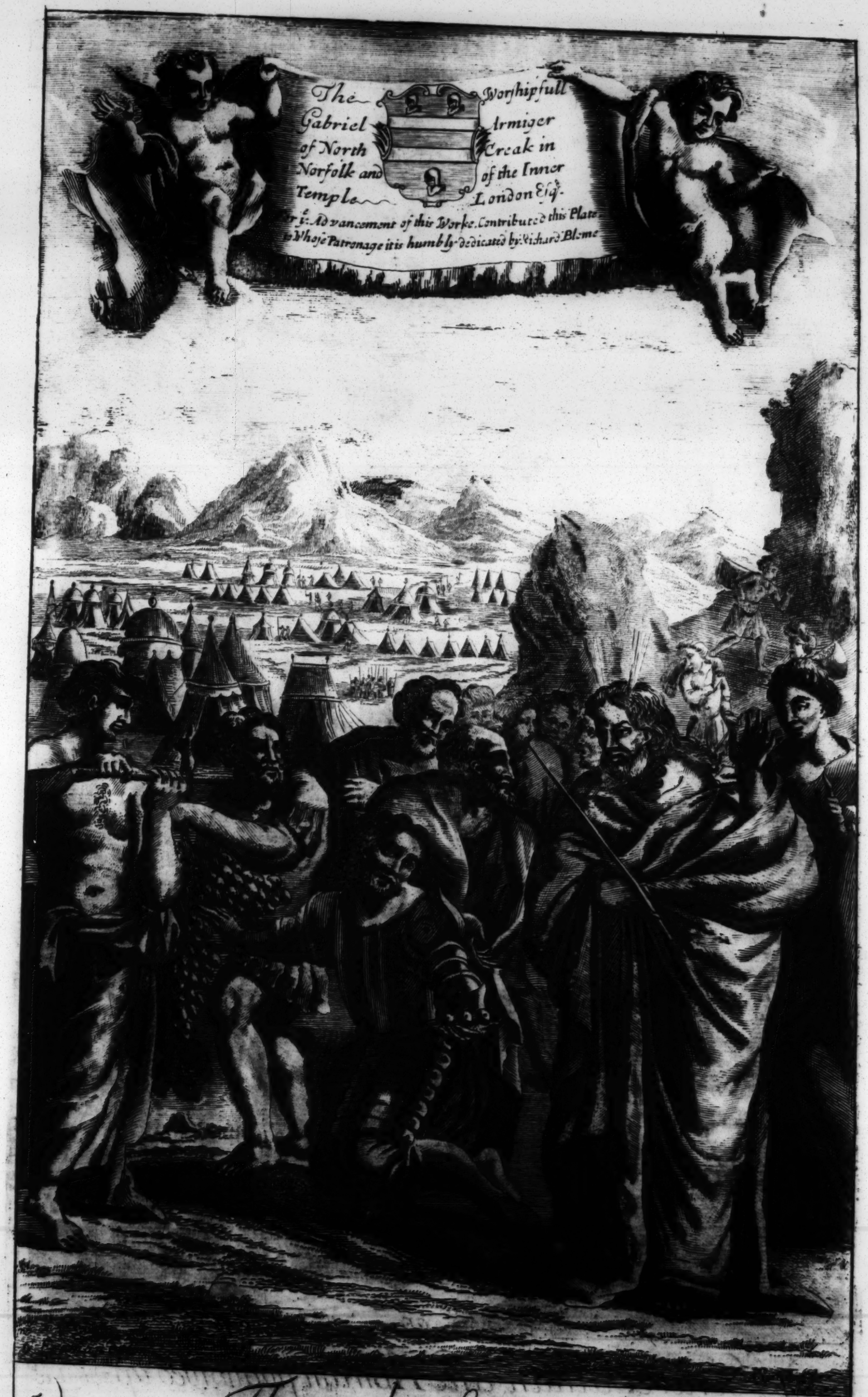
But the *People* being ſtrangely enraged, inſtead of giving ear to their Remonſtrances, would needs have *ſtoned* them, had not they been ſtopt by the Appearance of the *Glory* of the *LORD* in the *Tabernacle* of the *Congregation*; whence the *LORD* ſpake to *Moſes*, commanding him to tell the *People*, that he had heard their *Murmurings*, and that according to their Wiſhes he would deal with them; for as they wiſhed to die in the *Wilderneſs*, ſo they ſhould all of them from Twenty years old and upwards.

Joſhua and *Caleb* only were excepted from this Puniſhment, as having endeavoured to ſtill the *Murmurings* of the *People*; but the Spies were ſtruck with ſudden Death, as being the Authors of this great Miſchief.

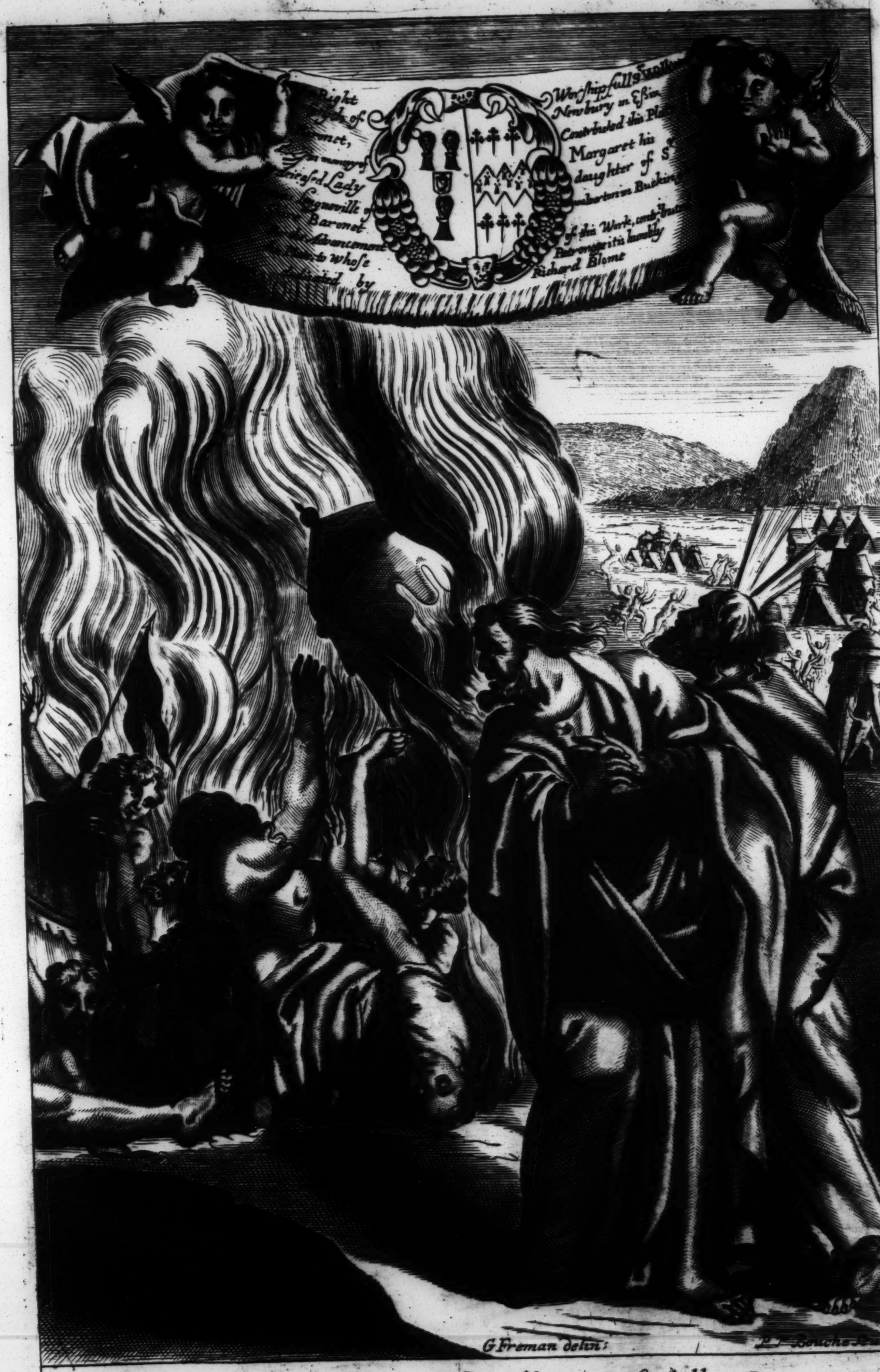
GOD *by this* Hiſtory *ſeems to teach us, that when he promiſes us a great Reward, we ought not to diſcourage our ſelves with every ſmall Difficulty, that muſt be overcome before we can deſerve it. We cannot enter into the Land of* Promiſe, *without firſt overcoming the* Enemies *which oppoſe our Paſſage thither; but inſtead of being diſcouraged at the ſight of theſe* Enemies, *we ought to ſtir up our Faith, and caſt our Care upon* GOD, *who has promiſed to fight for us.*

Thus Jeſus Chriſt *doth only promiſe his Kingdom to thoſe who take it by force. We do renounce the Kingdom of* Heaven, *by fearing to fight and ſtrive for it; and they who inſtead of encouraging* Souls *in this Spiritual Combat, do diſcourage them, ſhall be ſeverely puniſhed by* GOD, *as being the Authors of their Perdition.*

Royal,



51) The twelve Spies. number 13.



52) Cora, Dathan and Abiram swallowed up. Numb 16.

Korah, Dathan, and Abiram.

Korah, Dathan *and* Abiram *Murmuring againſt* Moſes, *and affecting the* High-Prieſthood, *the Earth opens and ſwallows them alive.*

THE Murmuring of the Children of *Iſrael*, occaſion'd by the report of the *Spies*, was ſoon after ſeconded by another, which more heinouſly offended the Divine Majeſty. *Korah*, *Dathan*, and *Abiram*, with 250 *Princes* of the *People*, aroſe in a ſeditious manner againſt *Moſes* and *Aaron*; and envying the Dignity and Authority they had over them, ſaid, they had long enough *Lorded* it over the *Lords People* who were as holy as they, and that it was high time to ſet bounds to their arrogated power.

The ſame Year, 2514. *and the 2d year after their coming out of* Egypt.

Moſes having heard theſe their *Words*, fell upon his *Face*; and becauſe he perceived that theſe *Murmurers* affected the *High-Prieſthood*, he rebuked their Ambition, repreſenting to *Korah* (who was of the Tribe of *Levi*) that the LORD had highly honoured them, in ſeparating them from the reſt of the Congregation to do the ſervice of the *Tabernacle* of the LORD; that they ought to content themſelves with that holy Function, without raiſing their deſires higher. And after he had told them, that this their *Murmuring* was level'd at the LORD himſelf, he bid them be in a readineſs againſt the next day, with their *Cenſers*, and charged *Aaron* likewiſe to appear with his.

This done, *Korah* and his Party placed themſelves on one ſide, and *Aaron* on the other; and at the ſame time the *Glory* of the LORD appeared to all the *Congregation*, and the LORD commanded *Moſes* to bid the *People*, to get them away from thoſe Rebellious Murmurers. *Moſes* having given this Advertiſement to the *People*, told them, that GOD would now give them an undoubted proof, that he had done nothing but by expreſs Order from him; and that the extraordinary death of theſe Rebels, would juſtify him in the eyes of them all.

Scarce had *Moſes* made an end of ſpeaking to the *People*, when the *Earth* opened and ſwallow'd them, and all that belong'd to them. Thus deſcended they alive to *Hell*, and periſhed in a moment from amidſt the Congregation of the *Iſraelites*, who ran away at the hideous cry of them, and for fear of being overtaken with the ſame Ruine.

At the ſame time a *Fire* came forth from *GOD* and conſumed the 250 Partiſans of *Korah*'s Rebellion. *Moſes*, by command from the LORD, order'd their *Cenſers* to be taken up, and beat into *Plates*, to cover the *Altar*, that they might be an eternal Monument of this ſevere Vengeance, and a warning to all, not to attempt the like for the future.

And yet for all this, the very next Morning they fell again to their old cuſtom of *Murmuring*, charging *Moſes*, that he had kill'd the *People* of the LORD. *GOD* at the ſame time would have conſumed them in a moment, but for *Moſes*'s Interceſſion; who ſeeing, that *Wrath* was gone out from the LORD againſt the *People*, commanded *Aaron* to take his *Cenſer* with *Incenſe*, and to make Attonement for them; whereupon the *Plague* was ſtay'd, after that it had deſtroy'd 14700 *Men*, beſides them that died about the matter of *Korah*.

After this the LORD, to ratify the *Prieſthood* to *Aaron*, commanded the Heads of every *Tribe* to provide themſelves *Rods*, and to write their Names upon them, and lay them up in the *Tabernacle*, the LORD being reſolved to evidence to all, whom he had choſen to the *Prieſthood*, by cauſing his *Rod* to Bloſſom. When the *Rods* were brought forth again, *Aaron*'s *Rod* alone was found to have put forth *Buds*, *Bloſſoms*, and *Almonds*, which therefore *GOD* commanded ſhould be kept for a Token, and laid up in the *Ark* of the *Covenant*, to prevent any ſuch Rebellious pretences for the time to come.

This great and dreadful Example *has always been a reſtraint upon* Wiſe Men, *from lightly engaging themſelves to Miniſter at the* Altar, *and from raſhly handling the* Holy Cenſer, *without a ſure and ſatisfactory Call from* GOD. *The puniſhment of theſe three* Rebels, *and their Company, who were buried alive, yea,* went down *ſo to* Hell (*as the Scripture ſaith*) *inſpires them with an humble backwardneſs to* Holy Things. *They know* GOD *is ſo great, that he cannot be ſerved worthily, but by thoſe he makes choice of himſelf to be his* Miniſters, *and whom he qualifies with* Divine Virtues *for ſo Great and Sacred an Employ; and therefore in deep humility they are ready to cry out with S.* Paul, Who is ſufficient for theſe things?

THE

THE BRAZEN SERPENT.

The People *murmuring againſt* GOD, *and againſt* Moſes, *are puniſhed with* Fiery Serpents, *and are healed by looking up to the* Brazen Serpent, *which* Moſes *erected at the Command of* GOD.

THE Rebellion of *Korah*, *Dathan* and *Abiram* being thus quell'd, ſome years after there hapned another, which *GOD* moſt ſeverely puniſhed; for the *People* having now wandred for many Years up and down the *Wilderneſs*, and being tired with ſo many *Marches* and *Countermarches*, they began again ſeditiouſly to *murmur* againſt *Moſes*, expreſſing their Diſcontent in moſt bitter and Paſſionate Expoſtulations and Complaints, not only againſt him, but even *GOD* himſelf, ſaying, *Wherefore have you brought us up out of* Egypt, *to die in this* Wilderneſs? *We have no* Bread, *and often want* Water; *and our* Souls *loath this light* Bread.

Anno Mundi, 2252. *before Chriſt* 1452. *in the* 6th *Month of the* 40th *Year after their coming out of* Egypt.

The *LORD* being provoked againſt them for theſe their *Murmurings*, he ſent *Fiery Serpents* amongſt them, which cauſed a terrible Deſtruction of the *People*, who died away ſoon after they were ſtung by them. The moſt ſeditious and forward amongſt them being terrified at this ſudden and fatal Vengeance, changed their Complaints and Threats into *Prayers* and *Lamentations*; and coming to *Moſes*, acknowledged their heinous *Sin*, whereby they had provoked the *Anger* of the *LORD* againſt them, by *murmuring* againſt his Conduct and Guidance over them, and earneſtly entreated him to make Interceſſion to the *LORD* for them, That they might be delivered from this *Plague* of the *Fiery Serpents*, foraſmuch as the Torment of their biting was altogether intolerable.

Moſes accordingly humbly preſents their Requeſt before *GOD*, making earneſt Interceſſion for them; who being appeaſed by the charitable *Prayers* of that *Holy Man*, commands him to make a *Serpent* of *Braſs*, and lift it up upon a *Pole*; aſſuring him, that all thoſe who were bitten by the *Fiery Serpent*, ſhould be healed of their Wounds, by looking up to it.

Thus it was that this Mortality ceaſed amongſt the *People*. Which *Hiſtory*, whether we reſpect the Judgment it ſelf, or the Remedy *GOD* in his Mercy appointed for it, doth afford us very important Leſſons and Inſtructions. For the *Fathers* have conſidered this *Murmuring* here of the *People*, and the Bitterneſs of their Spirit venting it ſelf in paſſionate and ungrateful Complaints and Expoſtulations, (by reaſon of their long and weariſom Wandrings in the dry and ſolitary *Wilderneſs*) as a lively *Figure* of thoſe dangerous Spiritual Temptations, which ſometimes happen to the moſt perfect, who are oft in danger, without a vigorous exciting of their *Faith* and *Truſt* in *GOD*, of being born down and diſcouraged with the multiplied Pains and Difficulties they meet with in the ſtrait and narrow way to *Life*. If they conſent to theſe ſecret *Murmurings* ariſing in their *Hearts*, they cannot fail of being bit with *Fiery Serpents*, I mean *Evil Spirits*, who watch only, firſt to diſcourage, and then to deſtroy them.

What Remedy now is there for them in this dangerous Caſe? No other, but what is here ſet down: They muſt fix their Eyes upon the *Brazen Serpent*, which was a viſible Emblem of *JESUS CHRIST*, as he himſelf aſſures us in his *Goſpel*. He did not diſdain to aſſiſt our weak Underſtandings, in repreſenting himſelf by a *Serpent*, yet not a common poiſonous one, but a *Serpent* of *Braſs*; becauſe in taking our *Fleſh* upon him he did not partake of our *Sin*, which is (and therefore may be truly called) the *Poyſon* of the *Serpent*, tho' he ſubmitted himſelf to *Death*, which was the Effect of *Sin*; not His, but Ours.

To this Divine Object, *JESUS CHRIST*, (lifted up upon the *Croſs*) it is, that *Believers* muſt continually recall their *Eyes*, to ſtifle their Complaints, to refreſh and comfort them during their weariſom Steps in this vaſt and howling *Wilderneſs*; frequently encouraging themſelves with theſe and the like Words: *Has the Captain of our Salvation, who was the Holy one of* GOD, *ſuffered ſo much without the leaſt Complaint; and ſhall we* Sinners murmur? *Has* GOD *ſo dealt with the green Tree; and do we think it juſt he ſhould ſpare the dry?*

BALAAM's

53) *The Brazen serpent.* *number 21.*

54) *Balams Ass speaks.* *numbers 22.*

G Freman delin: *I. Kip. Sculp:*

BALAAM'S ASS SPEAKS.

Balaam *the* **False Prophet** *bleſſeth the* **People of GOD** *againſt his Will, notwithſtanding that King* **Balak** *had ſent for him to curſe them. His* **Aſs** *reproves him for beating her, becauſe ſhe ſtopt at the ſight of an* **Angel**, *which* **Balaam** *perceived not.*

AFTER ſo many Afflictions and Difficulties which *Moſes* had been tryed with, in his Leading of the *People*; for a laſt Proof of his Conſtancy, he was a little before his death to be exerciſed with Tryals, cauſed by the Artifices of a *falſe Prophet*.

Anno Mundi, 2553. *before Chriſt*, 451.

The *Iſraelites* being encamp'd near to the Borders, of *Moab*, *Balak* their *King* terrified at their approach, ſends for *Balaam* to curſe *Iſrael*. *Balaam* in the Night time asks Counſel of *GOD* what he ſhould do? who ſtrictly forbad him to undertake any ſuch thing, foraſmuch as he himſelf had bleſſed them: Wherenpon *Balaam* diſmiſſes the Princes, *Balak* had ſent to fetch him, with this Anſwer. But this *Prince* being reſolved not to be put off ſo, ſends other more honourable Perſons to *Balaam*, and with richer Preſents.

The Covetouſneſs of this *falſe Prophet* being awakened at the ſight of theſe *Preſents*, inſtead of firmly acquieſcing in the firſt Anſwer *GOD* had given him, demanded again of *GOD*, whether he ſhould go along with them? as if the *Gold* of theſe ſecond *Ambaſſadors* could have the ſame power upon *GOD*, as it had on his Covetous Heart. So *GOD* leaving him to his Deſires, bid him go along with them. And as he was on the way, the *Angel* of the *Lord* met him and oppos'd him; yet *Balaam* did not ſee him; but the *Aſs* on which he rode, ſaw the *Angel*, and ſtopping, fell down under him; and as *Balaam* in a rage ſmote the *Aſs*, *GOD* opening her Mouth, ſhe complain'd of his unjuſt Cruelty.

At the ſame time alſo the *LORD* opened *Balaam*'s Eyes, and he ſaw the *Angel* ſtanding in the way, and as he threatned to kill him, *Balaam* humbled himſelf before the *Angel* of the LORD; and told him, that if his *Journey* were diſpleaſing to him, he was ready to return back again. But the *Angel* gave him leave to continue his *Journey*, only charged him to ſpeak nothing, but what he received from GOD. And accordingly he did; for notwithſtanding all the Perſuaſions and Promiſes of *Balak* to make him curſe *Iſrael*, GOD made him to bleſs them; which extremly provoked that *King*.

But *Balaam* being afraid of loſing the Rewards he expected from *Balak*, made him endeavour, by his Counſel, to deſtroy and fruſtrate the Bleſſings he had pronounced to that *People:* For caſting off his diſguiſe of a true *Prophet*, he (like a wicked Wretch) adviſed *Balak* to tempt the Children of *Iſrael* with the *Moabitiſh Women*, that being inveigled by them, and worſhiping their *Idols*, GOD might in his Wrath deliver them into the hands of their Enemies.

This Advice of his had a moſt fatal Succeſs; for thoſe *Idolatrous Women*, by their Allurements, ſoon gain'd this eaſy People to defile their *Bodies* and *Souls* with them.

Thus one *falſe Prophet*, who pretended to be a Man of *God*, was like (by his Artifices and Covetouſneſs) to have been the cauſe of the Ruine and Deſtruction of all *God's People*, if a true *Miniſter* of the *Lord* had not oppoſed it with an holy and highly commendable Zeal: For *Phineas*, the Grandſon of *Aaron*, ſeeing a *Jew* committing Lewdneſs with a *Moabitiſh Woman*, thruſt them both through with his *Sword*, by which means the *Plague* was ſtayed, which the Wrath of *God* had kindled amongſt them, whereof 24000 died.

The Jews *then* (as ſaith S. *Ambroſe*) *were more miraculouſly delivered by one true* Prieſt, *than they had before been corrupted by one* Falſe Prophet; *and the* Zeal *and* Piety *of the one was of greater force, than the* Avarice *or* Artifices *of the other.*

We find here, that the People of God *are happy, when they have perſons amongſt them, who by a wiſe Zeal oppoſe the deſigns of thoſe that would corrupt them. There will be always* Balaam's *in the* Church, *that is,* falſe Prophets, *who ſeek their own Intereſts, and not thoſe of* Jeſus Chriſt. *Wherefore it is greatly to be wiſh'd for, that the* Church *may not want ſuch as* Phineas, *who a ſenſible of the leaſt Evil that threatens it, and who aim at nothing but the* Glory of God, *and the* Salvation *of his* People.

A Brief Explication of the MAP, Repreſenting the Journey *of the* Iſraelites *from* Egypt *to the* Land *of* Promiſe.

THE Land of *Promiſe* is called, by ſeveral ancient Authors, *Paleſtine*, as is conjectured from the Name of the Inhabitants, who were called *Philiſtines*; a *People* deſcended from *Cham*, one of the Sons of *Noah*. It may not improperly be likewiſe called the *Land of Promiſe*, in regard of the *Promiſe* which the *LORD* made to *Abraham*, Gen. 12. 7. and 13. 15. It takes the Name of *Canaan* from one of the Sons of *Cham*, who bore that Name, whoſe Deſcendents (called *Canaanites*) inhabiting it, divided the *Land* into ſeveral *Provinces*, each whereof was denominated from one of the Sons of *Cham*, who were the firſt Poſſeſſors thereof. And laſtly, this Land was called the HOLY LAND, becauſe *GOD* had honoured it with his particular Preſence, inſomuch that *Moſes*, *Exod.* 3. 5. was commanded *to put off his Shoes when he approached the Buſh, becauſe the place whereon he trod was Holy ground.* True it is, that this was not ſpoke by *GOD* in the Land of *Canaan*, but in the Wilderneſs of *Sin* by *Mount Horeb*; nevertheleſs it may be well applied to this *Country*, in regard the *Tabernacle* of *GOD* was here plac'd and preſerved; the City of *Jeruſalem* was here ſituated, and our *Saviour Chriſt* was here Conceived, Born, and had his Converſation.

This is mentioned in the 33*d* Chapter of the 4*th* Book of *Moſes*, called *Numbers*.

This *Country* borders on the Eaſt upon *Arabia* the *Stony*, or *Deſert*; on the South upon the Deſert of *Idumea*, *Sin*, and *Kadeſh*; on the Weſt upon the great Sea, called the *Mediterranean Sea*; and on the North upon *Mount Libanus*.

It is in length, from *Libanus* to the Deſert of *Paran*, about 150 *Engliſh* Miles; and in breadth between the *Great Sea*, and the *River Jordan*, about 50, and ſometimes 60 Miles.

It is watered with ſeveral *Streams* and *Rivulets*, whereof ſome run into the *Sea*, others fall into the *Jordan*, a famous River, which take its Name and Source from two ſmall *Lakes*, *Jor* and *Dan*, near the Foreſt of *Libanon*. This River of *Jordan* runs from thence into the Lake *Merom*, and from thence into the *Sea* of *Galilee* or *Cinereth*; from whence riſing up again, it keeps on its Courſe till it loſeth it ſelf in the *Dead Sea*, which of old was made what now it is from the Ruins of *Sodom*, *Gomorra*, *Adama*, and *Zeboim*, all ſeated in a Territory, which in the time of *Lot* was a very fertil Soyl, and called the Vale of *Siddim*, being thereby likened to the *Garden of GOD*, or *Terreſtrial Paradiſe*, Gen. 13. 10.

Into this *Sea* fall the Brooks of *Zered* and *Arnon*; and yet by report of *Joſephus* it is ſalt and unfruitful. There are found floating in divers parts of this *Sea*, great pieces of a certain kind of *Pitch* called *Aſphaltus*, from whence it hath alſo taken the name of *Mare Aſphalticum*, or the *Aſphaltick Sea* or *Lake*. This kind of *Pitch*, or liquid *Sulphur*, ſerves to thicken or harden any thing, it is uſed in Phyſical preparations, and by the Inhabitants for pitching of *Veſſels*, altho' when melted it is of a noyſom ſtink.

This Land of *Canaan* in other parts is very fertil, abounding in *Corn*, *Wine*, *Oyl*, *Sugar*, *Balm*, *Figs*, *Pomgranates*, *Spices*, *Herbs*, *&c.* and therefore juſtly called (*Exod.* 3. 8. and elſewhere) a *Land flowing with Milk and Honey*. It hath great diverſity of *Mountains*, *Valleys*, *Plains*, *Fountains*, *Rivers*, *Foreſts*, and was well repleniſht with *Towns*, *Villages*, and *ſtrong Holds*; ſurpaſſing in goodneſs and agreeable ſituation moſt *Countries* in the *World*, and therefore aſſigned by *GOD* for the Habitation of his elect *People*, and promiſed to the Father of the *Faithful*, and his Poſterity, as a *Type* and *Figure* of the *Celeſtial Canaan*, the Seat of perfect Bliſs.

The great number of the *Towns* and *Villages* that were in this *Country* is almoſt incredible; for an Eſſay therefore, let it ſuffice only to give a view of the *Cities Royal*, which *Joſhua* by Lot divided to the Children of *Iſrael*; which are as followeth,

To the Tribe of *REUBEN*, { *Heſhbon*, *Madian*, *Sulah*, or *The Rock*.

Weſt

EGYPT

THE LAND OF CHAM that is MITSRAIM

THE MIDLAND EGYPTIAN SEA

THE RED SEA
in Hebrew called
IAMSUPH, that is to say
The SEA of REEDS from
the multitude of Reeds
found floating thereon.

King Salomon sended his Ships from Ezion-gaber to Ophir for Gold, which bring him from thence 420 Talents. Each Talent being 125 Pounds or 3000 Shekels making in all 525000 Pounds weight of Gold. 1. King. 9. 28.

This is the mark of the Six Cities of Refuge Deut. 4. 41. Iosua 20. 7.

The Prophet Jonas the Sea is swallow

THE FORTY YEARS TRAVELS of the CHILDREN of ISRAEL, out of EGYPT through the Red Sea, and the Wilderneſſe in to CANAAN, or The Land of PROMISE.

A Scale of 50 English Miles Each containing 1000 Paces

10 20 30 40 50

Prophet Jonas bing hurl out into the Sea is swallowed by a Fish Jonas 1 15

THE SYRIAN SEA

SEA

Hiram sends Salomon Floats of Cedar and Firr from Lebanon to Joppe. 1 Kang. 5. 9. 12. Chro. 2. 16.

Carmel

Tyre

Sarepta

Sidon

Gebal

Gibellite

Hevites

Jturea

Hilipolis

Chalcis

Damascus

Syria

Damasci

Abila

Arach

Cyprus

Cyrene

Nolana

Elana

THE LAND OF THE PHILISTIMS

HALF MA

SAMARIA

NASSE

ZEBULUN

ISSACHAR

PHOENICIEN

ASHIR

NAPHTALI

HALF MAA

The Gallilan Sea or The Sea of Chinereth

Magdala

Kedesh

Aramma

Salamis

Gifcar

Argob

Sesame

Golan

Hin.

Hermon

Cabul

Hebron

Abden

Ecdippa

Accho or Ptolemais

Aretas

Old Tyre

Sarepta

Zarephath

Sidon Great

Phoenicia

Lebanon

Hermon

Jturea

Abilene

Ituraea

Trachonitis

Auranitis

Gaulonitis

Batanea

Paneas

Jordan

Jordan

Jordan

EGYPT

THE LAND OF CHAM that is MITSRAIM

THE MIDLAND SEA

EGYPTIAN SEA

THE RED SEA
in Hebrew called
IAMSUPH, that is to say
The SEA of REEDS from
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This is the mark of the Six Cities of Refuge Deut. 4. 41. Joshua 20. 7.

THE WILDERNES OF THE BALS

THE WILDERNES OF SIN

THE WILDERNES OF KADESH

THE WILDERNES OF PARAN

THE WILDERNES OF ETHAM

THE WILDERNES OF SUR

THE WILDERNES OF EDOM or IDUMEA

THE WILDERNES OF ZIN

THE WILDERNES OF SIMEON

THE WILDERNES OF JUDAH

THE LAND OF GOSHEN

THE LAND OF MADIAN

THE LAND OF EVILA

AMALEKITES

The Prophet Jonas [illegible] the Sea is swallow[illegible]

Jonas

THE FORTY YEARS TRAVELS of the CHILDREN of ISRAEL, out of EGYPT through the Red Sea, and the Wilderneſſe in to CANAAN, or *The Land of* PROMISE.

A Scale of 50 English Miles Each containing 1000 Paces

10 20 30 40 50

Hiram sends Salomon Floats of Cedar and Firr from Lebanon to Joppe.
1 Kong. 5. 9. 12. Chro. 2. 16.

Jonas 1 15

Prophet Jonas being here cast into the Sea is swallowed by a Fish

THE SYRIAN SEA

SEA

THE LAND OF THE PHILISTIMES

DAN

HALF MANASSES

SAMARIA

EPHRAIM

BENJAMIN

JUDEA

Hebron

Valley of Blessing

Jericho

Salem

Dead Sea

RUBEN

GAD

Batanea

THE KINGDOM OF GILEAD

Gilead

Mount Hermon

PHOENICIEN

Acco or Ptolemais

Old Tyre

Tyre

Sarepta

Sidon

Great Phoenicia

Gebal

Gibilite

Heviles

Iturea

ASHER

Cabul

ZEBULUN

ISSASCHAR

NASSE

GALILEE

NAPHTALI

Kedesh

Hazor

Hamath

Hamon

Helipolis

Chalcis

Damascus

Syria Damasci

HALF MANASSES

THE KINGDOM OF BASHAN

Golan

Argob

Salcah

Edrei

Ashtaroth

Gesur

Maachati

Aram

Mount Hermon

The Gallilan Sea or The Sea of Chinnereth

Jordan

Jabbok

Arnon

Aroer

Dibon

Medeba

Heshbon

Ramoth Mispe

Abel

Jazer

The Hills of Gilead

The Land of Adrael

Carnaim

Ashtaroth

Edrei

Bostra

Adraa

Gerar

Nelana

Elath

THE WILDERNES of MOAB

THE LAND OF THE AMMONITES now called PHILADELPHIA

THE WILDERNES now OF ARABIA

ARABIA THE HAPPY now called SABA

The Wildernes of Kedemoth

The Hills of Arnon

Nebo

Pisgah

Abarim

Nebaliel

Almon Diblathaim

Bamoth

Beer

Mattana

The Wilderneſs

Iye Abarim

Iim

Dibon Gad

Aroer

Abel-keramim

Ziza

Jahaz

Kirjath Huzo

Kir

Laſa

Place this Mappe at the 33 Chapter of Numbers

West of *Jordan*, *Gilgal*, *Endor*, *Tuanach*, *Megiddo*, *Iſrael*, *Tirza*,

To the Tribe of *MANASSES*, *Aſhtaroth*, *Damascus*, *Edrehi*, *Geſur*,

East of *Jordan*, *Maachath*, *Zobe*, *Theman*, *Madon*.

To the Tribe of *GAD*, *Rabbah*,

To the Tribe of *BENJAMIN*, *Bethel*, *Gibeon*, *As*, *Jeruſalem*, *Jericho*.

To the Tribe of *SIMEON*, *Debir*, *Gerar*.

To the Tribe of *ZEBULON*, *Jocknean*, *Shim*, *Meron*.

To the Tribe of *ISSACHAR*, *Aphek*.

To the Tribe of *ASHER*, *Achſaph*, *Sidon*, *Tyre*, *Laſſaron*.

To the Tribe of *NEPTHALI*, *Hazar*, *Kedeck*, *Haamath*, *Edrei*.

To the Tribe of *DAN*, *Ekron*, *Gath*, *Lachir*.

To the Tribe of *JUDAH*, *Harad*, *Arab*, *Beſeck*, *Eglon*, *Hebron*, *Libna*, *Mackedah*, *Medullam*, *Tapnah*.

To the Tribe of *EPHRAIM*, *Gaza*, *Samaria*, *Laſſaran*, *Tappuah*.

In all the 12 Tribes theſe *Royal Cities*.

Having thus ſpoken of the Names of the Places, with the Nature of the *Country*, we ſhall now ſpeak of the Journey of the *Iſraelites*, how they paſſed towards it through the Wilderneſs of *Parán*, *Zin*, *Kadeſh*, *&c.* their diſcovery thereof, and at laſt their poſſeſſing it, after *GOD* (for the ſpace of 40 years) for the hardneſs of their Hearts had cauſed them to wander up and down through the ſaid Deſerts or Wilderneſſes, as is at large taken notice of in *Holy Writ*.

GOD having thought good, that the Poſterity of *Abraham* ſhould Sojourn for the ſpace of 430 Years in a ſtrange Country, as ſoon as the ſaid Term of Years was expired, took Compaſſion on them to deliver them from the miſerable Servitude which they ſuffered under the *Egyptians*; and hearing the Groans of his poor *People*, ſent his Servants *Moſes* and *Aaron*, to lead them out of *Egypt*, and to conduct them into the *Promiſed Land*; and becauſe *Pharaoh* the King obſtructed their going out of the Kingdom, the *LORD* ſent amongſt them ſundry ſorts of grievous *Plagues*, ſo that at laſt *Pharaoh* and his People were not only willing to let them go, but with great Importunity haſtened their Departure.

The *Iſraelites* being aſſembled at *Rameſes*, they eat the *Paſchal Lamb* on the fourteenth Day of the Month *Abib*, Exod. 13. 4. which with us is part of *March* and part of *April*, and was by them Religiouſly obſerved as the firſt *Month* of their Year. The morrow after, being the 15*th* Day of the Month, *Anno Mundi* 2508. according to our Account, they encamp firſt at *Succoth*; from whence they came to *Etham*, at the end of the Deſert: Thirdly, they remove to *Pihahiroth*, between *Migdol* and the Sea; where the *Egyptians* repenting they had let them go, and following them with a great Force, overtook them: But the *LORD* ſet his *Angel* behind the *Camp* to guard it; and having provided a *Pillar* of *Cloud*, and a Pillar of *Light*, the one for their Guide by Day, and the other by Night, the *Pillar* of *Cloud*, which was behind the *Iſraelites*, became Darkneſs to the *Egyptians*, ſo that they could not ſee them.

The *Iſraelites* being thus beſet on each ſide with high *Mountains*, behind with an *Enemy*, and before with the *Read-Sea*, cried unto the *LORD*, who by the hands of his Servant *Moſes* cauſed the *Waters* to ſeparate; and they went over on dry Ground: But when the *Egyptians* purſued them, the *Waters* returned again, and covered them and their *Chariots*, ſo that they

they were all drown'd in the *Sea*, not one eſcaping. This was an occaſion of great Rejoycing and Triumph to the *Iſraelites*; and *Moſes* and *Miriam* ſang Praiſe to *GOD* for this happy Deliverance.

But Fourthly, paſſing further, they come to the bitter Waters of *Marah*, where they murmured againſt *Moſes*; who thereupon (as he was ordered by *GOD*) ſweetned them, by caſting therein a ſort of *Wood*. From thence, Fifthly, they paſſed to *Elim*, and encamped there, where they found 12 pleaſant *Fountains* and 70 *Palm-Trees*. From thence, Sixthly, they paſs further, and came to the Coaſts of the *Red-Sea*, called in *Hebrew Gam-Suph*, or the *Sea of Weeds*. Purſuing on further, they came, Seventhly, to the Deſert of *Sin*, and there encamped on the 15*th* Day of the Second Month after their Departure out of *Egypt*; and here they again murmured againſt *Moſes* for want of *Fleſh*, calling for the *Fleſh-pots* and *Bread* of *Egypt*; whereupon the *LORD* having Compaſſion on them, gave them daily from thenceforth the *Bread* of *Heaven*, which they called *Manna*, and cauſed a great Number of *Quails* to come to feed them with.

From thence paſſing on, they encamp, Eighthly, at *Dophkah:* Thence, Ninthly, at *Alaſh:* Thence, Tenthly, at *Rephidim*; where having no *Water*, they again murmured, and ſtirred up a new Rebellion againſt *Moſes*, and againſt *GOD*; wherefore that place was called *Maſſah*, or *Meribah*, Exod. 17. 7. Nevertheleſs *GOD* commanded *Moſes* to ſtrike the *Rock* with his *Rod*; upon which there ſprung forth abundance of *Water*. Here it was that *Amalek* ſet upon them; but *Moſes* commanded *Joſhua* to oppoſe them with a ſelect Troop, whilſt he, with *Aaron* and *Hur*, went up to the next Mountain, where *Moſes* lifted up his Hands to *Heaven*, imploring the Aſſiſtance of *GOD*, and ſo long were the *Iſraelites* the ſtronger; but when *Moſes* was tired, and let down his Hands, *Amalek* prevailed; therefore *Aaron* and *Hur* got a *Stone* for *Moſes* to ſit on, and held up his Hands till ſuch time as *Amalek* was quite defeated.

Afterwards came *Jethro* the *Prieſt* of *Midian*, and Father-in-Law of *Moſes*, to viſit him, bringing with him *Zipporah* the Wife of *Moſes*, and his two Sons, *Gerſhom* and *Eliezer*, who were joyfully received by him. And *Jethro* ſeeing the Pains that *Moſes* underwent, in deciding all Caſes and Matters of Judicature amongſt the *People*, counſelled him to chuſe out pious and underſtanding *Men*, to Sit over them as *Rulers* over Thouſands, *Rulers* over Hundreds, *Rulers* over *Fifties*, and *Rulers* over Tens; and what Cauſes were too great for them, ſhould be brought before *Moſes*: Which Counſel *Moſes* well approved of, and followed; and *Jethro* departed into his own Country.

After the Departure of *Jethro*, *Moſes* and the *Iſraelites* depart from hence, and made their Eleventh Encampment in the Deſert of *Sinai*, near the Mountain of the ſame Name, only one part thereof is named *Horeb*. Upon this Mount *Sinai*, or *Sin*, *GOD* came down and ſpake to the *People*, and gave them his Law, firſt by Word of Mouth, and next in Writing in two *Tables* of *Stone*, which *Moſes* received of him, written with his own Hand, after he had paſſed 40 Days in the Mount with the *LORD*, which he brought down to the Children of *Iſrael*, Exod. 32. 10. and *Deut.* 9. 9, 10, 11. But *Moſes*, upon his coming down, ſeeing the Idolatry of the *People* towards the *Golden Calf*, was ſo enraged out of a holy Zeal, that he threw the two *Tables* to the Ground, and brake them in pieces, and took the *Golden Calf*, and burnt it in the Fire, ground it to Powder, and cauſed the *Iſraelites* to drink it in Water: Nevertheleſs he prayed unto *GOD*, and obtained Mercy for them; and *GOD* cauſed *Moſes* to hew two other *Tables*, and wrote on them the Words that were in the former *Tables*.

In this Mount *Moſes* receives a Command from *GOD* to make the *Tabernacle* exactly in all Parts according to the Pattern that had been ſhewn him in the Mount: And for the better carrying on of this Work, he demanded of the People a *Free-will-Offering*, beſides a Tax of half a *Shekel* upon every Male of 20 years old and upwards. In this *Tax* were numbred 603550 Men, *Exod.* 39. 26. and in the former *Verſe* ſaith, it brought up in *Silver* 100 *Talents*, and 1775 *Shekels* of *Silver*, beſides 100 *Talents* of *Silver* to caſt *Sockets*; which makes 200 *Talents*, and 1775 *Shekels*, amounting in our *Engliſh* Coin, at 2 *s.* 5 *d.* the *Shekel*, unto the Sum of 72565 *l.* 6 *s.* 3 *d.* Beſides there was freely offered in *Gold* 29 *Talents* and 730 *Shekels*, which is reckoned to be 127208 *l.* 10 *s.* To which if the aforeſaid 72565 *l.* 6 *s.* 3 *d. Silver* is added,

added, it makes the ſum of 199773 *l.* 16 *s.* 3 *d. Engliſh* Mony. The *Braſs* employed about the *Tabernacle*, and its Apurtenances, was 70 *Talents* and 2400 *Shekels*, which at our *Engliſh* weight (at 16 *Ounces* to the *Pound*) is 6526 *Pound* 14 *Ounces*, which if reckoned at 8 *d.* a *Pound* (the uſual price of *Braſs* with us) comes to 217 *l.* 11 *s.* 3 *d.* Beſides the *Offerings* of *Blue Silk*, *Purple*, *Scarlet*, *fine Linnen*, *Goats Hair*, *Rams Skins* dyed Red, *Badgers Skins*, *Shittim Wood*, *Oil*, *Spices*, *ſweet Incenſe*, and *precious Stones*; all which muſt needs amount to a very great Price. Nor is there in *Scripture* any mention made what the Workmanſhip of all theſe Materials coſt.

The *Tabernacle* being finiſhed, was reared up, *Exod.* 40. 2. the firſt Day of the firſt Month, in the ſecond Year after their departure out of *Egypt*, in which the *Altar* and all its Inſtruments was anointed and hallowed by *Moſes*; and from thenceforth the *Cloud* of *GOD* reſted upon the *Tabernacle* by Day, and in the Night *Fire* was in it, ſo that it became a Light to all the *Camp*, for the Glory of the *LORD* filled it.

Now follows another *Offering* of all the *Princes* and *Elders* of the *Tribes*, who brought for a free Gift at the Conſecration of the *Altar*, 6 *Chariots* covered, and drawn by 12 *Oxen*; and in Veſſels of *Gold* and *Silver* the weight of 120 *Shekels* of *Gold*, and 2400 *Shekels* of *Silver*, 36 *Bullocks*, *Rams* of a year old, and *Kids* of each ſort 72, for *Burnt-offerings*, for *Sin-offerings*, and for *Peace-offerings*.

The *People* (as aforeſaid) were numbred from 20 years old and upwards, but not the *Levites*. Therefore *GOD* commanded *Moſes* to number them from a Month old and upwards; alſo the *Prieſts* and *Firſtborn* amounting to 625850 *Souls*, beſides *Infants*, and all under 20 years of Age, together with *Maiden Children*, which doubtleſs were a great number. And this obliges us to admire the wonderful Providence of *GOD*, that ſuſtained for ſo long a time, in ſuch a Deſert and Barren place, ſo great a Multitude of *People*.

In the 20th Day of the 2*d* Month of the 2*d* Year, the *Cloud* was taken up from off the *Tabernacle* of the *Teſtimony*, Numb. 10. 11. moving at the head of the *Iſraelites*, towards the Deſert of *Paran*, and the *Camp* followed in the ſame order as *Moſes* had ranked them, making their 12*th* Encampment at *Tabbera*; and the *Fire* of the *LORD* burnt amongſt them, and conſumed them that were in the Rear of the *Camp*; becauſe the *People* murmured at the tediouſneſs of their *Journey*, and began to expreſs a loathing of the *Manna* that was given them for *Food*, crying out for the *Fleſh*, the *Fiſh*, the *Onions*, and other Food of *Egypt*; whereupon *GOD* ſent them ſuch numbers of *Quails*, that they became ſurfeited therewith, and died with the Meat in their Mouths, and therefore the place was called *Kibroth-Tahavah*, that is, the Sepulchres of *Covetouſneſs*, Numb. 11. 24. and this ſo kindled the *LORD*'s Anger againſt them, that he ſent an exceeding great *Plague* amongſt them.

From hence they came to *Hatſeroth*, being their 13*th* Encampment; and here *Aaron* and *Miriam*, for murmuring againſt *Moſes*, were chaſtiſed, he by words from the *LORD*, and ſhe with the *Leproſy*, for which ſhe was ſhut out of the *Camp* ſeven Days; after which they removed to *Rithma* in the Wilderneſs of *Paran*, which was their 14*th* Encampment; and from hence the *LORD* commanded *Moſes* to ſend forth 12 Men as *Spies* to ſearch the Land of *Canaan*, paſſing as far as *Rehob*, as you go to *Hamath*, near the Foreſt of *Libanus*; and at the end of 40 Days they returned, bringing with them a bunch of *Grapes* on a *Colt-ſtaff* or *Bar*, between two Men, with ſome other *Fruits* of the Country, for a demonſtration of the goodneſs and fertility thereof, relating it to be a Land flowing with *Milk* and *Honey*; but at the ſame time frighting the *People* with an ill Report of the Strength of the *Country*, and its Walled *Cities*, and a ſuggeſtion of the *Gigantick* Stature of the Inhabitants; which ſo diſcouraged them, they again fell a murmuring, wiſhing that they had died in *Egypt*, or that they were dead in the *Wilderneſs*; and were conſpiring to chuſe themſelves another *Captain* to lead them back into *Egypt*: But *Joſhua* and *Caleb*, two of the 12 that were ſent to ſearch the *Land*, ſtrove to appeaſe and encourage the *People*, for which the Multitude were ready to Stone them. Whereupon *GOD* was provoked to Anger againſt them, and ſware in his Wrath, that except *Joſhua* and *Caleb*, not one of the preſent Survivors of the Deliverance from *Egypt* ſhould enter into the *Land of Promiſe*, and that he would detain them in the *Wilderneſs* as many Years as the *Spies* had ſpent Days in their *Journey*, till all the preſent Gene-

tation were dead, who had ſeen all the wonderful Works he had wrought over the *Egyptians*; but that their Children ſhould enter into it, and poſſeſs it for an Inheritance, together with *Joſhua* and *Caleb*, *Numb.* 14. Wherefore the *People* were ſorry for what they had done, and as in deſpair offered to go up to the Place the *LORD* had promiſed them; but *Moſes* would not conſent unto it, counſelling them to the contrary: Yet obſtinately they preſumed to go up, though *Moſes* and the *Ark* went not with them; and they were diſcomfited by the *Amalekites* and the *Canaanites*, who purſued and ſlew them, even unto *Hormah*.

Then the *LORD* ordered them to turn again towards the South, leading them about the Mountain of *Seir* for the Space of 38 Years; during which time their Encampments were as followeth: Their 15*th* at *Rimmon-Parez*, their 16*th* at *Libnah*, their 17*th* at *Riſſa*, their 18*th* at *Kehelatha*, their 19*th* at Mount *Sapher*, their 20*th* at *Haradah*, their 21*ſt* at *Makheloth*, their 22*d* at *Tachath*, their 23*d* at *Tharah*, where *Korah*, *Dathan* and *Abiram*, for conſpiring againſt *Moſes* and *Aaron*, and ſtirring up a Rebellion in the *People*, were conſumed; the *Earth* opening, and ſwallowing them up alive, and the *Men* that were with them, and all their *Families* and *Goods*, with 250 of their Abetters, that offered falſe *Incenſe*, were conſumed by *Fire* that came down from Heaven, *Numb.* 16. Hereupon the *People* murmured againſt *Moſes* and *Aaron*, charging them with the Death of *God*'s *People*; but the *LORD* laid a ſevere and exemplary Puniſhment upon them, inſomuch that he ſent a *Plague* amongſt them, that deſtroyed in one Day no leſs than 14700 Perſons; at which time the *LORD* commanded *Moſes* to cauſe all the *Princes* of each *Tribe* to bring every one his *Rod*, and write thereon his Name, and put them before the *Tabernacle* of the Congregation, and to write *Aaron*'s Name on his *Rod*, and to put it there alſo; and the Man's *Rod*, whom the *LORD* ſhould chuſe for *Chief Prieſt*, ſhould bud: So on the Morrow *Aaron*'s *Rod* was budded, and brought forth *Bloſſoms*, and bore ripe *Almonds*, Numb. Chapters 16 and 17.

When the *Iſraelites* departed from *Tharah* their 24*th* Encampment was at *Mithka*, their 25*th* at *Haſmona*, their 26*th* at *Maſeroth*, their 27*th* at *Benejaakan*, their 28*th* at *Horgidgad*, their 29*th* at *Jethatha*, their 30*th* at *Abrona*, their 31*ſt* at *Hetsjon-geber*, ſeated upon the Sea-ſhoar, where *Solomon*'s Fleet of Ships went to *Ophir* to fetch *Gold*, 1 *King.* 9. 26. From *Hetsjon-geber* the *Camp* returned to the Deſert of *Zin*, and made their 32*d* Encampment at *Kadeſh*, where *Miriam* died and was buried, and where the *People* complaining to *Moſes* for want of *Water*, *GOD* bid him ſpeak to the *Rock* to produce it; but *Moſes*, partly through Weakneſs of Faith, and partly being diſturbed with the *Murmurings* of the *People*, ſmote the *Rock* twice, and there came forth *Water* abundantly for them and their *Cattle*; but *GOD* being offended at him and *Aaron* for their *Unbelief*, told them, They ſhould not bring the Congregation into the *Promiſed Land*. This was the *Waters* of *Meriab*, ſo named by reaſon of this Contention between the *LORD* and the *People*, Numb. 20. 13.

At their Departure from this Place, they deſired of the *King* of *Edom* Paſſage through his *Country*, with Promiſe to go peaceably without doing any Injury; but being denied, they made their 33*d* Encampment near the Mountain of *Hor*, where *Aaron* died in the 40*th* Year from the Deliverance out of *Egypt*, being 123 Years old, *Numb.* 13. 38, 39. Whilſt they were at Mount *Hor*, King *Arad*, a *Canaanite*, warred againſt them; but they overcame them, and deſtroyed their *Cities*.

From Mount *Hor* they turned round *Idumea* towards the *Red Sea*, and made their 34*th* Allodgment at *Salmona*; their 35*th* at *Punon*, where they again murmured againſt *Moſes*, complaining, that they were glutted with *Manna*; for which they were chaſtiſed with *Fiery Serpents*: But *GOD*, upon the Acknowledgment of their Offence, gave them a preſent Remedy againſt this ſore *Plague*, which was the ſetting upon a *Pole* a *Brazen Serpent*, made by *Moſes*, and by looking upon which *Serpent* every Perſon thus plagued was healed of his Wounds.

From *Punon* they paſſed to *Oboth*, where they took up their 36*th Stage*; their 37*th* upon the Coaſts of *Abarim*, in the Confines of *Moab*; their 38*th* at the Brook *Zered*; their 39*th* at *Dibon-gad*; their 40*th* at *Almon-Diblathaim*, near *Beer*, where *Iſrael* ſang for Joy that they had found out *Water*, Numb. 21. 17. Their 41*ſt* Encampment was in the Deſert of *Mattana*; their 42*d* at *Nahalel* and *Bomoth*, in the Field of *Moab*, even to the top of *Piſgah*: From hence *Iſrael* ſent Meſſengers

ſengers to *Sihon* King of the *Amorites*, deſiring Leave to paſs through his *Country*; but on the contrary he raiſed an Army, and fought againſt him; but he was overcome, his *Country* taken from him, and all his *People* put to the *Sword*.

In this Encampment the *Iſraelites* commit *Fornication* with the Women of *Moab*, and *Idolatry* with *Baal-Peor*, which ſo kindled the Anger of *GOD* againſt them, that 24000 Perſons died of the *Plague*. After this *GOD* commanded *Moſes* to number the *People*; and the Males of 20 years old and upwards were 601630, beſides the *Levites*, which were 23000, from a Month old, and upwards, *Numb.* 26. But the *LORD* commanded *Moſes* to revenge himſelf on the *Midianites*; ſo he ſelected 1000 out of every *Tribe*, and he ſent them againſt the Kings of *Midian*, and ſlew them and all the *Males*, and took their *Women* and their *Cattle*, and all they had, and fired their *Cities*. He ſent forth alſo and took *Og* King of *Baſhan* and his *Country*, and all the Land about *Jordan* on this ſide.

Their 43*d* Encampment was at *Beth-jeſhimoth*; their 44*th* at *Abel-ſhittim*, near Mount *Piſgah*, from the top whereof *Moſes*, being 120 years old, ſaw the *Promiſed Land*, and there dying was buried by the *LORD* in a Valley over againſt *Beth-Peor*, in the Land of the *Moabites*, *Joſhua* the Son of *Nun* ſucceeding him in the Government of the *Iſraelites*.

After *Iſrael* had Mourned 30 Days for *Moſes*, *GOD* commanded *Joſhua* to paſs over *Jordan*, and to take Poſſeſſion of the *Promiſed Land*. Therefore *Joſhua* ſent out two Men to *Jericho* to ſpy the Land; who upon their return related all that they had ſeen, and all that had hapned to them; and then the whole *Camp* diſlodged, and went from *Sittim* to *Jordan*, and there ſpent the Night: On the 3*d* day they received Order to begin their Paſſage over; and as ſoon as the Feet of the *High Prieſts*, who carried the *Ark*, were juſt upon the Entrance into the *River*, the *Water* divided to make a Path for them; and the *Prieſts* reſted in the midſt thereof, until all the *People* were paſt over. And *Stones* were taken up from the bottom of the *River*, one for each *Tribe*, which by the Command of *GOD* were ſet up for a perpetual Monument at the place where they Encamped that Night, which was at *Gilgal*, towards *Jericho*. *Joſhua* alſo commanded them to pitch Twelve *Sones* in the middle of *Jordan*, where the *Prieſts* Feet ſtood, there alſo to remain for a Memorial for ever.

The *LORD* having thus brought the *Children* of *Iſrael* out of *Egypt* by his mighty Hand, through the *Red Sea*, and led them 40 years through ſeveral *Deſerts* and *Wilderneſſes*, and now ſet them on the other ſide of *Jordan*, and given them the *Land of Promiſe*; as to all the following Particulars, how the *Country* was ſubdued, the *Towns* and *Cities* taken, the *Inhabitants* ſlain, &c. you will find in *Holy Scripture*.

The Diviſion which *Joſhua* made among the *Tribes*, the *Map* repreſents; and according as *GOD* ordered by *Moſes*, that as ſoon as the *Land* ſhould come into their Poſſeſſion, there ſhould be eſtabliſhed *Cities* and *Towns* of Refuge, *Exod.* 21 13. *Numb.* 35. 9. *Deut.* 19. 1, 2. *Joſhua* giving notice to the *People*, dedicated to this uſe (*Joſhua* 20.) *Kadeſh* in *Galilee* upon the Mountain of *Nephthali*, and *Sichem* upon that of *Ephraim*, and *Kiriath-Arbath*, which is *Hebron*, in the Mountanous part of *Judea*, and beyond *Jordan* to the Eaſt of *Jericho*, *Bekar* in the Deſert in the Plain of *Reuben*, and *Ramoth* in *Gilead*, of the Tribe of *Gad*, and *Golan* in *Baſhan* for that of *Manaſſes*.

Theſe *Towns* were for a Sanctuary to thoſe who had ſlain any one by Chance or Misfortune, who were to remain there in Safety againſt the Perſecution of the Avenger of *Blood*, till the Death of the *High-Prieſt*; after which they were to be ſet at Liberty, and to have free Permiſſion to return to their own Habitations.

Theſe *Towns* are in the *Map* marked with a *Croſs* on the Top, to the end the Reader may the more eaſily find them out.

THE

The Death of MOSES.

GOD gives Moſes *a Proſpect of the Land of* Canaan, *from the Top of Mount* Nebo, *where he dies, and is buried; tho' the* Place *where, be not known to this Day.*

AFter that *Balaam* had made *Iſrael* to *Sin*, *GOD* commanded *Moſes* to avenge the Children of *Iſrael* of the *Midianites* before his Death. And accordingly he ordered 1000 of every *Tribe* to be choſen for that Service, and *Phineas* to march at the Head of them; not queſtioning but that the Zeal he had already witneſſed for *GOD*, would draw down a Bleſſing upon the whole *Army*.

The ſame Year, 2553. towards the latter end of the 40th year after their coming out of Egypt.

Neither was he deceived in this his Expectation; for theſe 12000 Men did entirely defeat the *Midianites* and their *Princes*, kill'd *Balaam*, who had been the Author of that deteſtable *Counſel*, burnt all their *Cities*, took their *Women* and little Ones *Captives*, and the Spoil of all their *Cattle* and *Goods*.

After this *Victory* thus obtained, *Moſes* went out to meet the *Army*; and ſeeing they had ſpared the *Women*, he was very angry with the *Officers* for not killing them, who had been the chief Cauſe of their *Deſtruction*, and whom *Balaam* had made uſe of to ruine them: And therefore commanded them to kill all the *Male Children*, and all the *Women*, ſaving none alive but ſuch as were *Virgins*, of whom there were found to the Number of 32000.

Moſes afterwards gave to the Tribes of *Reuben* and *Gad*, with the half Tribe of *Manaſſeh*, a Poſſeſſion on that ſide of *Jordan*. And becauſe he was not to paſs over that *River*, *GOD* commanded him to ſend for *Joſhua*, and to give him the Charge of that great *People*; which he did accordingly, and with many *Words* exhorted him to be ſtrong and of good Courage, in leading the *People* into the *Land* which the *LORD* had promiſed to them for an Inheritance for ever. He alſo, by many reiterated Diſcourſes, declared to the *People* the Sum and Subſtance of what *GOD* had ordered him to command them, in his Name, for the ſpace of 40 *Years*; which he afterwards wrote down in a *Book*, which was put into the *Ark* of the *Covenant*, together with the *Tables* of the *Law*.

Finally, Having *bleſt* the Children of *Iſrael*, he went up to Mount *Nebo*, where the *LORD* gave him a View of the Land of *Canaan*, and told him, That he was to content himſelf with the Proſpect he had given him, for he was not to enter into it.

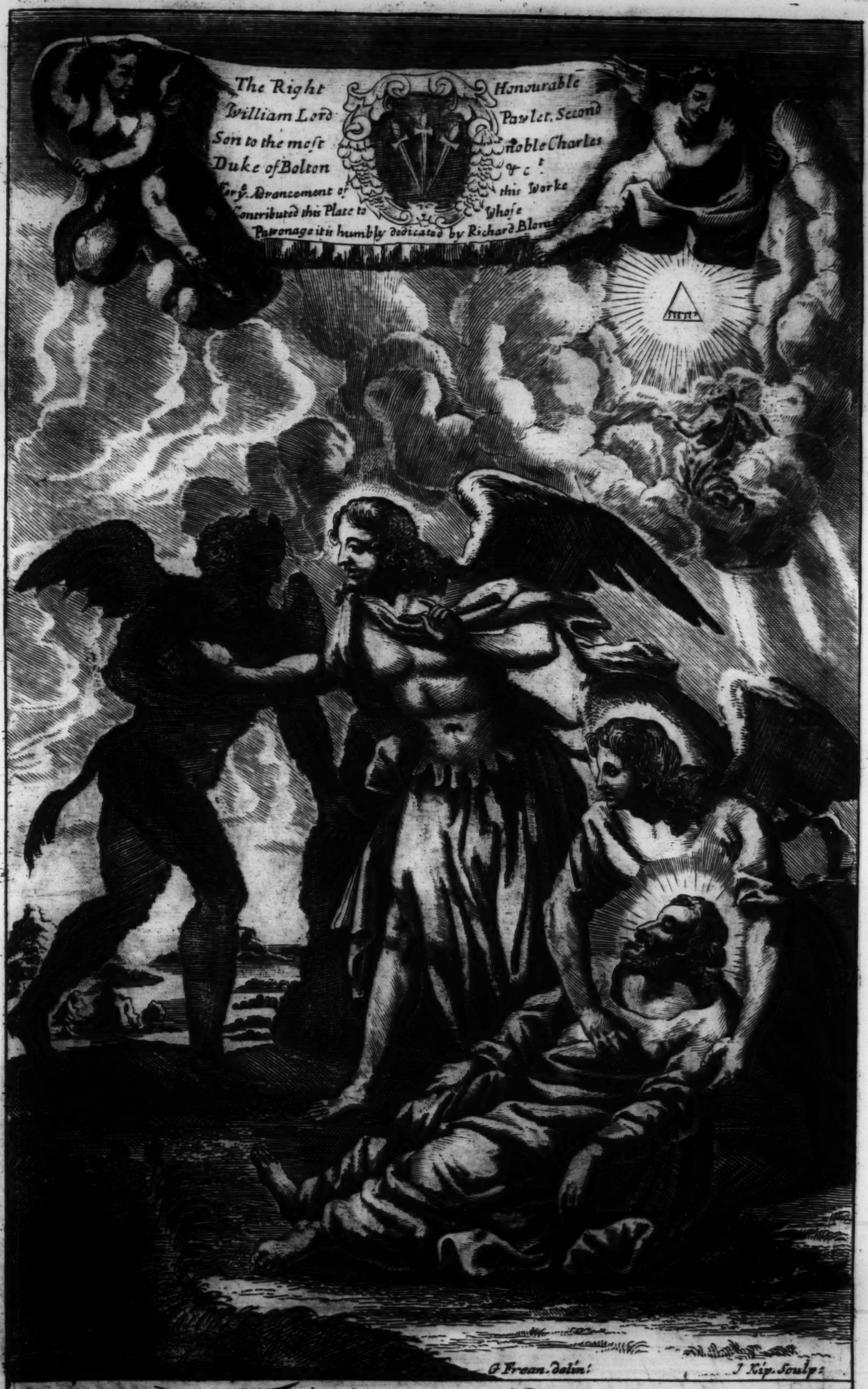
Thus this great *Saint* died on that *Mountain*, being 120 years of Age, and was wonderfully buried there; ſo that his *Sepulchre* was never known to this day. All the *People* mourned for ſo great and good a *Prince*, who indeed had been no other than their common Father, Thirty Days, and ſubmitted themſelves, and were obedient to *Joſhua*, whom *GOD* filled with the *Spirit of Wiſdom*; but yet there never aroſe in *Iſrael* ſo great a *Prophet* as *Moſes*, in whom a moſt incomparable *Meekneſs* and *Sweetneſs of Temper* was joyn'd with a tranſcendent *Zeal*, and both of them under the Conduct of a *Divine Wiſdom*.

His Faithfulneſs in his Miniſtry *has been admired by all* Saints. *He rendred to* God *all that was his due, without omitting any part of his Duty to the* People, *and diſcharged his Function with reſpect to* the People, *without failing in that which he owed to* God. *His* Life *was made up of Danger and continual Toil and Labour; and it ended in a* Death *which was a kind of Chaſtiſement, and by which it ſeemed as if* God *had a mind to purifie the* Virtue *of that Great* Prophet *to the higheſt degree.*

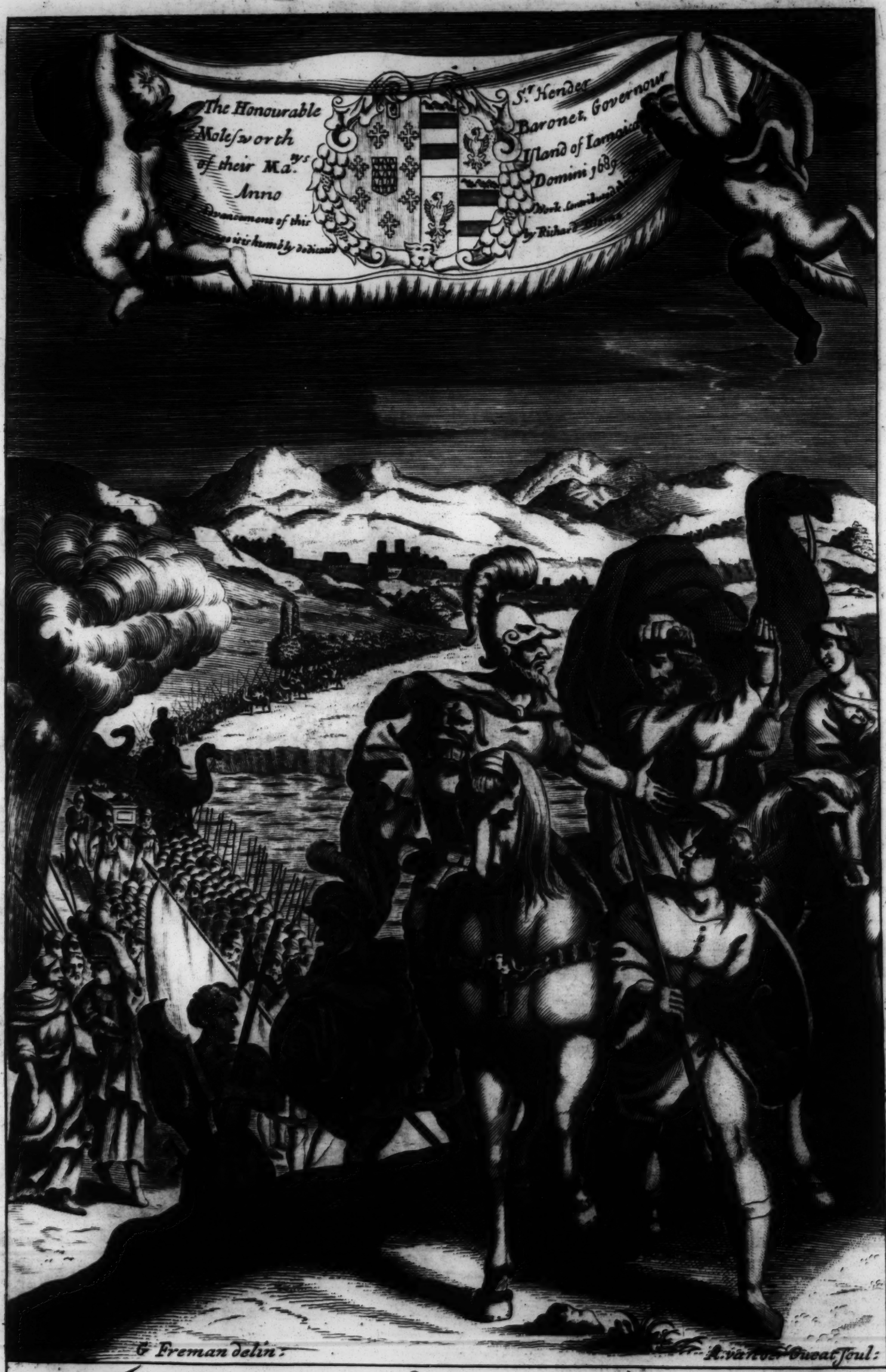
Yet let us not think (ſaith S. *Auſtin*) *that* God *would puniſh this his Faithful Servant in his Anger, or that it was any great Evil for* Moſes *to die at the Age of* 120 *years, without entring into a* Land *where ſo many wicked Men entred after his* Death. *He whom* God *thought worthy to ſee his Face one day in* Heaven, *could he think himſelf unhappy for not entring into that* Land, *which was only an outward Image of it?*

But the Scripture (ſaith that *Father*) *would hereby put us in mind, That thoſe who are ſlaviſhly bound up to the* Law *of* Moſes *ſhall never enter into* Heaven; *and that we muſt paſs over from the* Law *to* Grace, *if we ever hope to enter into the true* Land *of* Promiſe, *into which the true* Joſhua, *that is,* JESUS CHRIST, *opens a Paſſage for us through the River* Jordan, *that is, through the Sufferings and Afflictions of this* World.

The



55) The death of Moses. Deuteronomy 34



56) The Israelites passage over Jordan. Joshua 31.

The Paſſage over Jordan.

Joſhua *makes the* People *paſs over* Jordan; *the* Waters *whereof were dried up as ſoon as the* Prieſts, *that carried the* Ark, *entred into it; the* Waters *which came down from above, ſtanding lifted up like a Mountain.*

MOSES being *dead*, the *People* promiſed to obey *Joſhua* in all things, whom GOD magnified in the ſight of them all, by their Miraculous Paſſage over the River *Jordan*; which was carried on in this manner:

Anno Mundi, 2553. *the firſt Month of the 41ſt year after their coming out of* Egypt.

Joſhua roſe early in the Morning, and they moved from *Shittim*, and came to *Jordan*, he and all the Children of *Iſrael*, and lodged there before they paſſed over: And *Joſhua* having aſſembled the *People*, commanded them to put themſelves in a readineſs to paſs the River *Jordan* after three days; and on the 4th day the Officers went through the *Hoſt*, commanding the *People*, ſaying, *When ye ſee the* Ark *of the* Covenant *of the* LORD *your* GOD, *and the* Prieſts *and* Levites *bearing it, ye ſhall remove from your place, and go after it, yet ſo as to keep a diſtance of* 2000 Cubits *from it.*

After this *Joſhua* commanded the *Prieſts* and *Levites* that bare the *Ark*, to enter into the *River*, and to make a halt at the Brink of it. *Jordan* had no ſooner perceived the Preſence of the *Ark*, but the *Waters* which were below the *Prieſts Feet*, took their ordinary courſe to the *Dead Sea*; but thoſe who were above them ran back towards their riſe; and ſtood on heaps like a *Mountain*. Thus the *People* paſſed the *River* dry-ſhod, the *Prieſts* continuing in the *River* with the *Ark*, till all the *People* were paſſed over.

Joſhua, who had learnt of *Moſes*, of how great Importance it is, to teſtify our grateful Acknowledgments to *GOD* for the Favours we receive from him, would not that this miraculous Aſſiſtance (*GOD* had afforded them) ſhould be paſs'd over without leaving an eternal Monument of their Gratitude to the *Divine Majeſty*. Accordingly he commanded twelve choſen *Men* out of the twelve *Tribes*, to take each of them a *Stone* out of the midſt of the *River*, in the very place where the *Prieſts* ſtood whilſt the *People* paſt over; and that with thoſe twelve *Stones* they ſhould erect an *Altar*, to ſerve for a Memorial to all *Poſterity*, of that miraculous *Paſſage*.

Beſides, *Joſhua* order'd alſo 12 *Stones* to be ſet up in the midſt of the *River Jordan*, in the place where the Feet of the *Prieſts* (which bare the *Ark of the Covenant*) ſtood, which continued there ever after. Theſe Orders being thus executed, and all the *People*, and what belonged to them, come over, *Joſhua* commanded the *Prieſts* that carried the *Ark* to paſs over alſo; who no ſooner ſet their Feet upon dry *Land*, but the *Waters* of *Jordan* (which had been thus long arreſted by the Omnipotent Hand of *GOD*) fell down with Violence, and took their accuſtomed Courſe to the *Dead Sea*. And thus *GOD* (by this ſtupendious *Miracle*) magnified *Joſhua* in the Eyes of all the *People*.

This Miracle *is a Figure of what* GOD *does throughout all Ages, when he makes his* People *enter into the* Land of Promiſe, *that is, into the* Church: *For this* Paſſage *of the River* Jordan *is a* Figure *of* Baptiſm, *by the vertue and efficacy of which, the ſame* Miracle *is to this day ſtill affected in* Man, *which was then done in that* River; *for he who is* baptized, *and who ſeconds his* Baptiſm *by a true* Converſion, *doth not permit his* Waters, *that is, the* Affections *of his* Heart, *to run in the ordinary* Courſe *and* Channel *they were wont to run in. He will not ſuffer them any more to run into, and loſe themſelves in the* Dead Sea; *that is, in the* Bitterneſs *and* Corruption *of this* World; *but on the contrary, the* Change *of his* Heart, *and of the* Object *of his* Love, *makes his* Affections *and* Deſires *take a very different Courſe from what they formerly did.*

He finds by a miraculous effect of the Grace *of* GOD *in him, that he is enabled to do violence to himſelf, by making the* Waters *of his* Love *and* Affections, *contrary to their natural Inclination and Tendency, to bound back and return to their Source and Original; that is, to* GOD, *whoſe due they are, and who is the only Object, that deſerves, as well as can ſatisfy, the* Love *and* Affections *of the immortal and highly dignified* Soul *of* Man.

The Taking of Jericho.

The Walls *of* Jericho *fall down at the Sound of* Trumpets, *that went before the* Ark *of the* LORD.

THE firſt City that was to be maſtered (after the paſſing of the *River Jordan*) was *Jericho*, whither *Joſhua* had already ſent *Spies*, to make report of the Condition and Situation of it; who being diſcover'd by ſome of the *Inhabitants*, were like to run great danger of their *Lives*, if the Charity of a *Woman* called *Rahab*, who had none of the beſt Report, had not done her utmoſt for the ſaving of them.

The ſame Year, 2553. *before J. Chriſt*, 1451.

Theſe *Spies* being return'd to *Joſhua*, did not, like thoſe which *Moſes* had ſent 40 years before, diſcourage the People by their Report; but on the contrary greatly encouraged their *Brethren*, by telling them, That the City of *Jericho* was in ſo great a Conſternation, that it might be loo'd upon as already theirs. The Fright wherewith they were ſeiz'd at the Approach of the *Iſraelites*, and the Report they had heard of ſo many *Miracles* which *GOD* had wrought in favour of them, made them very careful to ſecure themſelves by all poſſible Precautions; and ſuppoſing none more conducive to that end, than the Strength of their *Walls*, they endeavour'd to make them impregnable.

But *GOD* ſhewed *Joſhua* a way, whereby (without any *Machines* or *Violence* uſed) he ſhould lay their *Walls* level with the ground. He commanded him to make all the People to compaſs the *City* for ſeven days together, the *Prieſts* going before them and blowing their *Trumpets*; that on the ſeventh day, when the *Prieſts* ſounded louder and ſhriller than ordinary, all the People ſhould anſwer them with a great *Shout*, promiſing him, that immediately thereupon the *Walls* of *Jericho* ſhould fall flat to the Ground; which came to paſs accordingly.

GOD charged *Joſhua* alſo, that they ſhould not meddle with any thing that was in the *City*; but that it ſhould be look'd upon as accurſed; which *Joſhua* gave alſo in ſtrict charge to the People, leſt any of them, by their Covetouſneſs, might be the cauſe of miſchief to the whole *Congregation*.

He took care alſo to put the People in mind of ſaving *Rahab*, and recommended that matter to the *Spies*, whoſe *Lives* ſhe had ſaved, to ſecure her, and all that belonged to her, and to bring her to the *Camp*, where ſhe might meet with the ſame Kindneſs ſhe had ſhewed to them.

This was the end of *Jericho* and her Inhabitants, who truſtnig in the Height and Strength of their *Walls*, ſaw them to their unexpreſſible aſtoniſhment laid level with the Ground, at the Sound of *Rams horns*, and the Shouts of the *Iſraelites*.

This *Miracle* was the *Figure* of a Myſtery the *Fathers* oft inſiſt upon: They tell us, that the Sound of theſe *Trumpets* very lively ſets forth to us the Sound of the *Preachers* of the *Goſpel*; which at the ſame time cauſes a Joy in the *Hearts* of all true *Iſraelites*, but ſtrikes with Terror and Amazement all ſuch as oppoſe them.

Nothing (ſaith St. *Ambroſe*) *contributes more to the making of the* People *of* GOD *victorious over their* Enemies, *than when care is taken to animate them by the preaching of the* Word *of* GOD, *and by the Sound of the* Trumpets *of* Jubliee; *that is, of the* Grace of GOD *in pardoning their* Sins. *This* holy Joy, *ſhed abrcad in their* Souls *and* Hearts, *by the preaching of the* Word, *is all their Strength, as the* holy Prophets *witneſs.*

Jericho *continued impregnable, as long as the* Prieſts *were ſilent; but when once they began to blow their* Trumpets, *and that the* People *anſwer'd them by their Shouts of* Joy, *immediately her proud* Walls *and lofty* Towers *were levell'd with the Ground.*

In like manner (ſaith S. *Ambroſe*) *will* Chriſtians *be victorious over* Devils, *and all the Powers of* Darkneſs, *when the* Prieſts *of the* New Law *of* Grace, *ſound forth to them the* holy Truths *and* Myſteries *of the* Goſpel, *which fill their Hearts with* Joy, *which teach them to ſigh and long for* Heaven, *and to trample the* World *under their Feet, looking upon it as another* Jericho, *that is, as a City devoted and accurſed of* GOD, *which therefore they cannot look upon any other way than with horror; ſo far are they from being in love with it.*

The

57) The takeing of Jerico Joshua 6.

58) The destruction of Hai. Joshua 7.

The Deſtruction of HAI.

Joſhua, *after the Deſtruction of* Jericho, *ſends out a Party to take* Hai, *who are beaten back with Loſs, becauſe of* Achan's Sin; *but after* Puniſhment *inflicted upon him, he takes the* City, *and ſets it on Fire.*

SOon after the taking of *Jericho* follow'd the Deſtruction of *Hai*. And foraſmuch as this *City* was not near ſo conſiderable as *Jericho*, ſome of the *Officers* repreſented to *Joſhua*, That it was needleſs to employ the whole *Army* to take ſo inconſiderable a place, two or three thouſand Men being a ſufficient quantity for that Service.

The ſame Year, 2553.

Joſhua ſatisfied with their Reaſons, gave order accordingly; but he was ſtrangely ſurpriz'd, when expecting to ſee his *Troops* return Victorious, he had the News brought him of their Defeat.

Joſhua being wonderfully afflicted at this Diſaſter, rent his *Clothes*, and proſtrated himſelf before the *LORD*, and not being able to bear this Diſgrace his People had ſuſtained, which reflected upon *GOD* himſelf, in the bitterneſs of his Soul complained thereof to *GOD* in *Prayer*; who anſwered him, that the *Sin* of *Iſrael* had been the Cauſe of this their ſhameful Defeat; and that the *Accurſed Thing*, which was in the midſt of them, had made him withdraw his favourable Aſſiſtance, and thereby expoſe them to their *Enemies*; That therefore he ſhould take care to ſanctify the *People*, and remove the *Accurſed Thing* from amongſt them, that he might afford them his *Protection*, as formerly.

Whereupon *Joſhua* aſſembled the *People*, and having acquainted them with the occaſion of their Defeat, he ordered *Lots* to be caſt; and the *Lot* fell on the *Tribe* of *Judah*; and amongſt all the Families of that *Tribe*, it fell upon the Family of *Zerah*, and at laſt upon *Achan*, whom *Joſhua* exhorted to confeſs the Fact, and give Glory to *GOD*.

Achan ſeeing his Crime ſo miraculouſly diſcovered, thought it to no purpoſe any longer to conceal any thing; he confeſt (at the taking of *Jericho*) he had been tempted to take a goodly *Babyloniſh Garment*, with 200 *Shekels* of *Silver*, and a Wedge of *Gold*, which he had hid in his *Tent* under ground: So *Joſhua* ſent ſome to fetch the things he had mentioned from thence, which was done accordingly; and at the ſame time ordered *Achan*, with his *Wife* and *Children*, and all that he had, to be brought to the Valley of *Achor*, where they were *ſtoned*, and their *Bodies*, and all that belonged to them, afterwards burnt with *Fire*.

GOD's Wrath being appeaſed by this Vengeance, he commanded *Joſhua* to go up and take *Hai*, and adviſed him to lay an *Ambuſh* behind the *City*, and then to go forth with the reſt of his *Army*, and by a feigned Flight to draw the Inhabitants out of the *City*, that they might be encloſed between the *Ambuſh* and the *Body of his Army*.

This Stratagem had good Succeſs; for the *Inhabitants*, tranſported with Joy to ſee the *Iſraelites* flee before them, left the *City* to purſue them; but ſoon after looking back, and ſeeing their *City* on Fire, and themſelves encloſed between their *Enemies*, their Hearts failed them, and the *Iſraelites* returning upon them, deſtroyed them, not leaving one alive.

Thus the Loſs and Diſgrace of *GOD*'s People was repair'd by *Achan*'s Death, whoſe Covetouſneſs had prov'd ſo fatal to many.

S. *Chryſoſtom* upon this occaſion laments the unhappineſs of the *Church*, which often by the *Covetouſnes* of one Man, who has violated the *Law of GOD*, is expoſed to the effects of *GOD*'s *Wrath*; and he looks upon them as obdurate and inſenſible, who (tho' they ſee Wicked Men abound every where) yet are without any Fear, or the leaſt Apprehenſion of Danger from them. Wherefore he moſt earneſtly exhorts all *Chriſtians* to be careful to ſeparate themſelves from *Sinners*.

'Tis now (ſaith that *Father*) *a hard matter to keep our ſelves clear of the* Curſe *of* Jericho. *Indeed happy are we if we retain nothing in our ſelves of the Corruption and Luſts of the* World. *But tho'* Men *can ſee nothing in or about us of the Accurſed Spoils of* Jericho, *no more than the* Iſraelites *could ſee in* Achan; *yet it is to be feared, that* GOD *and his* Holy Angels *may diſcover that in us which* Men *cannot. And moreover we muſt take great care, that after we have put our ſelves out of danger of deſtroying our ſelves by our own* Sins, *we do not expoſe our ſelves to the Hazard of periſhing by the Contagion of other* Mens *Crimes and Vices.*

THE

THE SUN STANDS STILL.

Joſhua *purſuing his* Enemies, *makes the* Sun *ſtand ſtill till their total Defeat.*

ALL the Kings of *Canaan* underſtanding how the *Jews* had dealt with *Jericho* and *Hai*, leagued themſelves together with a Reſolution to oppoſe the *Iſraelites* with their joint Forces, who were now become very formidable.

About the end of the ſame Year, 2553.

But the *Gibeonites* (better advis'd than the reſt) foreſaw the Inſignificancy of all theſe their *Leagues* and *Confederacies*, by reaſon of the miraculous *Succeſs* always attending that *People*; and therefore not truſting in their Strength, they make uſe of their Wits, and accoutring ſome of their *Inhabitants* in old *Habiliments*, they ſent them to *Joſhua*; who appearing before him, pretended themſelves to be *Ambaſſadors* come from a far *Country* to make a *League* with them.

Joſhua at firſt ſeeming to ſuſpect ſome Deceit, enquired from whence they came: But they continuing in their former Story, (for proof whereof they ſhewed their old *Shoes*, mouldy *Bread*, and worn *Garments*) he was at laſt perſwaded to make Peace with them. Thus, without asking Counſel of the *LORD*, he made a League with them, and confirm'd it by *Oath*.

Three days after this *Impoſture* was diſcover'd; and the *Iſraelites* finding that they were their *Neighbours*, began to murmur againſt the *Princes*, who had concluded the *League*, and would needs have exterminated them notwithſtanding, had not *Joſhua* and the *Princes* repreſented to them the *Sacredneſs* of the *Oath* they had ſworn to them. So *Joſhua* only condemned them to perpetual Servitude, making them *Hewers of Wood*, and *Drawers of Water*, for the Service of the *Tabernacle* and the whole *Congregation*.

But the *Gibeonites* had no ſooner by Craft thus ſaved themſelves from the hands of the *Iſraelites*, but they were ready to be made a Victim to their Neighbours Revenge, if *Joſhua* himſelf had not timely come to their Aſſiſtance. For *Adoni-bezek*, King of *Jeruſalem*, hearing the *Gibeonites* had made Peace with *Iſrael*, began to conſider them as Enemies, and the rather, becauſe *Gibeon* was a great *City*, and the *Inhabitants* Men of *Valour*; wherefore he ſent unto four of his Neighbour *Kings*, deſiring them to join their Forces with him, in order to deſtroy the *Gibeonites*, who had no other Refuge in their Extremity, except that of *Joſhua*'s Kindneſs and the Courage of the *Iſraelites*.

Neither were they deceiv'd in their Hopes; for *Joſhua* being inform'd of their Deſign, marched to their Aſſiſtance, and defeated the 5 Kings: And becauſe the Declining of the Day was like to have hindred them from farther Purſuit, *Joſhua* commanded the *Sun* to ſtand ſtill till he had avenged himſelf of his *Enemies*; the *Sun* immediately obeyed by a *Miracle* (unparallel'd before or after) and haſted not to go down till they had utterly defeated all their *Enemies*; for the *LORD* hearkened to the Voice of his *Servant*.

Men *are apt to admire theſe outward* Miracles, (ſay the *Fathers*) *and that not without reaſon, foraſmuch as they are viſible Inſtances of the* Divine Omnipotence. *The* Sun (ſaith S. *Ambroſe*) *acknowledg'd in* Joſhua *the Power of* Jeſus Chriſt, *who many Ages after was to make the true* Sun *ſtand ſtill*; *that is to ſay, the Light and Heat of* Truth, *which was declining very faſt, and ready to be for ever extinguiſh'd, and to leave the* World *expos'd to the horror of* Eternal Darkneſs.

But we are not to look for theſe ſenſible Miracles *in the* Church *now*; *the* Paſtors *of the* Church *do not now endeavour to ſtop the Courſe of the* Sun *in the* Heavens, *but the Courſe of* Concupiſcence *in the* Heart.

Of what avail was it to Joſhua (ſaith that *Father*) *to ſtop the great Light of* Heaven, *when at the ſame time he could not repreſs* Covetouſneſs *upon* Earth? *He commanded, and the* Sun *obey'd, that he might have time to proſecute his Victory*; *but he could not command the* Covetouſneſs *of* Achan, *who loſt him a* Victory, *and made his* Army *ſhamefully to flee before their* Enemies. *We cannot but acknowledge, that this is one of the greateſt* Miracles *of the* Old Law; *but thoſe of the* New, *though they do not ſo much dazle the outward* Eye, *yet they are incomparably greater. As for Inſtance, When a* Soul *that hath been poſſeſſed by* Devils, *and tranſported to abominable Exceſſes by the Violence of its* Paſſions, *does all on a ſudden return to* GOD, *like the* Prodigal *to his* Father; *and having torn himſelf from the* World *and himſelf, entertains no* Deſires, *but what ſerve to waft him towards* Heaven.

The

59) *The Sun Stands still.* *Iashua 10.*

60) *The Punishment of Adonibeza.* Judges 1.

The Punishment of Adoni-bezek.

Joſhua's *Death.* *King* Anoni-bezek *being overcome by the* Jews, *they cut off his* Thumbs *and* great Toes, *as himſelf had done to* 70 Kings.

THus *Joſhua* defeated his *Enemies*; the *Heavens* by a miraculous *Solſtice* contributing to his *Victory*; and thus he proceeded in a continued Courſe of ſucceſsful Expeditions, as long as any of his *Enemies* were able to reſiſt his *Victorious Arms.*

Thus the far greater part of theſe *Idolatrous Nations* were deſtroyed in ſix Years time; the *Scripture* counting no leſs than 31 *Kings* that were conquer'd by this Courageous *General* of the *Iſraelites.* However, ſome of the antient *Inhabitants* continued ſtill to dwell among the *Jews*, to keep them in Breath, that they might not degenerate through *Sloth* and *Luxury*, as alſo for a Tryal of their Obedience to *GOD*, who made the Remnant of theſe *Idolatrous* Nations the Inſtruments of his Vengeance againſt his own *People*, whenever they provoked him to Anger by their *Sins.*

After that *Joſhua* had thus made a Conqueſt of the *Country*, by the wonderful Bleſſing of *GOD* upon his *Arms* and *Valour*, he diſtributed it amongſt the *Tribes*, with ſo much Equity and Juſtice, as cannot ſufficiently be admired: And having atchieved all theſe glorious Actions, to which he had been appointed by *GOD* himſelf, he aſſembled all the *People* together before his *Death*, as *Moſes* alſo had done, and repeated to them the great things *GOD* had done for them, conjuring them moſt pathetically to worſhip no other *GOD*, but the *LORD* alone; and concludes his Diſcourſe with theſe remarkable Words, *And if it ſeem evil to you to ſerve the* LORD, *chuſe this day whom you will ſerve; whether the Gods that your Fathers ſerved, that were on the other ſide of the* Flood, *or the Gods of the* Amorites, *in whoſe Land ye dwell; but as for me and my Houſe, we will ſerve the* LORD; and ſoon after died in Peace, being 110 years old: And all the *People* mourned for him.

Anno Mundi 2570 *before Chriſt* 1414.

He was ſo happy, that during the whole time of his *Government* the *Jews* were never tainted with *Idolatry*, nor tranſported to any Rebellious *Murmurings* againſt *GOD.*

The many Battels *Joſhua* fought againſt divers *Kings*, to put the *People* of *GOD* into Poſſeſſion of the *Land* of *Promiſe*, gave the *Fathers* occaſion to obſerve, *That we cannot become the Heritage and Portion of the* LORD, *without deſtroying an* Enemy *we have within us.*

We are all born Slaves and Tributaries to the Canaanites *and* Amorites, *that is, to* Devils; *and therefore it is neceſſary that we be* Regenerated, *to the end that all that belongs to the* Devil *may utterly be deſtroyed and rooted out of us before we can become the Kingdom and Inheritance of the* LORD.

The *Tribe* of *Judah* was the firſt after *Joſhua*'s Death that ſignalized themſelves in exterminating the *Idolaters* that remained yet amongſt them; *Caleb*, who was a *Prince* amongſt them, being their Leader in theſe Expeditions.

Adoni-bezek was the firſt that felt the Effects of their *Courage*; for ſetting upon him, they utterly defeated and took him Priſoner. There was one thing remarkable in the Death of this *Prince*, *viz.* That the *Iſraelites* cut off his *Thumbs* and his *great Toes*; by which means he was compelled to confeſs the Equity of the *Divine Vengeance* upon him, who in like manner treated 70 *Kings*, and in this Condition made them gather their Meat under his *Table.*

After this his publick Acknowledgment of the *Divine Juſtice*, which as well lays hold on *Crowned Heads*, as on the meaneſt *Subjects*, he was brought to *Jeruſalem*, where he died, leaving a *Memorandum* to all *Kings* (as the *Fathers* obſerve) how true our *Saviour*'s Words are, *That according to the Meaſure we mete out to others, it ſhall be meaſured to us again*; and that it is often verified upon *Kings* themſelves, as well as their *Subjects*; and if they ſhould chance to eſcape this Retaliation here in this *Life*, where *Adoni bezek* juſtly met with it, they may have reaſon to fear it will be their Lot in the *Life* and *World* to come, where they will certainly fall into the hands of that *Judge* who here in this *World* has declared to them, by the Mouth of the wiſeſt of *Kings*, *That the great and mighty* Men *of the* Earth *ſhall be mightily tormented, if they abuſe the* Power *they are entruſted with, for the Glory of* GOD *and the Good of their* Subjects.

The Death of Sisera.

Jael *killeth* Sisera, *by driving a* Nail *into his* Temples.

AFTER the Death of *Joshua*, and the *Elders* (which out-lived him some 15 years or thereabouts) the *Israelites* fell into great disorders, thereby making it appear, That the happiness of *Souls* doth oft depend on the Wisdom of their *Governors* and *Pastors*, and that none are more unhappy than those who will needs guide themselves. For the *Jews* having no Commander in Chief over them, every one of them did what seemed good in his own Eyes. And from this *Licentiousness*, fell into manifold *Sins*, and by means of them into *Slavery* and *Bondage*. In this their sore distress they betook themselves in earnest Prayers to *GOD*, and he in his Mercy raised up *Captains* to deliver them, who were called *Judges*.

Anno Mundi, 2719. *before Christ*, 1285.

After the Death of *Othniel* (who was *Caleb*'s Grandchild and Successor) *Ehud* and *Shamgar*, *GOD* conferred the Government of the *People* upon a Woman called *Deborah*; who made it appear, That every Instrument is good in the hand of the *LORD*, when he pleases to make use of it.

During the Government of this Woman, *Jabin* King of *Canaan* declared War against the *Jews*, and sent out an *Army* to fight them under *Sisera* his General. *Deborah* on this occasion being fill'd with the *Spirit* of *GOD*, gave as great marks of her Courage in *War*, as she had formerly given of her Prudence in times of *Peace*; and in the first place sent for *Barak*, whom *GOD* had made choice of to Head his *People* against *Sisera*; but *Barak* assured her, that he would never charge himself with that Command, except she would march along with him.

As soon as the Day of the *Battel* was come, and that *Deborah* had commanded *Barak* to set upon *Sisera* with an Army of 10000 *Men*, *GOD* struck the Hearts of their *Enemies* with a Panick Fear, and general Consternation, insomuch as *Sisera* himself, smit with the same *terror*, was forc'd to flee away on Foot, whilst the *Israelites* discomfited and cut to pieces all his *Army*.

As *Sisera* was thus endeavouring to save himself by Flight, *Jael* the Wife of *Heber*, seeing him draw near to her *Tent*, went out to meet him, and desired him to come and rest himself with her; which Invitation he gladly accepted of, and having drank a draught of *Milk*, laid himself down to sleep. *Jael* perceiving him fast asleep, struck a *Nail* with a *Hammer* into his *Temples*, fastning his *Head* to the ground: And as *Barak* pursu'd him, *Jael* desired him to enter into her *Tent*, where she shewed him *Sisera* lying dead upon the ground.

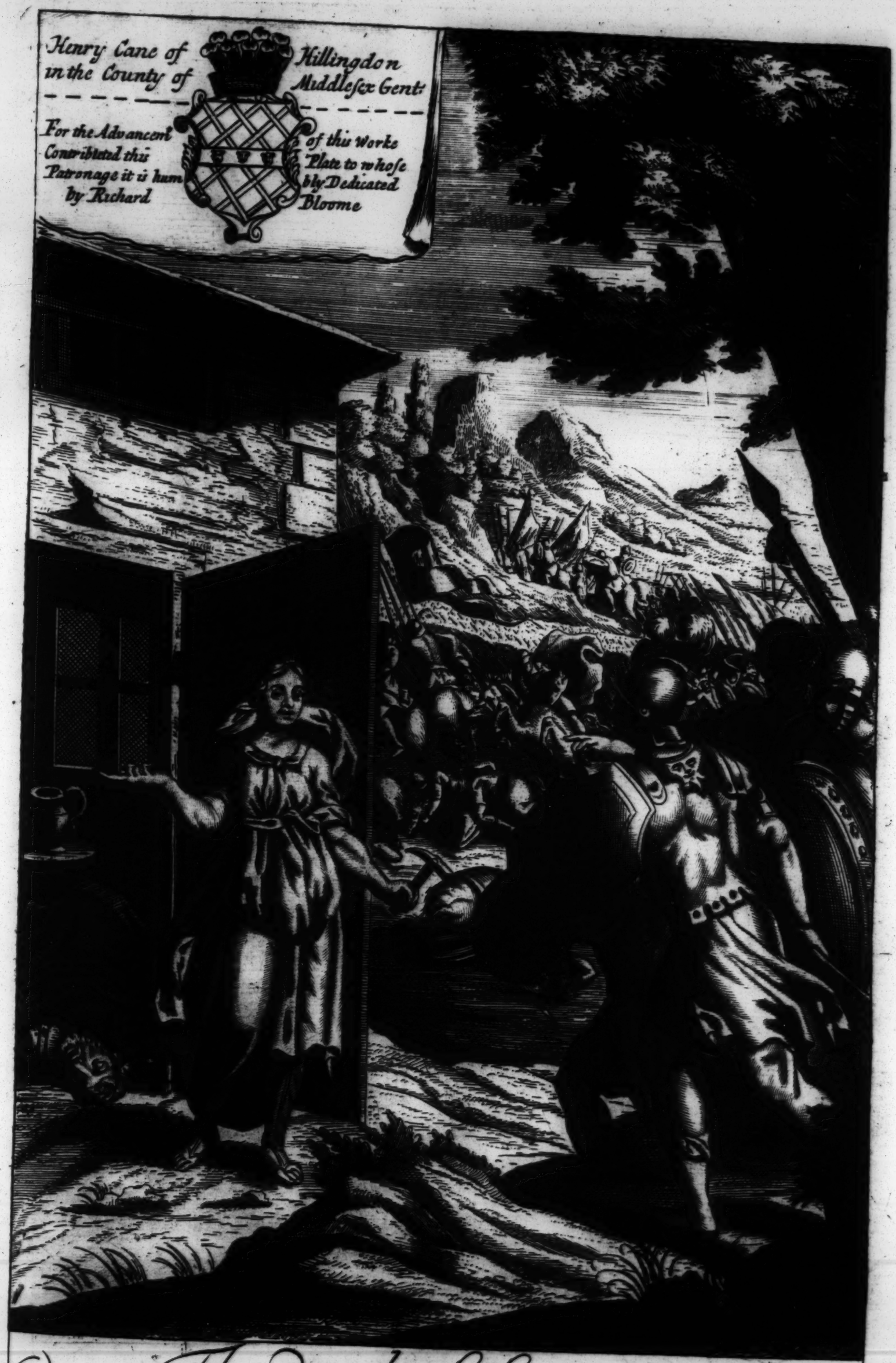
Deborah after the Fight sang a Hymn of *Praises* to *GOD*, for the glorious *Victory* vouchsafed to his *People*, wherein she highly extols and commends the Wisdom and Courage of *Jael*.

Thus as one Woman *began this* War, *so another finished it; and both of them were illustrious Instances, That* God *can bestow upon* Women *themselves, whensoever it pleases him, as well as upon* Men, *the Courage and Conduct necessary for the Atchievement of the greatest Enterprizes. For we see* Deborah *here keeping that* People *in Obedience and full Subjection, whose* Murmurs *even* Moses *himself* (*that wonderful Man of* GOD) *could not appease; she had the honour of being the first Sovereign* Governess *that ever* GOD *set over his* People; *during whose Administration they wanted none of the Advantages they might have expected under the Conduct of the greatest* Heroes.

She appointed Generals *her self, determin'd the numbers of their* Forces, *appointed Quarters for the* Army, *fixed the Day of* Combat, *and sent forth* Barak, *not so much to a* Fight, *as to a certain* Victory. *And this* General, *who lookt upon this holy Widow as the* Angel *of the* LORD, *persuaded himself, that the happy Success of his* Arms *did depend upon her Presence, and therefore would not stir a foot without her.*

The *Fathers* in their Reflections on these great Examples, observe, *That there is nothing truly great upon the* Earth, *but what is founded on the* Spirit *of* GOD: *That the most Courageous* Men *become weak as* Women, *when left to themselves; and* Women *more magnanimous than* Men, *when they are full of* GOD; *and that then that word of S.* Paul *is verified, That* God *often chuses the Foolish things of the World to confound the Wise, the Weak to confound the Strong, and the things that are not, to confound those that are, that no* Flesh *may* glory *before the* Lord, *who alone is, and there is none besides him; and to whom alone the glory of all that is good or great in the* Creatures *doth belong.*

GIDE-



61) The death of Sisera. Judges 4.

G Freman delin:

P. P. Bouche. Soul:

62) Gidions Sacrifice. Judges 6.

GIDEON'S SACRIFICE.

Gideon *is called by* GOD, *to deliver the* Jews *from their* Enemies. *He offers a* Sacrifice *upon a* Rock, *from whence* Fire *comes forth and conſumes it.*

AFTER the Death of *Deborah*, the *Jews* continuing without any *Government*, gave themſelves up to that Licentiouſneſs in ſinning, as cauſed *GOD* to deliver them into the hands of the *Midianites* for the ſpace of ſeven years. The extreme oppreſſion they ſuffered from their *Enemies*, made them have recourſe to *GOD*, who hearing their *Prayers*, was mov'd with compaſſion, and reſolv'd to deliver them.

Accordingly he ſends an *Angel* to *Gideon*, to acquaint him, That he had choſen him to be the Deliverer of his *People*, who ſaluted him with theſe words; *GOD be with thee, thou Mighty man of Valour.* *Gideon* ſurpriz'd at this unlook'd for Salutation and Meſſage, repreſented to the *Angel* the meanneſs of his condition, and that his *Family* being one of the moſt inconſiderable *Families* in *Iſrael*, he was no way fitted for ſo high an Employment. But *GOD* anſwered him, That he himſelf would be with him, and that the vaſt *Army* of the *Midianites* ſhould flee before him, as one *Man*.

Anno Mundi, 2759. *before Chriſt*, 1245.

Gideon after this requeſted the *Angel* to give him a ſign, whereby he might be aſſured of the truth of the things declared to him, and earneſtly intreated him to ſtay till he had prepared ſomething for him to eat. The *Angel* having conſented to his Requeſt, *Gideon* immediately made ready a *Kid*, and unleavened *Cakes*, and having put the *Fleſh* in a *Diſh*, and the *Broth* in a *Pot*, he brought it out unto the *Angel* under the *Oak*, and preſented it to him. But the *Angel* bad *Gideon* take the *Fleſh*, and the unleavened *Cakes*, and lay them on a *Rock* that was hard by; which being done, the *Angel* touched them with the end of the *Staff* that was in his hand, whereupon *Fire* came out of the *Rock*, and devoured the *Meat Offering*; and at the ſame time the *Angel* diſappeared.

Gideon perceiving by theſe Marks, that the Party he had been ſpeaking with was an *Angel* of the *LORD*, was ſtruck with terror, apprehending he muſt *die*, becauſe he had ſeen an *Angel*. But *GOD* having aſſur'd him to the contrary, commands him to go and deſtroy the *Altar* of *Baal*, to cut down the *Grove* about it, and afterwards to build an *Altar* to the true *GOD*, upon the *Rock* where he had ſeen his *Offering* conſum'd, and offer upon it a *Bullock* of 7 years old, for a burnt *Sacrifice* unto the *LORD*, with the *Wood* of the *Grove* he had cut down.

Gideon executed this Divine Order in the *Night* time, for fear of being diſcovered; and the next *Morning* when enquiry was made, who had done this outrage to *Baal*, and that it was known that *Gideon* was the *Man*, they preſſed his *Father* to deliver him up into their hands, that they might kill him: But his *Father* ſaved him from their hands, boldly telling them, that if *Baal* were a *GOD*, he had beſt avenge himſef for the Affront done to him in pulling down his *Altar*, and not put *Men* to that drudgery. *Gideon* being thus ſaved from the Malice of thoſe who ſought his *Life*, for the contempt he had caſt upon *Baal*, was ever after called *Jerub-Baal*.

Gideon, *by his Example, teacheth all* Paſtors, *That the firſt thing they ought to do, after they have taken upon them the conduct of* Souls, *is to be ready to hazard their Lives in obedience to GOD, and for the deſtroying of* Idols. *And that wonderful Sacrifice, by which he was aſſur'd, that GOD had call'd him to be the* Governor *of his* People, *was an admirable* Figure *of the* Sacrifice *of* Jeſus Chriſt: *And it is upon this account that the* Scripture *takes notice, that* Gideon *offered it upon a* Rock, *which was an Emblem of our* Bleſſed Saviour; *For from this* Myſtical Rock *proceeds the* Fire *that conſumes the* Sacrifice, *that is to ſay, the* Fire of the Holy Ghoſt, *which the* Son *of* God *has by his Death procured for us, to conſume in us the* Fleſh *of the* Kid, *that is, the* Fleſh of Sin; *and the* Broth *of that* Fleſh, *that is, the corrupt* Affections, *that lie hid in our* Hearts.

The great Myſtery (ſaith S. *Ambroſe*) *which this Hiſtory of* Gideon *points at, is, that all* Sacrifices *were to ceaſe one day, and that there ſhould be no other but that of* Jeſus Chriſt, *which alone is abundantly ſufficient to make expiation for all our* Sins, *and which makes the* Sacrifices *that the* Faithful *offer unto GOD, acceptable and well-pleaſing to him, through all Ages, when they preſent their* Bodies, Hearts *and* Deſires, *as a living and holy* Sacrifice *unto him, which is their reaſonable Service.*

GIDE-

GIDEON'S FLEECE.

Gideon *obtains of* GOD *the Miracle of the* Fleece, *for a Sign that he had choſen him to be the Deliverer and Avenger of his* People.

WHen *Gideon* knew that *GOD* would make uſe of him to be the Commander of his *People*, by the Fire that came forth from the *Rock*, and conſum'd his *Offering*, he began to caſt about how he might beſt deliver *Iſrael* from the Tyranny under which they groan'd. Wherefore being inform'd that the *Midianites*, *Amalekites*, and other *Neighbouring Nations*, were gathered together againſt *Iſrael*, the *Spirit* of *GOD* came upon him; and ſounding the *Trumpet*, *Abiezer* was gathered after him: He ſent *Meſſengers* alſo throughout *Manaſſeh*, *Aſher*. *Zebulun* and *Nephthali*, and they came up to join with him. And thus without any Oppoſition, a private *Perſon*, and of a mean *Family* too, ſaw himſelf *Commander* in chief of a great *Army*, being obeyed and reſpected by all as their *Prince*.

But *Gideon* finding himſelf arriv'd to this high Degree of *Power* and *Authority*, was not thereby puft up in the leaſt; but remembring that he held that Station only from and under *GOD*, he rather appeared ſo much the more humble; and the diſtruſt he had of himſelf encreaſed even to exceſs: For not being ſatisfied with the firſt *Miracle GOD* had wrought in favour of him, or the *Courage* wherewith he found himſelf extraordinarily inſpired, and fitted for the great *Undertakings* to which *GOD* had called him, he ſuſpended the Execution of his Deſigns till *GOD* had given him freſh repeated Aſſurances of the Choice he had made of him to command and deliver his *People*.

In which thing, as St. *Ambroſe* obſerves, he did not act more for his own Satisfaction, than he did for our Inſtruction, and to teach us this important Leſſon, *That we muſt not too eaſily ſuffer our ſelves to be perſwaded that* GOD *has called us to far more holy Employments than were thoſe which* Gideon *was called to at that time.*

Gideon then earneſtly begs of *GOD*, to give him a freſh Aſſurance of his *Divine Call* to be the *Captain* and *Redeemer* of his *People*, ſaying to the *LORD*, *Behold I will put a Fleece of* Wool *in the* Floor, *and if the* Dew *be on the Fleece only, and it be dry on all the* Earth, *then ſhall I know that thou wilt ſave* Iſrael *by my Hand, as thou haſt ſaid: And it was ſo; for when he aroſe in the Morning, he wrung out of his* Fleece *a Bowl full of Water.* But his humble Fear and Diſtruſt being not yet diſſipated, he beſought *GOD* once more, and ſaid, *Let me prove, I pray thee, but this once with the* Fleece; *let it now be dry only upon the* Fleece, *and upon all the Ground let there be* Dew. *GOD* alſo performed according to his Deſire, and by both theſe *Miracles* left him no Shadaw for a Doubt, but that he was indeed appointed by *GOD* to deliver *Iſrael* from their *Enemies*.

Theſe Miracles (according to the Judgment of the *Fathers*) *were a lively Repreſentation of the* Divine Diſpenſation *and* Conduct, *with regard to the* Jews, *and afterwards to the* Church *of the* Gentiles. *Formerly his* Grace *and* Favours *were appropriated, and as it were, confined to the* Jewiſh Church, *which received the Dew from* Heaven, *whilſt the reſt of the* World *continued in a barren Dryneſs, burnt and ſcorch'd by the Heat of their* Luſts, *and of the* Divine Anger.

Whereas now by means of a contrary Miracle, *the* Church *of* God, *ſcatter'd over the Face of the whole* Earth, *hath in abundance receiv'd the* Heavenly Dew, *wherewith* GOD *hath watered it, whilſt the* Land *of* Judea *is all dry and parched, and whilſt her Unthankfulneſs for the many Benefits* GOD *had beſtowed upon her (which only ſerved to make her proud and wanton, inſtead of humbling her) has made her unworthy to partake of the Mercy of* Jeſus Chriſt.

Moreover theſe Miracles *teach us, That the* Grace *of* God *is a kind of* Heavenly Dew, *without the continual Supply of which our* Souls *are in the ſame condition in which we ſee a dry and barren Ground, that is parched with the ſcorching Heat of the* Sun, *and without any relief from the* Rain *and* Dew *of* Heaven, *and by this means is condemn'd to an eternal Sterility and Unfruitfulneſs. Wherefore* Chriſtians *ſhould make it their firſt Buſineſs and Care to obtain the* Grace of GOD; *without which all the Honours, Pleaſures, and Riches of this* World, *cannot exempt them from being in the ſame Condition, in the ſight of* GOD, *as is a Piece of Ground deſtitute of the* Rain *and* Dew of Heaven, *that is altogether uſeleſs, barren and unprofitable to* GOD *or* Man.

GIDEON's

63) The Miracle of the Fleece. Judges 6.

G Froman delin: P. P. Bouche Sculp.

64) Gideons Souldiers Judges 7.

GIDEON'S SOLDIERS.

GOD *Commands* Gideon *to lead his* Army *to the River* Jordan, *and gives him a Token whereby he might know thoſe with whom he was to fight the* Midianites.

THeſe two ſenſible *Miracles* having aſſured *Gideon* as well of his *Divine Call* to command the *People*, as of Succeſs and Victory againſt his *Enemies*; he could no longer refuſe to obey the Command of *GOD*, or to expreſs as much Readineſs to execute his Deſigns, as he had ſhewed Backwardneſs to undertake them at firſt. And having in a ſhort time raiſed a great *Army*, conſiſting of 32000, he Encamped himſelf near the *Midianites*, beſide the Well of *Harad*, and on the South of them.

The ſame Year, 2759.

But *GOD* ſeeing the great Numbers of the *Jews*, and foreſeeing that this ungrateful and preſumptuous *People* would be apt to attribute the *Victory*, which depended only on his Favour and Aſſiſtance, to the Multitude and Strength of their *Forces*: He told *Gideon*, That in caſe he did march with all thoſe Forces againſt the Hoſt of the *Midianites*, he would miſs of the *Victory*; becauſe he was reſolved not to leave them the leaſt ground to ſay or think that they had overcome the *Midianites* by their own Strength.

Gideon therefore cauſed *Proclamation* to be made throughout the *Camp*, That whoſoever was fearful or affrighted with the Numbers or Warlike Preparations of the *Enemy*, ſhould immediately leave the *Camp*, and return home from *Mount Gilead:* And there returned no leſs than Two and twenty thouſand of the *Army*, who gladly embraced this Propoſal; and there yet remained Ten thouſand of the *Iſraelites*.

But this Number being ſtill too great in the Eyes of *GOD*, he commands *Gideon* to march with them down to the *River Jordan*, where he promiſed to ſhew him the *Numbers* and the *Men* he would allow him to fight the *Midianites* with. When they were come to the *River*, *GOD* bid *Gideon* to ſet thoſe by themſelves, who without ſtop or ſtay took up *Water* in the hollow of their Hands, and lapped it thence to quench their Thirſt, and diſtinguiſh them from thoſe who kneeled down on the *River*'s ſide, to drink more at their Eaſe aud Leiſure.

Of the former ſort, there were but Three hundred in all, which *GOD* commanded him to lead on boldly againſt the *Midianites*; for that with them only he ſhould obtain the Victory. *Gideon* fully relying on the Word of *GOD*, ſent home the reſt of the *People*, keeping none with him beſides the Three hundred *Men* that had lapped *Water* out of the hollow of their Hands, and with them couragiouſly advanced againſt the *Enemy*.

GOD *was willing by this* Figure *to repreſent to us what ſort of Perſons he would for all time to come account fit for his Service, and worthy to fight his* Battels, *and who thoſe were whom he would for ever ſeclude from his holy Warfare. He teacheth us alſo, how very ſmall the Number of his true* Soldiers *is, when of an* Army *of Thirty two thouſand Men, he retains only Three hundred. And the diſtinguiſhing Mark of their* Election *is this, they do not kneel down to drink of the* Water *of the* River, *but without ſtop or ſtay only take up a little in the hollow of their Hand, a little to allay and qualifie their Thirſt.*

GOD *will have all his* Soldiers *to ſtand firm, with their Heads lifted up to* Heaven, *and will not have them to ſtoop downward, but as little as may be. Being mortal* Men, *they muſt needs make uſe of the* World; *but they muſt ſo uſe it, as if they uſed it not, according to the Counſel of* S. Paul, *and ſupply the inevitable Neceſſities of this* Life (*which haſts away like the ſwift Current of a* River) *without any particular Concern or Care about them, and without hindering by theſe fleeting Actions their March towards* Heaven, *where their* Hearts *are already arriv'd, and do inhabit.*

The Numbers of ſuch as theſe, are always very ſmall and inconſiderable in the outward Church; *and yet in them the whole Strength of the* Church *conſiſts, as* GOD *very lively repreſents to us in this Hiſtory: They only atchieve things wonderful and incredible; they only obtain the Victory, becauſe* GOD *himſelf is with them, and fights for them againſt all their* Enemies. *They are the true* Champions *of the* Church; *they are Pillars of the* World; *they are the Interceſſors, not only for the* Brethren, *but for all* Men: *It is they (like* Moſes) *ſtand in the* Gap, *and turn away the Effects of the* Divine Anger *from a ſtiff-necked and rebellious Generation.*

The Defeat of the Midianites.

The Midianites *are Defeated by the Sound of the* Trumpets, *and the Light of* Lamps *or* Torches.

SO many Divine Aſſurances given to *Gideon* were abundantly ſufficient, one might think, to put the Succeſs of his Enterprize againſt the *Midianites* out of queſtion, had not *GOD* been pleaſed to vouchſafe him one Confirmation more from the Mouth of his very *Enemies*. He commands him to go alone by Night into the *Enemies Camp*, or if he feared to go unaccompanied, to take his Servant *Phurah* with him; and that there his *Enemies* themſelves ſhould give him a freſh Aſſurance of the Succeſs of the *Combat*.

The ſame Year, 2759.

Gideon obeying *GOD*'s Command, came by Night into the *Enemies Camp*, where he heard a Soldier telling this *Dream* to his Companion; *I Dreamed* (ſaid he) *and behold a* Cake *of* Barley Bread *tumbled into the Hoſt of* Midian, *and came unto a Tent and ſmote it, that it fell and lay along.* To which his Fellow anſwered, that this his *Dream* ſignified nothing elſe but the Sword of *Gideon* the Son of *Joaſh*, into whoſe hands *GOD* had delivered all the Hoſt of *Midian*.

Gideon having heard this *Dream*, and the Interpretation, he returned full of Courage and Aſſurance into the Hoſt of *Iſrael*, bidding them to ariſe and get ready, for that *GOD* had delivered the *Midianites* into their hand. And having divided the 300 *Men* into 3 *Companies*, he gave to each of them a *Trumpet* in one hand, and empty *Pitchers* with *Lamps* in them in the other; with this Order, That as ſoon as they ſhould hear him ſound his *Trumpet*, they ſhould eye him and do as he did, and ſhout with a loud Voice, for the *LORD*, and for *Gideon*, and break their *Pitchers* in which the *Lamps* were.

As ſoon as they were come to the outſide of the *Camp*, and the Signal was given by *Gideon*, they all at once Sounded their *Trumpets*, brake their *Pitchers*, and ſhewed the *Lamps* that were hid in them, crying, with a loud Voice, *The Sword of the LORD, and of* Gideon; whereupon the whole *Camp* of the *Midianites* being ſeiz'd with Horror and Amazement ran away and fled, and by a miraculous effect of the *Divine Power*, turn'd their *Swords* againſt one another.

Thus were the *Midianites* humbled by the *Jews*, or rather by the Power of *GOD*, which ſo eminently was engaged for them.

The more ſtrange and extraordinary (ſaith S. *Gregory*) *this way of fighting was, the more viſible it is, that it points us to ſome hidden* Myſtery: *For who ever went to fight without* Arms? *Or who ever preſumed to oppoſe nothing but Earthen* Pitchers *againſt the Violence and Efforts of a powerful* Enemy? *Reaſon* (ſaith he) *could not but look upon this Enterprize as the moſt ridiculous thing that could be; and yet the Event made it appear, that by this Method the* Midianites *were caſt into that Conſternation, which prov'd their total Overthrew.*

GOD then by this Hiſtory *was willing to open the* Myſtery *to us, that the* Goſpel Soldiers *were not to reſiſt their* Enemies *by the force of outward* Arms, *but would become Victorious only by Sounding their* Trumpets, *and breaking their* Earthen Pitchers, *that the* Lamps *hid in them might appear to the dazling and terrifying of their* Enemies. *For theſe* Earthen Pitchers *repreſent the Weakneſs of our* Bodies, *and* Gideon, (*who was a* Figure *hereof*) Jeſus Chriſt, *will have no* Soldiers *under him, but ſuch as contemn and vilify their* Fleſh, *and overcome their* Enemies *by dying, as* Jeſus Chriſt *their Captain alſo did.*

Death *to them is but the breaking of the* Earthen Pitcher; *and this* Pitcher (*which at beſt they always contemn'd and bluſh'd at*) *being broken, now nothing appears but a bright and ſhining* Lamp, *which ſtrikes the Hearts of all their* Perſecutors *with terror and conſternation.*

The Holy Martyrs *were an evident Proof of all this, who by their Patience and Conſtancy confounded and terrified the moſt reſolved and cruel Tyrants; and by the dazling luſtre of their* Graces, *did either daunt or convert their very* Tormentors *and* Executioners. *Inſomuch that thoſe that hated and deſpiſed them, began to love, eſteem and reverence them; and by the transforming Virtue of the* Divine Light, *which beamed forth from them, became the* Adorers *of that* Sovereign Truth, *when as before, they had been the Murtherers of thoſe, who had ſo holily and generouſly defended it.*

THE

65) The defeate of the Midianites. Judges 7.

G Freman delin: F H van Hove Sculs:

66) The death of Abimelec. Judges 9.

THE DEATH OF ABIMELECH.

Abimelech *is killed by a Woman, that brake his* **Skull** *by casting a piece of a* **Milstone** *upon him.*

GIDEON dying after he had wisely govern'd the *People* of *Israel* for many years, left behind him 70 *Sons*, which he had by several *Wives*. But one of his *Sons*, called *Abimelech*, born of his *Concubine* (a Woman of *Shechem*) was the cause of much Mischief after his *Father's Death*. For having gained the City of *Shechem* to declare themselves for him, by means of his Mothers Friends and Relations, and by his representing to them, that it was much better for them to have him alone to Reign over them, than the 70 *Brothers*, they soon after proclaimed him their *King*, and furnisht him with a Sum of *Money*, wherewith he raised some *Vagabonds* and vain light Persons, and with them marched to his *Father's House*, where he most inhumanly kill'd all his *Brothers*, except the youngest of them called *Jotham*, who by hiding himself, happily escaped *Abimelech's* Fury.

Anno Mundi, 2768. before Christ, 1236.

This Young-man being informed, that the *Men* of *Shechem* were assembled in the Field to make *Abimelech King*, he went up to the top of Mount *Gerizzim*, from whence with a loud Voice he cried unto them, and by a *Figurative* Discourse reproached their horrid *Ingratitude*.

He told them, That the Trees of the *Forest* being about to Anoint a *King* over them, addrest themselves first to the *Olive-Tree*, desiring him to be their *King*, and afterwards to the *Fig Tree* and *Vine*, who all refused to accept of their offer.

The *Trees* being at a loss, at last offer their Sovereignty to the *Bramble*, who readily accepted the Dignity, promising to protect them, if they would fully confide in him; but if not, threatning them, that Fire should come forth from the *Bramble*, and consume the *Cedars* of *Lebanon*; which *Jotham* (concluding his Allegory) told them, would be their Case at last; and that for the horrid Ingratitude they had shewn to *Gideon* and his Sons, *God* would consume them by means of *Abimelech*, whom with so much Joy they had now made their *King*.

Some time after it appeared, that *Jotham* had prov'd a true *Prophet*; for when *Abimelech* had Reigned three years over *Israel*, the Men of *Shechem* began to be weary of his Tyrannical Courses, and resolving to cast off his *Yoke*, they chose one *Gaal* to be their *Prince*; but *Abimelech* having notice thereof, and coming upon the *City* unawares, he took it, kill'd the Inhabitants, and afterwards destroyed the *City*, and sowed it with *Salt*.

After that *GOD* had thus avenged the Perfidiousness of the Men of *Shechem* against *Gideon*, by means of the Tyrant they had chosen to be their *King*, he at last punisht the Tyrant himself, who had so unhandsomely butcher'd his *Father's Sons*: For *Abimelech* having taken the City *Thebez*, in which there was a strong *Tower*, into which all the Inhabitants of the *City* had retired themselves, as he went to put *Fire* to it a certain *Woman* cast a piece of a *Milstone* upon him, and brake his *Skull*; who seeing himself mortally wounded, cried to his *Armour-Bearer* to run him through, that it might not be said of him, that he was kill'd by a *Woman*; and the young Man (his *Armour Bearer*) did as he commanded him; and he died.

This was the end of this cruel *Fratricide*; who probably had persuaded himself, that his enormous Crime had been forgot by *GOD*, forasmuch as he had not only gone so long unpunished, but had also been favoured with Success in his Undertakings. But we find here, that the Divine Forbearance has its bounds. He suffers such *Monsters* to live and prosper for a time, that he might draw Good from the Evils they commit; and when he has accomplish'd his *Work*, his Justice crushes them in a Moment, and precipitates them headlong from the Pinnacle of their *Pride* and *Glory*.

The *Fathers* have also observed from this *History*, *That nothing puts Men more upon hating of their* Brethren, *than an ambitious Desire of Reigning, which does so blind and dazle their Understanding, that they forget the Respect they owe to the Sacred Names of* Brothers *and* Fathers; *and are so far from being struck with Horror at the sight of the Murther of their neareſt Relations, that their Eyes feed on the Tragical Object with pleasure, rejoycing at the Death of those, whom they consider as Lets and Stops in the Course of their boundless Ambition.*

JEPH-

JEPHTHAH'S DAUGHTER.

Jephthah *Sacrifices his Daughter.*

AFter the Death of ungodly *Abimelech* GOD raiſed up *Thola* and *Jair* to be the *Captains* and *Judges* of his *People*, and after them *Jephthah*, who obtained that high Command on this manner: *Gilead* his *Father* had begotten him on a *Harlot*, for which reaſon the reſt of his Sons refuſed to own him for their *Brother*, and thruſt him out from amongſt them; whereupon he retired to the Land of *Tob*, where he became the *Captain* of a Company of Vagabond vain Fellows.

Anno Mundi, 2817. *before Chriſt*, 1187.

Some time after, when the *Ammonites* made War againſt, and vexed *Iſrael*, the Elders of *Gilead*, who had experience of the Courage and Valour of *Jephthah*, ſent after him to the Land of *Tob*, where he fled from his *Brethren* when they turn'd him out of Doors as being the Son of an *Harlot*, and deſired him to be their *General*; who after he had reproached them for their former ill uſage of him, and had made them promiſe him, that they would make him their *Prince*, in caſe he ſhould overcome the *Ammonites*, accepted of that Command.

Jephthah, as ſoon as he found himſelf in this Station, ſent *Ambaſſadors* to the King of *Ammon*, to repreſent to him the Injuſtice of his Pretenſions againſt *Iſrael:* But that *Prince* lending a deaf Ear to all his Remonſtrances, as being wholly reſolv'd for *War*; the *Spirit* of the *LORD* came upon *Jephthah*, who having ſpeedily raiſed a conſiderable *Army*, led them on againſt the *Ammonites*; and before the Engagement made a Vow to *GOD*, That if it ſhould pleaſe him to bleſs him with *Victory*, he would offer up to him for a *Burnt Offering* whatſoever firſt came forth out of his *Doors* to meet him, after his Return.

Jephthah having utterly defeated his *Enemies*, and obtained a glorious *Victory*, returned home in *Triumph*: But his Joy was ſoon turned to Sorrow; for as he drew near to his *Houſe*, his only *Daughter*, tranſported with Joy for the Glory her *Father* had acquired, came out to meet him with *Timbrels* and with *Dances*; *Jephthah* ſeeing his *Daughter*, was pierc'd with Sorrow, and rending his *Cloaths*, acquainted her with the Vow he had made. Whereupon ſhe, as a Perſon not at all diſmayed, exhorted her *Father* couragiouſly to perform his *Vow*, aſſuring him ſhe ſhould die very contentedly, foraſmuch as the *LORD* had given him the Victory over his *Enemies*. She only deſired two *Months* time to go with ſome of her Companions to bewail her *Virginity*; which time being paſt, ſhe returned to her *Father*, who did with her according to his *Vow*.

The Fathers *conſidered this* Vow *of* Jephthah *as an Inſtance of thoſe indiſcreet* Vows *ſome* People *engage themſelves in; whereby they are put upon the unhappy neceſſity, either of committing a Sin by breaking their* Vow *made to* GOD, *or of becoming criminal by their Performance of it.*

'Twere better (ſaith S. *Ambroſe*) *not to vow at all, than to vow ſuch things as* GOD *deteſts.* Jephthah *was very ſenſible of the ſad Effect of his Indiſcretion; and it was not without extream Regret he performed that, which he thought himſelf abſolutely bound to do.*

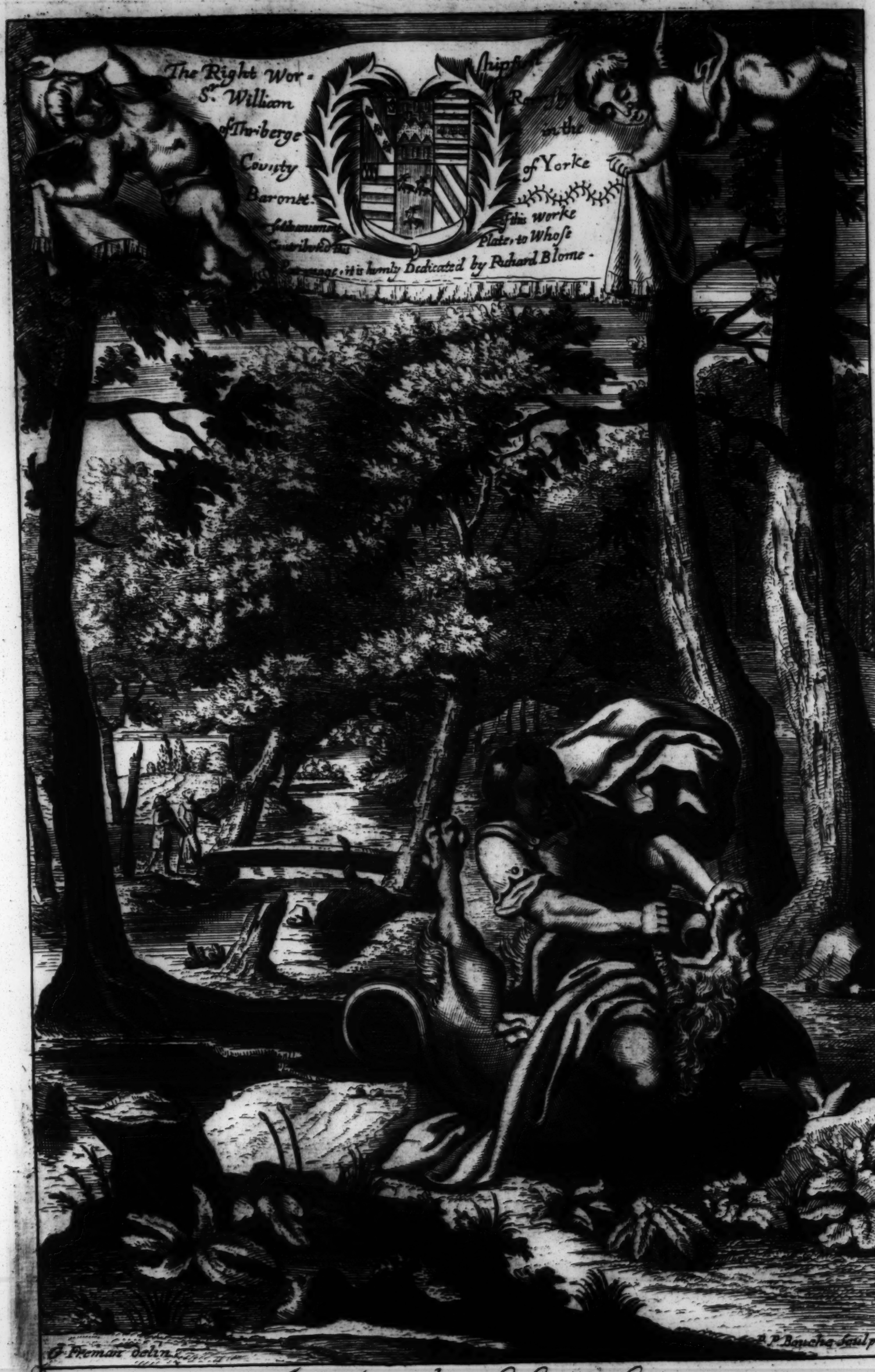
But if the Father's *Carriage in this Matter were blame-worthy, on the other hand we can never ſufficiently admire that of his* Daughter. *She comes with Joy, and caſts her ſelf into his Hands, who was to* Sacrifice *her, without ſuffering her ſelf to be ſtopt by the Tears of her* Companions, *or the* Idea *of a violent and immature Death, in the very Spring and Flower of her Age, which continually ſtar'd her in the* Face.

This her Behaviour made amends, in ſome ſort, for her Father's *Indiſcretion, as making that voluntary which on his ſide was forced and of neceſſity; and made that which in it ſelf was impious, to become a well-pleaſing* Sacrifice, *by her Obedience and Reſignation.*

She teaches, by this her Example, all true Chriſtians, *who have their Hearts enflamed with the Love of* Heaven, *to offer up themſelves with Joy to* GOD, *and to take patiently and cheerfully from his Hands whatſoever* Sufferings *he is pleaſed to lay upon them and try them by, without reflecting upon the Indiſcretion or* Malice *of thoſe who may have occaſioned the ſame. They think it their Happineſs and Glory to ſuffer for his ſake, to whom they are ſo infinitely obliged; and therefore are ſo far from having any Averſion for the Inſtruments of their* Sufferings, *that they rather conſider them as their* Benefactors, *who open a way for them to obtain an* Eternal Crown *of* Glory.

THE

67) *Jephtha's daughter.* Judges 11.



68) *The Birth of Sampson.* Judges 14.

THE BIRTH OF SAMSON.

Samſon *killeth a* Lyon.

AFter the Death of *Jephthah* the *Scripture* gives us no particular Account of ſome following *Judges*, till *Samſon*, whoſe *Hiſtory* is very circumſtantially related in thoſe *holy Records*. He was of the *Tribe* of *Dan*; and his *Birth* was foretold by an *Angel*, who aſſur'd his *Mother*, that ſhe ſhould be no longer barren, but bring forth a a *Son*. He adviſ'd her alſo to abſtain from *Wine* and ſtrong *Drink*, and all unclean *Meats*, during the time of her going with *Child* of him.

Anno Mundi, 2848. *before Chriſt*, 1156.

As ſoon as the *Angel* was departed from her, ſhe told her Husband *Manoah* what had hapned to her; who thereupon teſtified the great deſire he had to ſee the *Angel*; who ſoon after appearing again to his Wife, ſhe made haſte and told her Husband that he might now ſee and ſpeak with the *Angel*. *Manoah*, after he had ſpoke with him, would willingly have offered a *Sacrifice* to him: But the *Angel* knowing that *Sacrifices* were due to *GOD* only, told him, that if he had a mind to offer a *Sacrifice*, he muſt do it to *GOD*. So *Manoah* having prepared a *Kid*, with a *Meat-Offering*, offer'd it upon a *Rock* unto the *LORD*; and when the Flame of the *Sacrifice* went up towards *Heaven*, the *Angel* aſcended in the Flame, in the Preſence of *Manoah* and his *Wife*.

This *Child* being at laſt born, according to the word of the *Angel*, was called *Samſon*, and educated according to that Direction the *Angel* had before given his *Mother*. And being grown up, he went down to *Timnah*, where he ſaw one of the Daughters of the *Philiſtins*, whom he had a particular Inclination for, and deſired his Parents to get her for him to Wife. His *Father* was much averſe to his Deſires, not knowing (as the *Scripture* tells us) that it was from the *LORD*, who by this means would avenge the Children of *Iſrael* on the *Philiſtins*, who at that time had Dominion over them.

Anno Mundi, 2867. *before Chriſt*, 1137. Samſon *being then about* 18 *Years of Age.*

Samſon alſo, who was a *Figure* of *Jeſus Chriſt*, by his marrying a Daughter of the *Philiſtins* lively repreſented to us, that he who is the ſtrong *Man* ſhould one day Eſpouſe the Church of the *Gentiles*, leaving the *Jews* in their obdurate Impenitency.

Beſides the *Scripture* ſeems to hint, that *Samſon* (by matching among the *Philiſtins*) had hopes to find an Occaſion of quarrelling with them, and delivering his *Country* from the *Yoke* of their *cruel Oppreſſion*.

As he went one day with his *Father* and *Mother* to viſit this *Woman*, he met a young *Lyon*, who came open-mouth'd roaring againſt him; at which time the *Spirit* of the *LORD* coming upon him, he laid hold on him and rent him with as much eaſe as if it had been a *Kid*; but he told not his *Parents* thereof. Some time after he returning the ſame way, with a deſign to marry the *Philiſtin Woman*, ſtept out of the way, to ſee the *Lyon* he had kill'd; and behold there was a Swarm of *Bees* and *Honey* in the Carkaſs of the *Lyon*; and he took thereof, and did eat, and came to his *Parents*, and gave ſome to them, who did eat alſo, not knowing from whence it came.

Samſon being come to his Journeys end, was married to the *Philiſtin Woman*; and at the Wedding Feaſt propounded this *Riddle* to the young Men his Gueſts; *Out of the Eater came forth Meat, and out of the Strong came forth Sweetneſs*; and told them, in caſe they would explain it within the 7 Days of the *Feaſt*, they ſhould have 30 *Sheets* and 30 Changes of *Garments*: And if they could not, he was to have the like.

The *Philiſtins* ſeeing they could not unriddle *Samſon's Riddle*, threatned his Wife to deſtroy her and her *Father's Houſe*, if ſhe did not procure the Solution of it from her Husband. *Samſon* tired and overcome by her Importunity, declares the *Riddle* to her, which ſhe preſently told the *Philiſtins*.

This Figure (as the *Fathers* obſerve) *did repreſent the Change which* Jeſus Chriſt *was to make among* Heathens *and* Idolaters; *who before had been like furious* Lyons, *that tore and rent the* Chriſtians, *till* Jeſus Chriſt *came and vanquiſh'd them without* Arms.

The Heathen Emperors, *who were the cruel Perſecuters and Deſtroyers of the* Chriſtians, *became their* Favourers *and Nurſing* Fathers: *The Mouths of thoſe who had devour'd them, were now fill'd with* Honey; *and a ſort of* People (*more cruel than* Lyons) *became as it were their Food and Nouriſhment, their Support and Protection; being through the Regeneration in* Jeſus Chriſt *become one Body with thoſe they had formerly perſecuted and devoured, under one Head*, Jeſus Chriſt *the* Prince of Peace.

Samſon Slays the Philiſtines.

Samſon *ſlays a Thouſand* Philiſtins *with the* Jaw-Bone *of an* Aſs.

SAMSON ſeeing himſelf deceived by his *Wife*, who by her Artifice had made him unriddle his *Riddle* to her, which he had no ſooner done, but ſhe diſclos'd it to the *Philiſtins*; he was very angry with her, and quitting her in ſome diſcontent, gave her *Parents* occaſion to think, that he had taken diſtaſte, and quite left her, and therefore married her to another Man. And ſome time after *Samſon* came to give his Wife a Viſit, but her *Father* would not ſuffer him to go to her, telling him, that he had married her to another, as ſuppoſing that he hated her, and had quite left her; but that if he pleaſed, he might take her younger *Siſter* to be his Wife, who was fairer than ſhe.

The ſame Year, 2867.

Samſon not at all ſatisfied with this Excuſe, proteſted, That now they might thank themſelves, if they came to feel the effects of his *Rage* and *Anger* for this their unjuſt dealing with him.

In this Reſolution he went and caught 300 *Foxes*, and tying them Tail to Tail, and faſtning a *Firebrand* or *Torch* between their *Tails*, he let them go into the ſtanding *Corn* of the *Philiſtins*, and reduced it to Aſhes, with their *Vineyards* and *Olive-trees*.

The *Philiſtins* being ſtrangely Alarmed with this loſs, were very inquiſitive to know the Author of it; and being informed that it was *Samſon*, and what had provoked him to do ſo, inſtead of endeavouring to avenge themſelves of him, they turned all their Rage againſt his *Wife* and *Father-in-Law*, and burnt them with *Fire*. But *Samſon* not thinking himſelf ſufficiently avenged of them, took his opportunity (not long after) to ſet upon them, and deſtroyed them with a very great Slaughter.

The *Philiſtins* at length rouzed by theſe repeated Violences of *Samſon*, gather'd together in great Numbers, and Encamped themſelves in the Lot of the *Tribe* of *Judah*, who being terrified with this Approach of the *Philiſtins*, demanded of them, why they were come to invade their *Country*? And the *Philiſtins* having anſwered, That they were come to ſeize *Samſon*: The Men of *Judah*, to rid themſelves of theſe unwelcom *Gueſts*, promiſed to deliver *Samſon* into their hands; and as they ſoon after brought him down to them bound with two new *Cords*, and the *Philiſtins* began to ſhout for Joy, as now thinking themſelves Maſters of him, who had done them ſo much Miſchief; the *Spirit* of the *LORD* coming mightly upon him, the *Cords* that were on his Arms became as *Flax* that is burnt with *Fire*, and his *Bands* looſed from off his *Hands*; and taking up the *Jaw-Bone* of an *Aſs*, he ſlew therewith a *thouſand* of the *Philiſtins*, and ſaid, *With the* Jaw-Bone *of an* Aſs, *heaps upon heaps have I ſlain a thouſand Men; and when he had made an end of ſpeaking, he caſt away the* Jaw-Bone, *and called the place* Ramath-Lehi.

The Heat and Violence wherewith he was carried forth to do this Action, had caus'd an extreme Thirſt in him, which made him earneſtly to cry to the *LORD* for relief in this his extreme need. *GOD* immediately heard his *Prayer*, and opening a hollow place in the *Jaw Bone*, by his power made a Spring of *Water* to proceed from it, wherewith (when *Samſon* had quenched his Thirſt) his ſtrength returned, and he revived, and he called the name of the place *Enhakker*.

Theſe wonderful Events have been the Subjects of the Meditation and Admiration of the Fathers, *who conſider'd them with the Eye of* Faith *and* Godlineſs; *whereas the People of the* World, *who eye things after a human manner, and paſs their carnal Judgment on the moſt Holy and Spiritual things, are ſo far from being edified by the reading of theſe* holy Records, *that they oft make them the Subject of Prophane* Jeſts *and* Drolls.

S. Gregory *takes occaſion from this* holy Figure, *to admire how* Jeſus Chriſt (*the true* Samſon) *did without* Arms, *or any outward Force, vanquiſh all the* Enemies *of his Truth, oppoſing nothing to their ſeeming inſuperable Force and Malice, but the ſimplicity of a company of poor contemptible* Fiſher-men; *as* Samſon *encountred a whole Army of* Philiſtins *with the* Jaw-Bone *of an* Aſs. *And yet this Simplicity, and this Patience of the* Saints, *being guided by the hand of GOD, did defeat and overcome all the Strength and Machinations of* Men *and* Devils.

The

69) *Sampson slayes the Philistines* Judges 15

70) *The Gates of Gaza.* *Judges 16.*

G. Freman. delin: *P.P. Bouche. Scul:*

The Gates of Gaza.

Samſon *being ſhut up by the* Philiſtins *in* Gaza, *plucks up the* Gates *of the* City, *and carries them up to the Top of a* Mountain.

SAMSON having in ſo miraculous a manner ſlain a Thouſand *Philiſtins*, one would think that ſo aſtoniſhing an Inſtance of a *Divine Power* aſſiſting him, ſhould ſtop the Courſe of their Malice, and hinder them (in love to themſelves) from attempting ſought againſt him for the time to come. But we muſt conſider, that their Warring againſt *Samſon*, was a Repreſentation of the *Devils* future Wars and Fightings againſt *Jeſus Chriſt* and his *Holy Church*; and therefore the continually renewed Perſecutions of the *Philiſtins* againſt *Samſon*, do very fitly repreſent to us the Obſtinacy where with the *Devils* make War againſt the *Faithful*, and that unalterable Malice wherewith they perſecute them, without being diſcouraged by the many Foils and Falls they receive from the *Saints*, by means of the Power of *GOD*, that is engaged for them, and manifeſts it ſelf in them.

Anno Mundi, 2880. *before Chriſt*, 1124.

The *Philiſtins* therefore, inſtead of letting *Samſon* alone, upon Motives taken from their own Intereſt (as in all Prudence they ought to have done) did on the contrary mind nothing more, than how they might beſt lay new Snares for him, and get him into their hands. And as they were very diligent and attentive in this Enquiry, and had their *Spies* out continually to obſerve his Haunts, they were informed by ſome of them, that he was got into the City *Gaza*; whereupon (without loſing time) being egg'd on by their extreme Hatred and Thirſt for *Revenge*, they aſſembled themſelves by Night, and compaſſed the *City*, reſolving in the Morning to ſet upon him and kill him.

Samſon having notice of their Deſign, ſeem'd to take little notice of it, and having ſlept till *Midnight*, he aroſe, and without fear went to the Gates of the *City*, plucking up the *Doors* and two *Side-Poſts* of it, and laying them upon his *Shoulders*, carried them to the top of a *Mountain*, that is before *Hebron*, paſſing unconcernedly by through the midſt of thoſe who were laid in Ambuſh to ſeize and deſtroy him; who being amazed and daunted with ſeeing thoſe prodigious effects of his *Strength* and *Courage*, let him paſs unmoleſted.

Thus were the Hopes the *Philiſtins* had conceived to ſurprize *Samſon* once more defeated, and they found (as formerly) that all their Deſigns and Projects to deſtroy him, though never ſo wiſely laid, and warily conducted, did at length turn to their own Confuſion and Overthrow.

This Figure (ſaith S. *Gregory*) *is ſo plain and ſenſible, that it cannot but be acknowledged to be an excellent Emblem of our* Saviour Jeſus Chriſt. *He it was whom his* Enemies *having perſecuted all his life long, they at laſt lodg'd him in a* Sepulchre, *ſeal'd him up there, and ſurrounded his* Grave *with their Guards; as the* Philiſtins *encompaſſed the City* Gaza, *whilſt* Samſon *was peaceably taking his Reſt.*

But this true and glorious Samſon, *awakening and ariſing at Midnight, by his glorious* Reſurrection, *and delivering himſelf from the place where his* Enemies *kept him ſhut up, not only came forth from thence himſelf, without ever after being ſubject to the Laws and Power of Death; but at the ſame time redeemed all* Mankind *from that formidable* Enemy, *by deſtroying* Death *it ſelf, whoſe* Gates *and* Bars *he has for ever broke and pluckt up,* (*as the* Scripture *mentions*) *and has carried them with him to the top of the* Mountain, *that is, to* Heaven, *which the* Reſurrection *of our* Bleſſed Saviour *has opened to* Mankind, *and whither his* Members *hope to follow him, according to his own faithful Promiſe, that* where he is, they ſhould be alſo, *to ſee and eternally enjoy that* Glory, *which he had with the* Father, *before the* World *was.*

For this Reaſon it is, that all true Chriſtians *may cry out boaſtingly with S.* Paul, O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the ſtrength of Sin is the Law; but thanks be to *GOD* who giveth us the Victory through Jeſus Chriſt our *LORD.*

SAM-

SAMSON'S DEATH.

Samſon *diſcovers to* **Delilah** *that his Strength lay in his* **Hair**, *which ſhe having cut off, he his Seized.*

IT had been well for *Samſon*, if he had been as powerful to reſiſt the Charms of a *Woman*, as he was to tear *Lyons*, and encounter whole *Armies* alone. But alas! the Enticements of *Delilah* prov'd too ſtrong for the ſtrongeſt of all *Men*; and in her Embraces he met the Diſaſter he had ſo happily eſcaped in the moſt dangerous Encounters.

Anno Mundi 2885. before Chriſt 1119.

The *Philiſtins* having obſerved, that *Samſon* reſorted often to *Delilah*, promiſed her a great Sum of *Money*, if ſhe could get out of him wherein his ſtrength lay. *Samſon* on her firſt enquiry, plaid upon her, as not thinking it needful, to tell her a Truth might prove ſo fatal to him: He told her, that to level his Strength with that of other *Men*, they needed only to bind him with *New Cords*, or to faſten his *Locks* to a *Web*. But *Delilah* ſoon found, that theſe were only deluſory put offs, to make her give over her Importunity: Wherefore being gau'ld with *Samſon*'s mocking of her, ſhe fat all her Artifices at work, and by continual urging and preſſing of him, made him at laſt diſcover the Truth to her: He told her, That from his Birth no *Razor* had ever touch'd his *Head*, and that if he were *ſhaven*, his *ſtrength* would leave him, and he become like another Man.

No ſooner had *Delilah* got this Secret out of him, but ſhe ſent for the *Lords* of the *Philiſtins*, and having made him ſleep on her *Knees*, ſhe cauſed the 7 *Locks* of his Head to be cut off. *Samſon* ſoon after being awaked with the Cry of *Delilah*, that the *Philiſtins* were upon him, he thought to go out as at other times, for he knew not that the *LORD* was departed from him. So the *Philiſtins* took him, and brought him down to *Gaza*, bound him with Fetters of *Braſs*, put out his *Eyes*, and made him grind in the *Priſon Houſe*.

Whilſt *Samſon* was thus wretchedly employ'd by his *Enemies* in this hard and ſhameful labour, the Hair of his *Head* began to grow again. And the *Lords* of the *Philiſtins* gathered themſelves together, to offer a ſolemn *Sacrifice* unto *Dagon* their *God*, for having delivered *Samſon* their Enemy and deſtroyer of their *Country* into their hand; and when they were Merry, they ſent for *Samſon* to make them *Sport*, placing him between the *Pillars*.

Anno Mundi, 2887.

Samſon touch'd to the *Heart* at this their inſolent treating of him, deſired the *Lad*, that held him by the hand, to lead him to the *Pillars* on which the Houſe ſtood, that he might reſt himſelf againſt them. And as ſoon as he was come to the place, he prayed unto the *Lord God*, to give him ſtrength only this time, that he might be at once avenged of the *Philiſtins* for his two Eyes; and laying hold of the *Pillars* with both his hands, and ſhaking them with all his might, the *Houſe* fell, cruſhing him and all the *Lords* of the *Philiſtins*, with about 3000 more of them that were therin, and on the *Roof* of the ſaid Houſe; ſo that he ſlew (as the *Scripture* obſerves) more at his Death, than he had done in all his Life.

This Hiſtory (as the *Fathers* tell us) *is a lively Repreſentation of the effect of the* Death *of our* Saviour, *who by his voluntary Death confounded the* Devils *more than they had been during all his Life-time. For then the* Devil's Houſe *was caſt down to the ground, and the Arrogance of thoſe proud* Angels *laid low.*

But the Fathers *do not content themſelves only in conſidering the Myſteries in this* Hiſtory, *that have manifeſt reference to* Jeſus Chriſt; *but they deplore alſo the unhappy Chance, whereby this invincible Strong one was vanquiſh'd and overcome of a* Woman; *he loſes all his* Locks, *that is, his* Virtues; *they put out his* Eyes, *that is, they rob him of his* Light *and* Underſtanding, *and condemn him to work in the* Mill, *that is, abandon him like a* Beaſt *to the vain Pleaſures of this* World, *where a a Man meets with nothing but Trouble and Vexation, and where he continues fetter'd in the* Chains *of his own* Will *and* Luſts.

A Sinner *in this condition has no other way left, but to call upon* God, *that his* Locks *may grow again, that is, that he may recover his loſt* Graces. *'Tis* Repentance *that recovers the* Soul's *Strength, and pulls down the* Pillars *of the* Devil's Houſe, *and overthrows and cruſhes the* Enemies *that triumph over her, and renders the* Soul *victorious by her own Ruine, making her die to her ſelf, that ſhe might live to GOD; and loſe her ſelf that ſhe may find him who is the only ſatisfying Object and Sovereign Good of rational and intelligent* Creatures.

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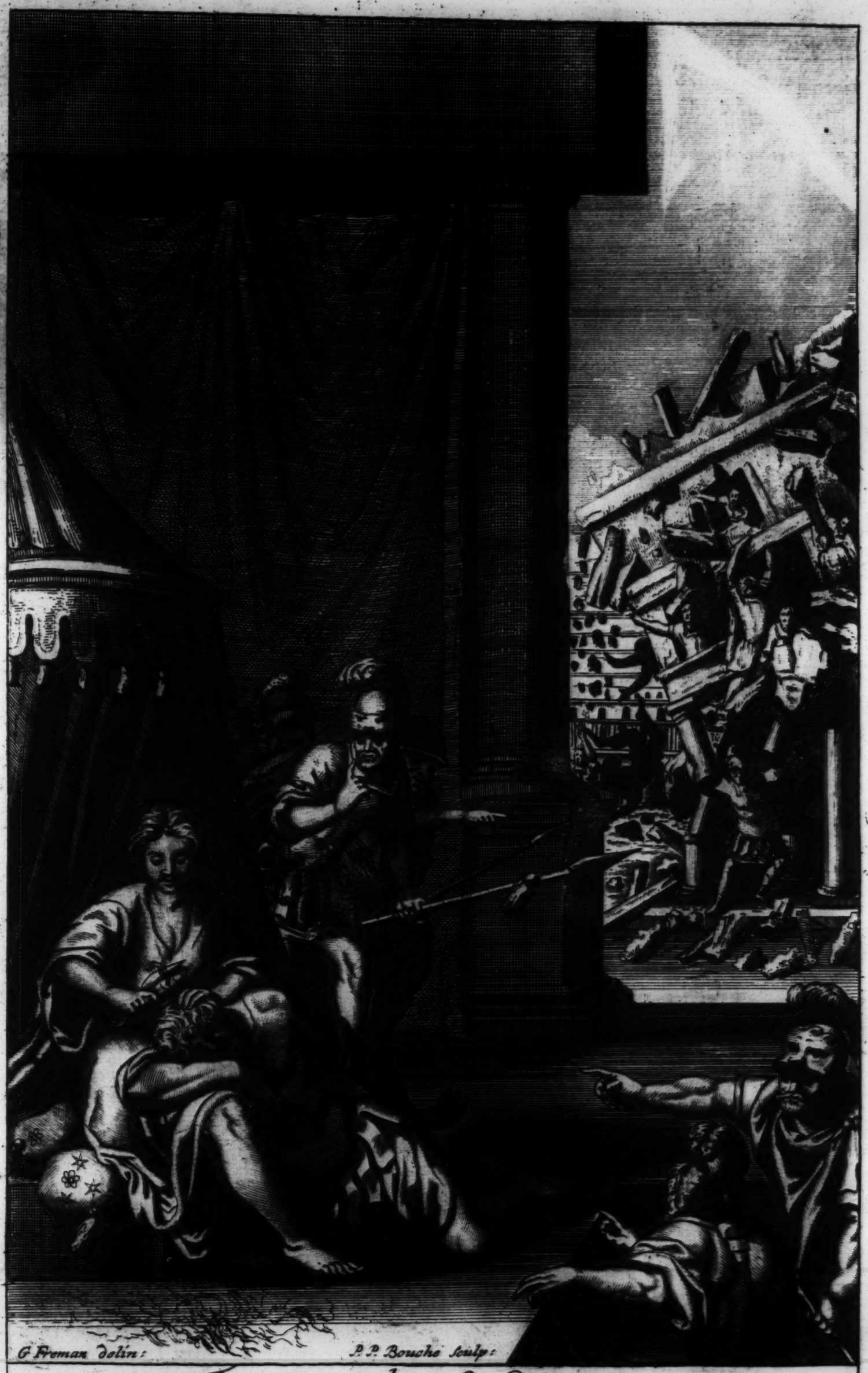


71) *The death of Sampson.* Judges 16.

72) The Levites wife abused. Judges 19.

The Levite's Wife Abuſed.

The Benjamites *of* Gibeah *Force the Wife of a* Levite *to Death.*

THE *Scripture*, in the two laſt *Chapters* of this Book of *Judges*, relates a *Hiſtory*, which prov'd of great and fatal Conſequence to the *Iſraelites*, as occaſioning the Deſtruction of a whole *Tribe*. A *Levite* dwelling on the ſide of *Mount Ephraim*, took to him a *Wife* out of *Bethlehem*; but ſome Miſcarriage of hers did occaſion a Separation, ſo that ſhe returned to her *Father's Houſe*, where ſhe continued for the ſpace of four *Months*; and at the expiration thereof, her *Husbands* Affection returning towards her, he reſolved to go to *Bethlehem* to her *Father*'s, and fetch her home again.

Anno Mundi, 2585. or *thereabouts.*

As ſoon as he was come to his *Father-in-Law*'s *Houſe*, he received him with much Joy and Kindneſs, forcing him to continue with him three Days; and then being very unwilling to part with him, he obliged him to ſtay longer with him than he intended, ſo that it was the fifth Day towards Evening, before he could get away from his *Father*'s; and having reached *Gibeah* a while after *Sunſet*, he was fain (with his *Wife* and *Servants*) to ſit down in the *Street*, becauſe there was none ſo kind as to offer them a Loding; but ſoon after, an *Old Man* coming from his *Work* out of the Field, ſeeing him ſtand in the *Street*, kindly Invited him with his *Wife* and *Servants* to his Houſe, giving them an hearty Entertainment.

But as they were ſat down at *Table*, and making Merry certain wicked *Wretches* of the *City*, beſet the *Houſe* round about, and knocking at the *Door*, bad the Old Man (the *Maſter* of the Houſe) to bring forth the *Man* that came to Lodge with him, that they might ſatisfy their unnatural *Luſt*.

The good Old Man was ſtruck with horror at this their demand, and endeavour'd with the ſofteſt Words imaginable, to divert them from ſo great a Villany, offering rather to expoſe his own *Daughter*, that was a *Virgin*, than his Gueſt's *Wife*, to their *Luſt*. But all that he could do not prevailing, the *Levite* brought forth his *Wife* to them, whom they abuſed all Night till towards the Morning, and about Break of *Day*, they let her go.

The *Woman* after this Treatment had much ado to return to the *Door* of the Houſe where her *Husband* was Lodged, and was no ſooner arriv'd there, but ſhe fell down *ſtone* dead before the *Threſhold*, with her *Hands* ſtretch'd forth, as demanding Vengeance of her *Husband*, for this inhumane outrage committed upon her.

Her *Husband* ariſing in the Morning to return home, and finding his *Wife* without motion lying at the *Door*, ſuppoſed ſhe had been a-ſleep; but finding that ſhe was dead indeed, the extreme Grief wherewith he was ſeized, and the Deteſtation he conceiv'd for this abominable Fact, made him reſolve to cut the dead *Body* of his *Wife* into 12 Parts, and to ſend each *Tribe* a part, to provoke them to take Vengeance of ſo execrable and crying Abomination.

Upon the receipt of this ſtrange and terrifying Preſent, the *Tribes* unanimouſly reſolved to avenge this unparallel'd Exceſs: They all acknowledg'd, that never was the like thing committed in *Iſrael*, from the time of their coming out of *Egypt*; and having aſſembled themſelves together as one Man, they proteſted they would not return to their Homes, till they had puniſhed and aveng'd this exorbitant Outrage.

S. Ambroſe *admires this their holy Reſolution, their* Zeal *ſhewing them not to be indifferent in a Caſe which ſo much concern'd the Glory of GOD. The Outrage done* (ſaith that *Father*) *to a* Married Wife, *enflames and provokes all* Iſrael; *and one* Tribe *being guilty of the* Crime, *all the reſt League themſelves together, to deſtroy and exterminate them; fearing leſt by conniving at it, they might draw down upon all* Iſrael *the Divine Wrath, which one of their* Tribes *had ſo juſtly deſerved.*

The ſame Father *bluſhes at the Corruption of the* Age *wherein he liv'd, by ſuffering the frequent Prophanations of that* holy Ordinance, *when he compared it with this moſt commendable Zeal of the* Iſraelites, *who ſought no frivolous Excuſes to cover the Crime of their* Brethren, *but aveng'd it with that extremity of Rigor, as was proper to prevent the like Licentiouſneſs for ever after: And that holy* Man *thinks, he can never ſufficiently lament their unhappineſs, who only mind their own Intereſt, being unconcerned at the greateſt Prophanations of the* Law *of GOD.*

The Punishment of the Benjamites.

The whole Tribe of Benjamin *is destroyed by the* Israelites, *except* 600 *Men.*

THE *Children* of *Israel* being gathered together as one Man at *Mizpah*, and the *Levite*, whose Wife had been forced, having laid his Complaints before them, they marched against the *Authors* of this detestable *Crime*, to punish them according to desert.

At the same time.

But before they came to open Force, they sent some *Deputies* to the *Benjamites* to demand those wicked Wretches that had committed this inhumane Outrage, that by puting them to death, they might turn away the Wrath of *GOD* from *Israel:* But the *Benjamites*, instead of hearkning to these just and equal Proposals, declar'd they would protect and secure them; and assembled themselves to fight the *Israelites*, to the number of 26000 *Men.*

The *Israelites* having asked Counsel of the *LORD*, the *LORD* approv'd of their going against the *Benjamites*; whereupon they went forth to fight them; but notwithstanding the good Success they had promised themselves from the Justness of their Cause, they lost that Day 22000 *Men.*

They were strangely surprized at this unexpected Defeat, but yet resolved to try a second *Battel*, for which they prepared themselves by a deep Humiliation before *GOD*, and asking Counsel of him, who again bad them go up against their *Bretren*; and yet for all this the Success was not answerable, for the *Benjamites* destroy'd 18000 more of them.

All *Israel* being astonish'd to see 40000 *Men* destroy'd by 26000, and that too in so just a Cause, betook themselves to *GOD*, by *Fasting*, *Weeping*, and Offering *Sacrifices*; and having asked Councel of the *LORD* the third time, he not only bad them go up against the *Benjamites*, but also assur'd them of the Victory.

The *Israelites*, encouraged with this Divine Assurance, marched towards *Gibeah*, having appointed a great Party to lie in Ambush near the City.

The *Benjamites* (like men drunk with their two late Victories) made a furious Sally out of *Gibeah*, which was encreased by the feigned Flight of the *Israelites*, to draw them from the *City*; but soon after those that lay in Ambush near *Gibeah*, having set it on *Fire*, the *Benjamites* saw they were lost, being on all sides encompast by the *Israelites*, who kill'd 25000 of their *Men*, and burnt their *Cities*; only 600 of the *Benjamites* saved themselves by retiring and hiding themselves in the Rock of *Rimmon*, who were the means afterwards of recovering that *Tribe.*

The *Israelites* after this *Victory* found themselves extremely afflicted, for the loss of one of the Twelve *Tribes*; and having sworn, that none of them would give their *Daughters* to the *Benjamites* for *Wives*, they went and slew all the Males and Women of *Jabesh Gilead*, because they were not come up with them to fight against the *Benjamites*, and only saved 400 of their *Virgin Daughters* alive, and gave them to the *Benjamites* for *Wives.*

The Fathers *have admired the depths of* God's Judgments *in this* History. *Never was there a War more holily undertaken, than this of the* Israelites, *and yet they were twice beaten with great loss.*

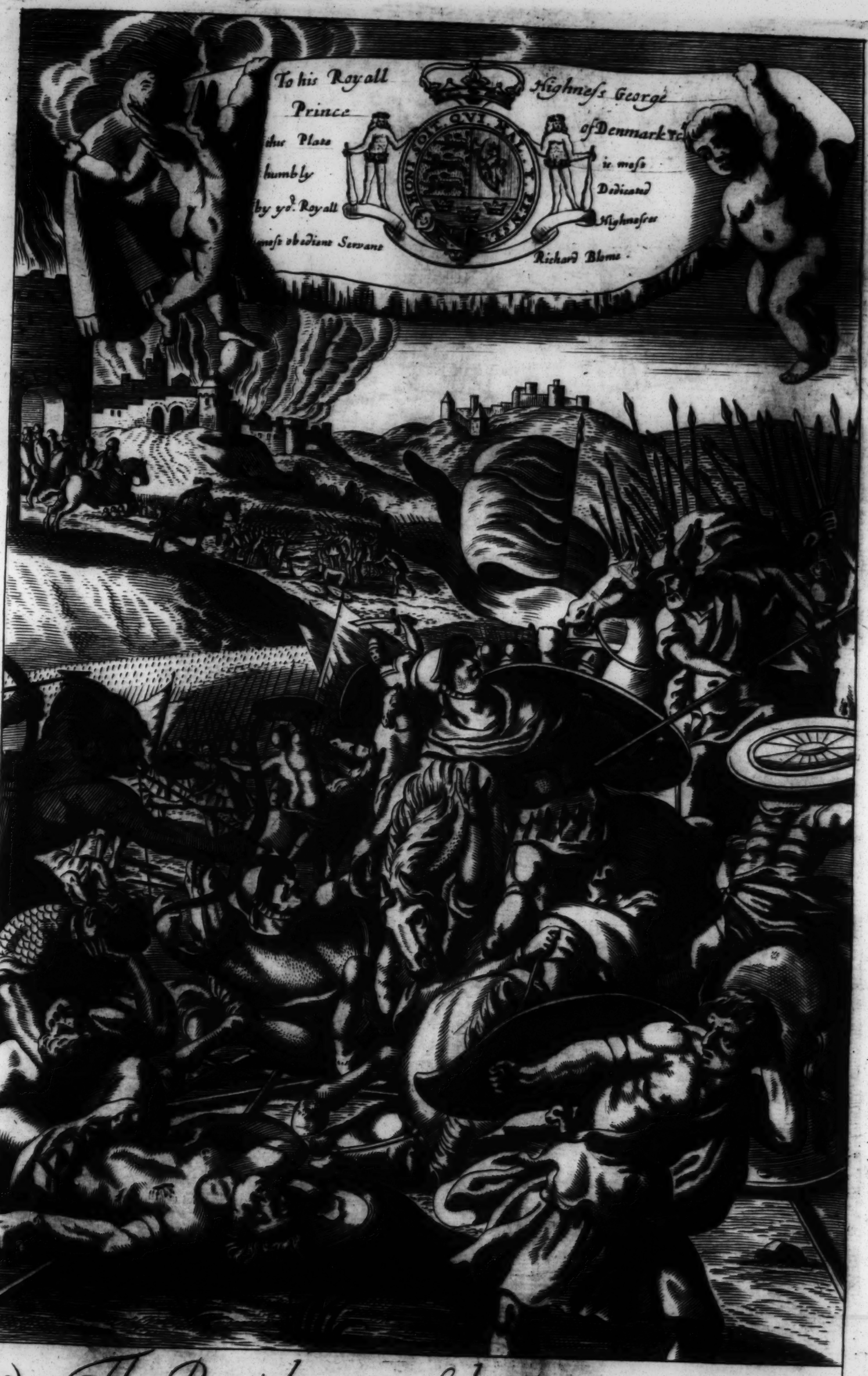
GOD was willing (*by this* Figure) *to teach us how pure they ought to be, who undertake to punish other mens Faults. It is a false* Zeal *that puts Men upon purifying others, without being first clean themselves.*

Moreover, GOD would inform us by this great Example, *how great our Charity ought to be towards our* Brethren. *How detestable and flagitious soever the* Benjamites *might be, yet GOD will have the* Israelites *to bewail the sad necessity that engageth them to destroy their own* Brethren.

Thus we see that all Israel *were touched with inward* Sorrow *for having exterminated them; and now wholly employ their Thoughts, how best to recover and restore those whom so lately they had endeavour'd utterly to destroy.*

It is a shame (say the *Fathers*) *for* Christians *in this point to give way to the* Jews, *and not to be highly concen'd, not only when they see a Country or a Family lost from the* Church, *but even when they see so much as one single* Soul *cut off from their* Society *and* Body; *forasmuch as they ought to be as sensible of this loss, as they would be of the cutting off of one of their Members: For as S.* Paul *saith,* When one Member of the Body mourns, all mourn, and when one rejoyceth all rejoyce; *because all true* Christians *are but the different Members of one* Body *under* Christ *their* Head.

RUTH



73) The Punishment of the Benjamites. Judges 20.

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F.H. van Hove Soul:

74) *Ruth followeth Noemi.* Ruth 2.

RUTH FOLLOWETH NAOMI.

Ruth *will not be perſuaded to leave her Mother-in-Law* Naomi, *but follows her into the Land of* Judah.

THE Hiſtory of *Ruth* is ſo conſiderable, that it has pleaſed the *Divine Wiſdom* to record it at large in a *Book* by it ſelf.

Anno Mundi, 2708. *before Chriſt*, 1298. *or thereabout.*

In the time when the *Judges* Ruled *Iſrael*, there hapned a great *Famine* in *Judea*, which obliged a man of *Bethlehem*, called *Elimelech*, with his *Wife* and two *Sons*, to go and Sojourn in the Land of *Moab:* And *Elimelech* dying not long after their Arrival their, *Naomi* was left there with her two *Sons*, whom ſhe married to two *Daughters* of the Land of *Moab*, whereof ſhe who was married to her younger *Son* was called *Ruth*. And ten years after *Naomi*'s two *Sons* died alſo, who ſeeing her ſelf a ſorrowful *Widow*, without *Husband* or *Children*, told her *Daughters-in-Law*, that ſhe was reſolved to return to her own *Country*, foraſmuch as ſhe had heard, that *GOD* had viſited it with *Plenty*, as formerly; and therefore deſired them to continue in their own *Country*, and to look out *Husbands* for themſelves, to comfort their *Widowhood*.

But her *Daughters-in-Law* could not endure to hear of parting with her, and told her plainly, they were reſolved to return with her to *Judea*. Whereupon *Naomi* repreſenting to them her own deſolate Condition, and that ſhe had no more *Sons* for them to marry, according to the cuſtom of the *Jews*, and that ſhe ſhould be much afflicted to make their Conditions worſe by following of her, *Orpha* at laſt (who had been married to her eldeſt *Son*) took her Farewel of her.

Orpha's Departure ſerved only to make *Ruth*'s great *Faith* and ſtrong *Love* the more illuſtrious and viſible; for notwithſtanding all the preſſing Inſtances of her *Mother-in-Law*, ſhe would by no means hear of leaving her; but with an immoveable Firmneſs and Conſtancy of Mind, anſwered her in theſe terms; ***Never think of perſuading me to part from you; whereſoever you go I will go, and where you lodge I will lodge; your People ſhall be my People, and your GOD my GOD; where you die I will die alſo, and Death alone ſhall be able to ſeparate me from you.***

Naomi perceiving this fixed Conſtancy of her Daughter-in-Law *Ruth*, which was the *Figure* of the Courage and Reſolution wherewith the *Church* ſhould one day follow *Jeſus Chriſt* through all Perſecutions, ſuffered her to come with her to *Bethlehem*, the place of her *Birth*, where they arrived at the beginning of *Barley-Harveſt*; and becauſe their Wants preſſed hard upon them, *Ruth* deſired her *Mother-in-Law* to give her leave to go to the *Fields* a *Gleaning*; and having obtain'd leave, ſhe lighted on a *Field* which belonged to *Boaz*, the Kinſman of *Elimelech*, *Naomi*'s Husband.

Boaz ſoon after being come from *Bethlehem*, to viſit his Reapers, demanded of them, who the young *Woman* was that gleaned after them? They told him whoſe *Daughter* ſhe was, and gave a very good Character of her. Whereupon he expreſt himſelf with much kindneſs to her, charging her not to go and glean in any other *Field*, but to abide with his *Maidens*, and to eat and drink freely of what they had provided; ordering the *Reapers* alſo to drop *Ears* on purpoſe for her.

This great Kindneſs of Boaz *has been lookt upon by the* Fathers *as a* Figure *of the great Bounty and Condeſcenſion, with which* Jeſus Chriſt *received his* Church. *He did not diſdain her mean* Condition; *neither could her preſent* Poverty, *nor paſt* Idolatry, *make him deſpiſe her.*

Moreover, this holy Woman Ruth *gives a Leſſon to all* Chriſtians, *to renounce for ever their* Father's Houſe, *and the Land of their* Nativity, *that is, the Vanity and Corrupt Manners of this* World, *that they may joyn themſelves to the* People *of* Jeſus Chriſt. *Neither need they fear to loſe any thing by this their happy Renunciation; for they will find, in the Love of our* Saviour, *Ten thouſand times more than ever they could hope for from the deceitful ſhew of the falſe Pleaſures of this* World.

The Poverty of Naomi, *which* Ruth *with ſo much Conſtancy embraced, prov'd more advantagious to her, even in this* World, *than all the Riches of the* Moabites; *And they who with a firm Love and purpoſe of Heart cleave to the* Church, *when ſhe appears as a deſolate* Widow *upon Earth, ſhall at length find their Poverty rewarded with all the Treaſures* Heaven *can beſtow upon them.*

BOAZ

Boaz Eſpouſeth Ruth.

Boaz, *near Kinſman of* Ruth, *Marries her, according to the* Ordinance *of the* Law.

NAOMI being informed of *Boaz* his Kindneſs to *Ruth*, caſt about how ſhe might beſt improve this Inclination of *Boaz*, for the good of her *Daughter-in-Law*, in order to procure her a quiet and advantagious Eſtabliſhment for the reſt of her days. To this end ſhe acquainted *Ruth*, that *Boaz* was her near *Kinſman*; and ſeeing he was to lie that Night in his *Threſhing-floor*, near the *Field* where they were a *Reaping*, ſhe adviſed her to repair thither, ſo as ſhe might not be perceived by any; and when he laid himſelf down to Reſt, ſhe ſhould mark the place, and lie down at his *Feet*, who would not fail to tell her what ſhe ſhould further do.

The ſame Year, 1708.

Ruth in obedience to her *Mother-in-Law's* Command, performed what of her ſelf ſhe would have been very backward to; and being favoured by the darkneſs of the *Night*, came unperceived of any, and laid her ſelf down at *Boaz* his Feet; who awakening at *Midnight*, was affrighted to find a *Woman* lying at his Feet, and demanded who ſhe was. *Ruth* having diſcloſed her ſelf, repreſented to him, that he was a near *Kinſman*, who according to the order of the *Law* had a right to Marry her.

Boaz, who was then above an hundred years of Age, expreſt the eſteem he had for her, in that ſhe might not imitate the *Behaviour* of the *Daughters* of his Age, who for the moſt part followed the tranſports of a blind *Love*, and inconſideratly preferr'd young *Men* before wiſe and ſtaid *Husbands*; but aded, that before he could lawfully Marry her, another *Kinſman* (that was nearer than he) was firſt to declare himſelf, whether he were willing to perform the duty of a *Kinſman* towards her, or not.

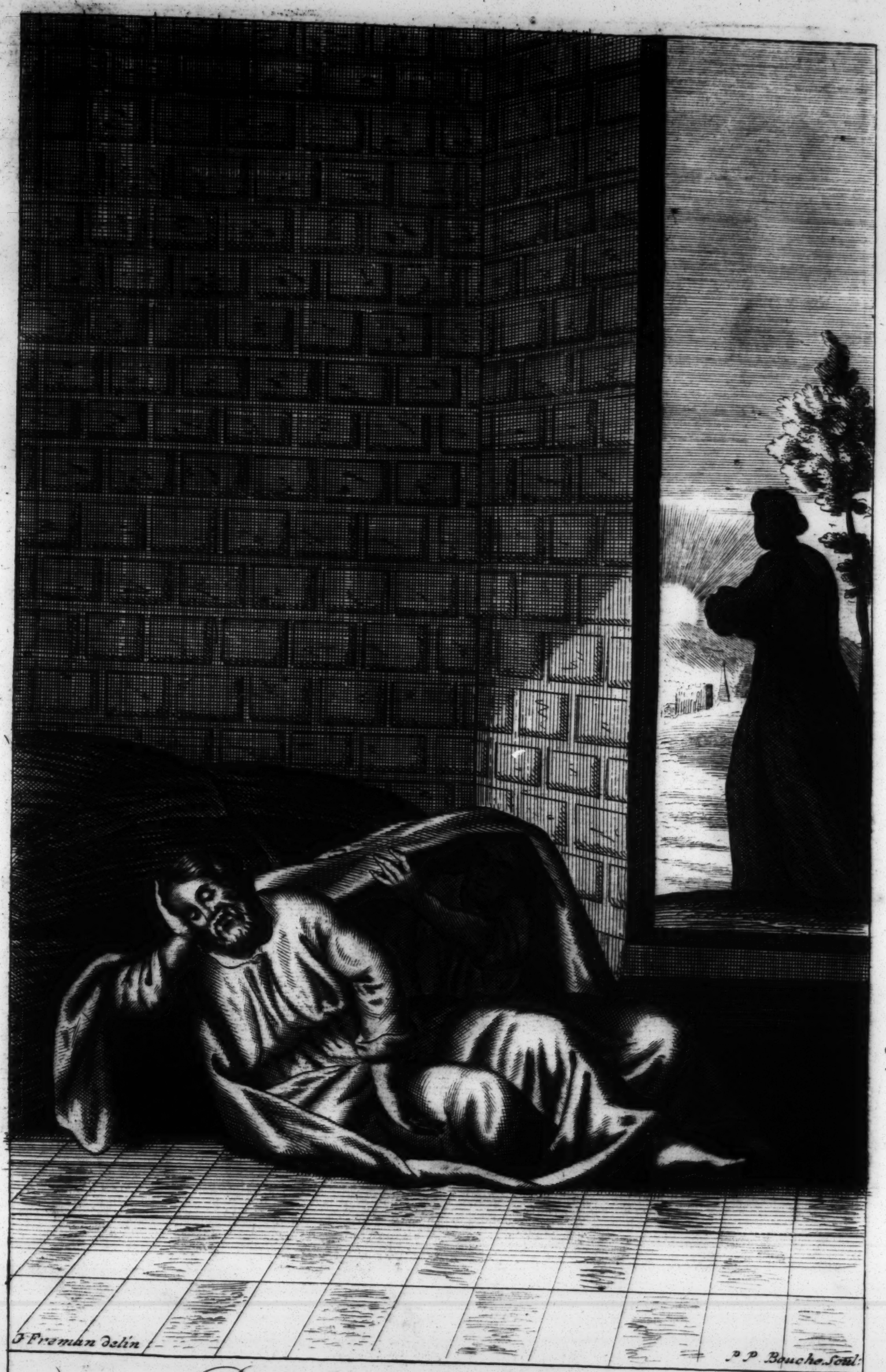
Accordingly the next day *Boaz* went to the Gate of the *City*, and being ſat down with the *Magiſtrates* and *Elders*, who met there to do Juſtice to the *People*, he ſaw the *Kinſman* he had ſpoke of to *Ruth* paſſing by, and having call'd to him, told him in the preſence of Ten of the *Elders* of the *City*, that *Naomi* did intend to ſell a parcel of her *Husband's Land*, of which he thought good to acquaint him, for that in caſe of his Refuſal, he would buy it himſelf: The *Kinſman* having anſwered, that he was willing to buy it; *Boaz* replied, That at the ſame time he bought the *Land*, he muſt alſo Marry *Ruth*. But the *Kinſman* diſliking this Propoſal, paſt over his right to *Boaz*, who at the ſame time took the *Elders* and *People* of his *City*, to witneſs of his purchaſing the Eſtate of *Elimelech*; and taking *Ruth* to be his *Wife*, who wiſhed him all manner of Proſperity and Happineſs with her, that ſhe might be like *Rachel* and *Leah*, who built up the Houſe of *Iſrael*, and that he might be famous in *Bethlehem* throughout all Ages.

Thus was this *Marriage* conſummated, which *GOD* ſoon after bleſſed with the Birth of *Obed*, who was the Father of *Jeſſe*, and *David*'s Grandfather; upon which occaſion all her Friends and Neighbours came to congratulate *Naomi*, upon this happy Fruit of her *Daughter's Marriage*; aſſuring her, that ſhe was more happy in ſuch a *Daughter*, than if ſhe had ſeven *Sons*. *Naomi* alſo overjoy'd with her little Grandſon, laid him in her Boſom, and became his *Foſter-Mother*.

GOD would teach us by this Admirable Woman, *That GOD does not value Perſons by the holineſs of their* Parents, *but by their Virtues and Graces. We ſee here* Ruth (*a* Moabitiſh Woman) *born of* Idolatrous Parents, *advanced by the holineſs of her* Manners *to the higheſt Honour, that was at that time attainable upon* Earth, *by entring into the* Genealogy *of our* Saviour, *and becoming a* Mother *of his* Forefathers *according to the* Fleſh.

She teaches us (ſaith S. *Ambroſe*) *not to reſt or rely upon any outward Profeſſion of a* Religion, *nor on the meer Name of* Chriſtians, *as the* Jews *did upon their* Carnal Sacrifices, *and upon the deſcent from* Abraham, *of which they boaſted continually; but to endeavour to become acceptable to GOD, by doing violence to our own corrupt Inclinations, and by manifeſting our ſelves to be living Members of that* Body *whereof* Jeſus *Chriſt is the* Head. *For our* Saviour *takes only thoſe for his* Spouſes, *that are recommendable by their inward* Graces, *and not by any outward advantages; He chuſeth thoſe only that are meek and humble of* Heart, *which is the Character of the genuine* Spouſes *of our* Saviour, *and the true* Spiritual Virginity.

THE



75) *Boaz espouseth Ruth.* Ruth 3.

76) Samuel given to Eli. 1. Samuel 1.

G Freman delin: J. Kip. Sculp.

SAMUEL given to ELI.

HANNAH *Conſecrates her Son* Samuel *unto the* LORD, *and delivers him to* Eli *the* High-Prieſt.

SAMUEL being to appear one day in the *World* with the Luſtre of a great and holy *Prophet*, GOD diſpos'd him thereto from his tender Infancy. *Hannah* his Mother, who was more glorious in having ſuch a Son, than if ſhe had been Mother of the greateſt *Prince* in the World, after ſhe had been a long time Barren, was inſtant in Prayer to GOD, till at laſt ſhe obtained this Child, which was the Fruit of her Prayers, and the Reward of her Faith. And this *Holy Mother* knowing that her Child was the *Gift of God*, made no difficulty to return him to the Donor. She did not content her ſelf to redeem him with Money, or to offer him up for ſome Years only; but ſhe conſecrated him to the LORD all his Life-time. She had no ſooner wean'd him, but her gratitude to GOD preſt her to dedicate him to his Service, from whom ſhe had receiv'd him; and by a ſtrange diſengagement from all humane Conſiderations, ſhe in oppoſition to her natural Tenderneſs for her only and long look'd for *Son*, and to all appearance of reaſon, conſecrated him to GOD in his firſt *Infancy*, delivering him into the hands of *Eli*, when he was but about three Years of Age, no more conſidering him as her own, but *God*'s, to whom ſhe had given him.

The firſt Year of *Eli*'s Government, at the ſame time that the *Angel* foretold the Birth of *Samſon*, *Anno Mundi* 2848. and before *Chriſt* 1156.

Thus *Hannah*'s Sacrifice did in ſome ſort reſemble that of *Abraham*, becauſe in parting with her Son to GOD, ſhe believed ſhe did nothing elſe but render to GOD what was his own, and what ſhe could not (without a kind of *Sacrilege*) with-hold from him.

GOD rewarded this Devotion of the *Mother* in the abundant effuſion of his Graces upon her Son. And when in the 12th Year of his Age he was employed in the Service of *Eli* the *High-Prieſt*, and the Miniſtry of the Temple, where he lay alſo by Night, not far from the *Ark*, *God* favour'd him with a Revelation, from which it might be judg'd how great a Prophet he was like to be when arriv'd at his Manhood, to whom GOD manifeſted himſelf ſo remarkably in his early Childhood.

Anno Mundi 2861.

GOD called to him thrice, as he was laid down to ſleep; but *Samuel* ſuppoſing it to be the Voice of *Eli* the *High-Prieſt*, aroſe each time and went to *Eli*, to know what his pleaſure was; but the fourth time, *Eli* having inform'd *Samuel* that it was the LORD that called him, GOD ſpake to him, and foretold the terrible Diſaſters that were to fall on *Eli* and all his Houſe; he told him he could no longer endure the unhappy negligence of that too indulgent Father, who knowing the Diſorders and Crimes his Sons committed, and ſeeing in how many ſeveral ways they profan'd the Sacredneſs of his Temple and Altar, contented himſelf with giving them a ſlight Reproof, inſtead of being animated againſt them with an holy Zeal for the Glory of GOD; and further declared unto him, that ſuch were the enormous Crimes of that Family, that they ſhould never be expiated by all the Sacrifices *Eli* did or could offer.

The next Morning *Eli* was very urgent with little *Samuel*, to know of him what the LORD had ſaid unto him, which, tho' he was very loath to do, out of the great Reſpect he had for him, yet upon his ſolemn conjuring of him, he told him all. *Eli* acknowledging at laſt the Juſtice of the Sentence paſt againſt him and his Family, found too late, that it is not ſufficient for a Father to be good himſelf, if he does not uſe his utmoſt Endeavours to make his Children ſo likewiſe, and with a moſt humble Submiſſion diſpos'd himſelf to undergo the Puniſhment he had deſerv'd by the too indulgent Education of his Children.

There are (ſaith S. *Gregory*) *many Followers and Imitators of* Eli, *as well in the private Houſes of* Chriſtians, *as in the* Church. *I mean* (ſaith he) *thoſe* Paſtors *who ſuffer their* Spiritual Children *to live in all manner of Diſorderlineſs, by a cruel Complaiſance and Compliance, being cruel to themſelves, as well as to thoſe whoſe* Wounds *they diſſemble, when indeed they ſhould, by ſearching them to the bottom, endeavour to heal them: Foraſmuch as it plainly appears from this Figure, that in ſo doing, they draw down upon themſelves and their Flock, the juſt* Anger *and* Judgments *of an* Incens'd God, *who will not ſuffer himſelf to be mock'd, and will in a more ſpecial manner be ſanctified by thoſe who draw near unto him, and ſerve at the* Altar.

The Puniſhment of E L I.

God *in order to puniſh* Eli *the* High-Prieſt *for his Negligence in reproving the Diſorders of his Children, ſuffers him (upon hearing the News of their being ſlain, and the taking of the* Ark) *to fall down from his Seat, and break his Neck.*

GOD being about to fulfil, the *Judgments* he had denounc'd againſt the Houſe of *Eli*, he ſtirr'd up a new War againſt the *Jews*, from their Neighbours the *Philiſtins*. This Nation were the open and profeſt Enemies of the People of GOD, and was made uſe of by him as a powerful Inſtrument of his Juſtice and Vengeance to puniſh the *Jews* for their Crimes and Diſobedience againſt him.

Anno Mundi 2888. before *Chriſt* 1116.

Accordingly at this time the LORD being highly provok'd (by the Apoſtacy and Back-ſliding of the *Jews*, and their great contempt and prophanation of his *holy Laws* and *Ordinances*) hid his Face from them, would not aſſiſt them againſt their *Enemies*, but made them to be diſcomfited. The *Jews* being ſurpriz'd at this their unhappy Expedition againſt their *Enemies*, thought they could force the *Lord* to be of their ſide, by carrying the *Ark* of his Preſence with them.

But GOD who will not ſuffer himſelf to be mocked, and when he is provok'd withdraws his gracious Preſence from all the moſt holy outward things and Ordinances, ſuffer'd the *Ark* to go to the *Camp*, without concerning himſelf about its Preſervation. No ſooner was it arriv'd there, but the *Army* receiv'd it with a general Shout, and joyful Acclamations, not knowing that the very thing from whence they expected their good ſucceſs would prove their Confuſion, as well as their great Affliction; and that thoſe two wicked Prieſts *Hophni* and *Phineas*, the Sons of *Eli*, who carried the *Ark*; and whom *God* regarded with the Eye of his Wrath, would draw down more Miſchief upon them, than the Preſence of the *Ark* would procure them Favour.

The *Philiſtins* underſtanding that the *Ark* was with the *Iſraelites*, concluded themſelves beaten, and crying out, *Wo unto us, for their* God *is come into the* Camp; *who ſhall deliver us from thoſe* mighty Gods, *that ſmote the* Egyptians *with all the Plagues?* However at length, ſomewhat encouraging one another to quit themſelves like Men, their Fear having made them deſperate, they fell like an irreſiſtible Torrent upon the *Jews*, took the *Ark*, kill'd the two Sons of *Eli* that carried it, cut down Thirty Thouſand of them, and put the reſt to flight.

Old *Eli* all this while, who could not preſage any great good to the *Iſraelites*, ſat by the way ſide, impatiently expecting to hear the Event of the Battle, and the rather becauſe the *Ark* of the LORD was concern'd, that good Man (for ſo he was notwithſtanding all his Failings (trembling at the apprehenſion of its falling into the hands of the *Philiſtins*, and being profan'd by them.

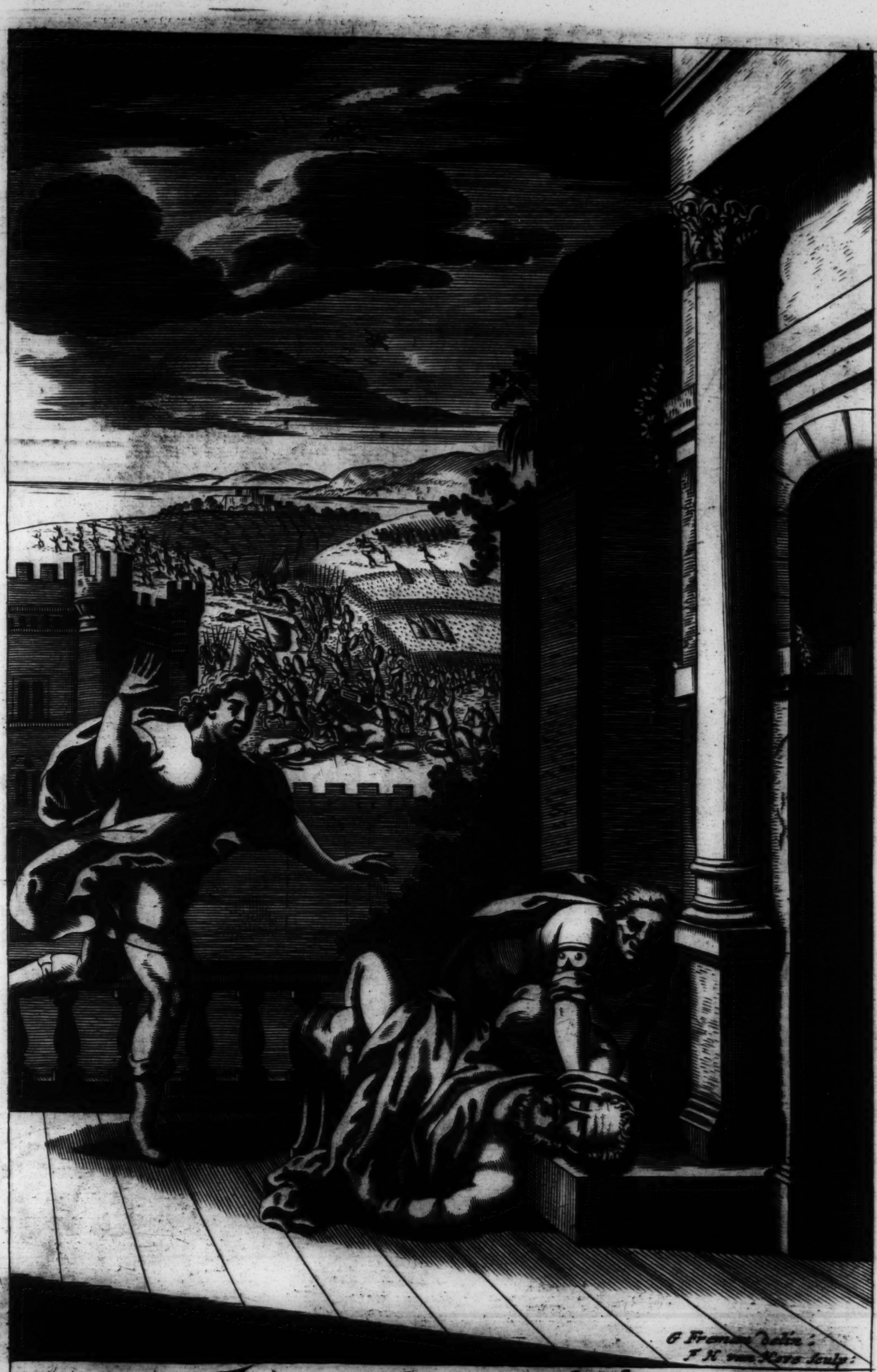
At laſt, a Man of *Benjamin* having eſcap'd out of the Army, came to *Shiloh*, and gave *Eli* an Account of the total defeat of the *Army*; who no ſooner heard him ſay that the *Ark* was taken, but like a Man ſtunn'd with a violent Blow, he fell down from his Seat and brake his Neck.

His *Daughter-in-law*, the Wife of *Phineas*, having underſtood the death of her Husband, and the taking of the *Ark*, with the Death alſo of *Eli* the *High-Prieſt*, her *Father-in-law*, ſhe immediaely fell into Labour, and died ſoon after ſhe had brought forth a Son, whom ſhe called *Ichabod*, becauſe by the taking of the *Ark*, the Glory was departed from *Iſrael*.

Never was there a more remarkable Inſtance of GOD's Severity *in puniſhing the* Prophanation *of Holy things*; *never a more* teaching Leſſon, *That nothing inceuſeth* God *higher than the Sins and* Diſorderly Lives *of* Prieſts, *whoſe* Holineſs *ought to appeaſe the* Divine Wrath, *when it is gone forth againſt the* People.

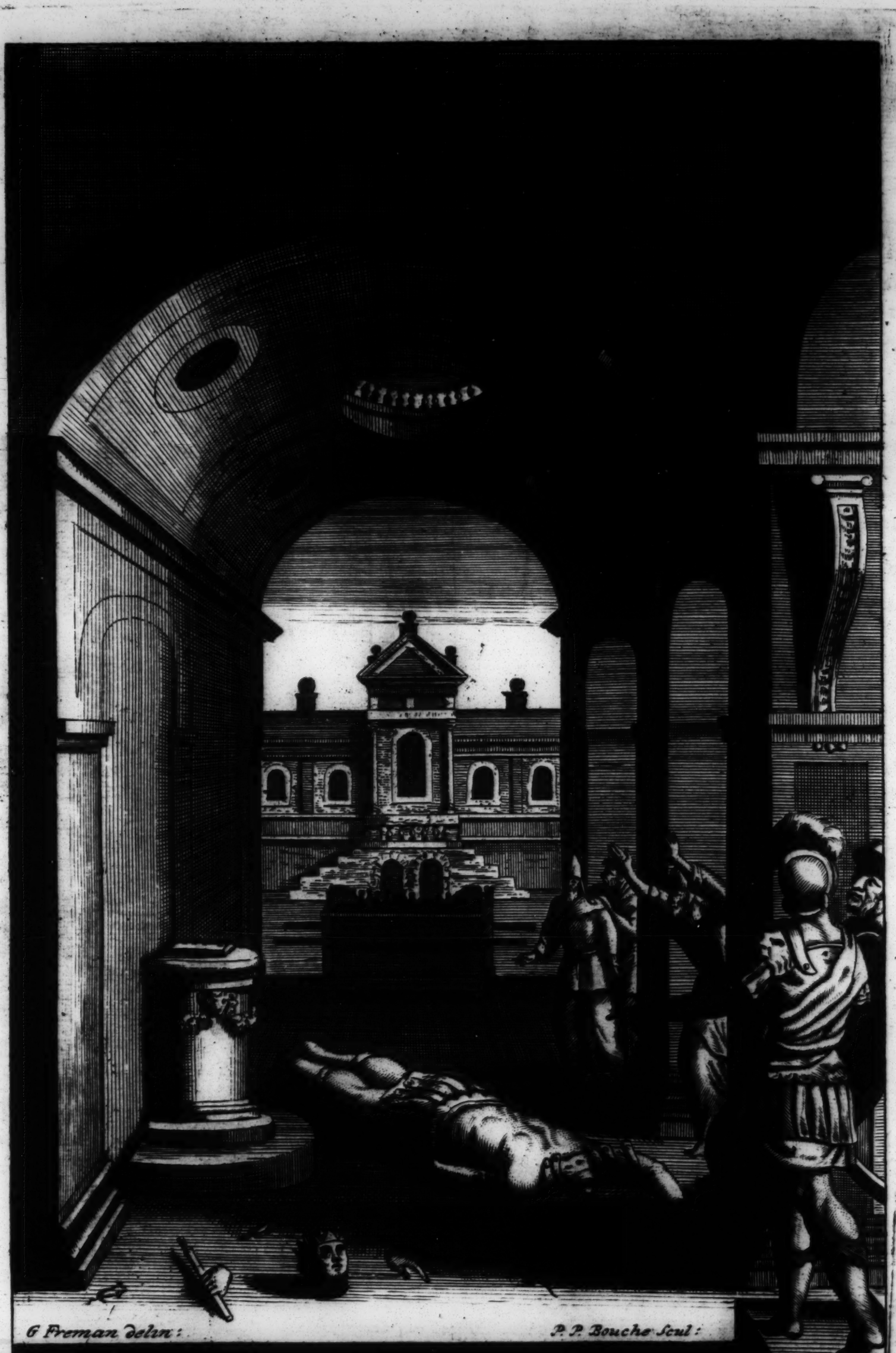
It teaches alſo us Chriſtians, *not to put ſuch Confidence in the moſt* Holy Euchariſt, *whereof the* Ark *was a* Figure, *as not at the ſame time to endeavour after* Holineſs, *which only can diſpoſe us to be meet* Partakers *of that* Heavenly Bread, *and without which (by approaching to that* Holy Table) *we ſhall only ſeal our own Condemnation.*

The



11) *The punishment of Eli* 1. Samuel 4.

O R M.



78) The Idol of Dagon. 1. Samuel. 5.

The Idol of *DAGON* falls before the ARK.

The Philiſtins *having placed the* Ark *in the* Temple of Dagon, *near to that* Idol, *it falls down before it, and is broke to pieces.* GOD *ſmites the* Philiſtins *with the* Plague *of* Emrods, *and forced them to ſend back the* Ark.

THE *Ark* of GOD being thus taken, and in the hands of the Enemies of *God*'s People, ſeem'd now to have loſt all that Honour and Glory, which till then GOD had ever dignify'd it with; but the Sequel of this Hiſtory will better inform us and make it appear, that this holy Shrine of the Divine Preſence, was never more illuſtriouſly glorious than in this its Captivity amongſt the *Philiſtins*.

The ſame year 2888.

Theſe Idolaters, as ſoon as they ſaw themſelves Maſters of this Holy thing, carry'd it to *Aſhdod*, and put it into the Temple near their Idol *Dagon*, excellently repreſenting to us by this their Sacrilege and Profanation, the Crime of thoſe, who in the ſame Heart endeavour to join *God* and *Belial*, and to make an Alliance between his holy Worſhip and the Service of Devils. But *God* by an illuſtrious Inſtance made it appear, that as he is not at all like, ſo neither can he have any Communion with *falſe Gods*. *Dagon* could not ſtand his ground at the Preſence of the *Ark*, and the next Morning they found the *Idol* fallen on its Face before it. The Men of *Aſhdod* being extremely ſurpriz'd and troubl'd at this ſhameful Fall of their Idol, did their Endeavours to rear up this God again, who was not able to do ſo much for himſelf, and put him in his place as before; but the next day they had the Affliction to ſee their Idol caſt down once more, without either Head or Hands.

Yet the Divine Vengeance did not ſtop here, but paſſing from the Idol, to the Idolaters themſelves, all the Inhabitants of *Aſhdod* were ſmitten with a ſhameful and dolorous Plague in the moſt ſecret parts of their Bodies, at the ſame time that all the Fruits of their Country were deſtroy'd by a prodigious Multitude of *Mice* ſent amongſt them. This filthy Plague, which hinder'd them from ſitting down, by reaſon of the extreme Pain they endur'd in that Part; and, which was an admirable Figure of the ſhameful and ſecret Plagues of *Sin*, did ſo affright and daunt the Men of *Aſhdod*, who were very ſenſible, that what they ſuffer'd, was an Effect of their Outrage done to the *Ark*; being in this reſpect more happy than they, who when they are puniſhed for their Prophanation of Holy things, are altogether inſenſible, without taking any notice of the Hand of GOD, that ſtrikes them.

The *Philiſtins* therefore being no longer able to endure the Preſence of that GOD, whoſe Power they had been made ſo ſenſible of to their great Sorrow, ſent the *Ark* away to other of their Cities; but finding that it ſtill drew the ſame Plagues along with it, and fearing in the end to be all deſtroyed by it, aſſembled their Prieſts and Diviners to give them advice what was beſt for them to do in this caſe; who gave them a Counſel whereby GOD was glorified by an eternal Monument of his Vengeance exerted againſt his Enemies. They ordered them to ſend back the Ark, with five golden Images of the *Emrods*, and as many of the *Mice* wherewith the LORD had plagued them, according to the Number of their Lords and principal Cities, that had been afflicted with theſe ſore Judgments.

Thus we ſee that the Divine Glory *ſhone forth moſt conſpiciouſly on this occaſion, who without the intervening of any Humane Help, forced the Enemies themſelves to ſet free the* holy Ark *from the Captivity wherein it had been detained. The Joy they were ſeiz'd with by finding themſelves Maſters of it, was ſoon chang'd to extream* Grief *and* Sorrow; *the preſent Evils they lay under, making them ſtill fear and apprehend greater, yea, utter and final Ruin and* Deſtruction.

We ought to learn from this Hiſtory, that the Joy Men ſometimes have from their being poſſeſt of that which indeed belongs to God, *always proves a very ſhort and deceitful Joy; and tho' they may not ſee the plague wherewith* God *ſmites them, becauſe it is behind them, and in a part that is out of their View* (as St. *Gregory* obſerves) *yet they muſt not doubt but that* God *will ſooner or later avenge the abuſe and prophanation of that which is holy and conſecrated to him, by the Exemplary and Eternal Shame and Reproach of thoſe, who unjuſtly have arrogated it, or made themſelves Maſters of it.*

The

The ARK ſent BACK.

The Philiſtins *ſend back the* ARK *to* Judea, *to avoid the* Plagues *wherewith* GOD *had afflicted them.*

THE *Philiſtins* being no longer able to bear the Preſence of the *Ark* of *GOD*, who inflicted *Plague* upon *Plague* upon them, followed the advice of their Diviners, and provided a new Cart and two *Milch Kine* to draw it, whoſe *Calves* they ſhut up at home from them; to the end, that if the *Kine*, contrary to their Natural Inſtinct, ſhould take their way towards the Land of *Iſrael*, they might be aſſur'd from this ſupernatural Violence, that it was not by chance that the *Plagues* had followed them; but that they were a viſible Effect of the Divine Power, who had thus aveng'd the Profanation of the *Ark* of his *Preſence*.

The ſame year 2888.

GOD was willing ſo far to comply with their Weakneſs, as to make theſe Beaſts (contrary to the *Natural Tenderneſs* they had for their *Young*) to take the ſtraight way to *Bethſhemeſh*, lowing as they went, which was an evident Token, that their natural Love to their Young ſtill continu'd, but that it was over-aw'd by Omnipotence it ſelf. Thus they drew it along the High-way that led to *Judea*; and by this means became an admirable Figure to all true Chriſtians, teaching them, *That the only way to go to* God, *is by raiſing ones ſelf above, and thwarting our Earthly Affections and Paſſions*.

The *Lords* and *Grandees* of the *Philiſtins* follow'd the *Ark*, as being deſirous to be Eye-witneſſes of this conſpicuous *Miracle*, and were ſtruck with Admiration when they ſaw the *Kine* ſtop as ſoon as they were come to *Bethſhemeſh*, which was the firſt City of the *Jews* they met with on their way.

The Inhabitants of this *City* were ſurprized with extraordinary Joy to ſee the *Ark* return'd, as being the precious *Pledge* of the *Divine Preſence* amongſt them, for the abſence of which all *Iſrael* had *mourn'd* for the ſpace of ſeven *Months*. But alas, this their Joy was ſoon turn'd to Tears and Sorrow, when they found that this *holy Pledge* ſpar'd the *Jews* as little now, as before it had the *Philiſtins*; for the *Bethſhemites* out of curioſity opening the *Ark* to pry into it, the *Lord* ſmote them with a great *Plague*, whereof no leſs than Fifty thouſand died: *Becauſe* (ſaith the *Scripture*) *they had looked into the* Ark *of the* Lord.

The horrour werewith they where ſeized at this ſudden deſtruction, made them cry out with fear and trembling, *Who is able to ſtand before this holy* Lord God? or, *Where ſhall we beſtow this dreadful Pledge of his Omnipotent Preſence?* So they ſent Meſſengers to the Inhabitants of *Kiriath-jearim*, to fetch the *Ark* of the *LORD* the *Philiſtins* had left with them.

They of *Kiriath-jearim* came accordingly, and fetch'd the *Ark* of the *LORD*, and brought it into the Houſe of *Abinadab*, on the Hill of their City, where being the place which *GOD* had choſen for its abode, he did not only not plague that Country as he had done the *Philiſtins* and the *Bethſhemites*, but bleſſed them with all manner of Bleſſings, making it apparent to all, that he, of whom the *Ark* was a Figure, deſires nothing more than to pour forth his Favours and Benefits upon all thoſe that do not ſome way or other oppoſe and turn their backs upon them; but withal, when his Juſtice is provok'd, he ſhews the greatneſs of his Power, in the puniſhment of ſuch who deſpiſe and abuſe his Goodneſs and Long ſuffering.

The Bethſhemites *ſeemed to honour the* Ark, *by the great expreſſions of* Joy, *wherewith they received it amongſt them after its ſeven* Months Captivity; *but their Joy was a proud and vain Joy; they gloried in their being the Poſſeſſors of this* Sacred Pledge, *without being careful humbly to obey the Law of that* God, *who thence diſpers'd his* holy Oracles; *and who in a ſignal manner had imprinted the Marks of his* Divine preſence *upon it*.

Thus (ſaith S. *Gregory*) *many drawing near to the Holy Euchariſt, with a too bold Confidence, do periſh in the* Sanctuary; *becauſe by their careleſneſs to examine themſelves, and neglecting to come with a pure Soul to eat of the* Lamb *without blemiſh, they find their death in that, which to the pure and worthy* Receivers *is a Spring of* Life.

THE

79) *The Ark sent back.* 1 Samuel. 6.

G Freman. dolin: I Kip Sculp:

80) *The defeate of the Philistines.* 1. Samuel 7

The DEFEAT of the PHILISTINS.

SAMUEL *Sacrifices and Prays to the* Lord. *The* Philiſtins *are defeated by* Thunder *from* Heaven.

THE ſtate of Affairs in *Judea* was ſuch as hath been ſet down in the foregoing Relations; and *GOD* made it appear (by his raiſing *Samuel* to Honour and great Authority) that when he is inclin'd to favour a People, the firſt thing he does, is to ſend them good *Paſtors* and *Governours*.

The ſame year 2888.

This *holy Prophet* finding himſelf animated by the *Spirit of GOD*, preach'd to all *Iſrael*, repreſenting their Sins to them, and promiſing them, that in caſe they would relinquiſh and deſtroy their *Idols*, and cleave to the *LORD*, they ſhould be happy and ſucceſsful for time to come, and that *GOD* would deliver them from the Tyranny of the *Philiſtins*. Whereupon they having declared, that they would follow his advice, and actually deſtroying the Idols of *Baal* and *Aſhtaroth* from among them; *Samuel* commanded them to aſſemble themſelves at *Mizpeh*, that he might pray for them there unto the *LORD*.

The *Iſraelites* being met there from all parts, accordingly they kept a ſolemn Faſt to the *LORD*, humbling themſelves before *GOD*, and confeſſing their Sins. Whilſt they were ingag'd in theſe Acts of *Devotion*, they were ſurpriz'd with the *News* which was brought them, that the *Philiſtins* had made an *Inroad* upon them, and were drawing near to give them Battle.

Theſe Enemies of *God*'s People puft up with their former Succeſſes, and knowing that the *Jews* were all aſſembl'd at *Mizpeh*, thought they had now a fair occaſion offer'd them to deſtroy them all together in one Day; and not knowing that *GOD*, (who is the ſole Diſpoſer of *Victory*) was reconciled to his People at the Interceſſion of *Samuel*, they made ſure of the ſame Succeſs they had formerly had againſt them.

Samuel, upon this unexpected Alarm, and the earneſt Inſtances of the *Jews*, that he would cry to *GOD* to ſave them from the hand of the *Philiſtins*, took a ſucking *Lamb*, and offer'd it for a *Burnt-Offering* unto the *LORD*, which prov'd ſo acceptable to him, that thundering with prodigious *Thunderclaps* and *Lightnings* upon the *Philiſtins*, they were thereby ſtruck into ſuch a conſternation, that they betook themſelves to flight in great confuſion; and the *Iſraelites* taking this occaſion to purſue them, kill'd vaſt Numbers, and totally defeated them.

Thus *Samuel* (by this Sacrifice which he offer'd to *GOD*, to reconcile him with his *People*) reſtor'd to the *Jews* their Peace and Liberty, and govern'd them afterwards with the Care and Love of a tender *Father*. But his old Age put a ſtop to the Current of all his Proſperity he had procur'd for them; for *Samuel*'s Sons degenerating from the Godlineſs and Wiſdom of their Father, aim'd at nothing more than the ſatisfying of their Covetouſneſs, by taking Bribes and perverting Judgment.

From this ill Adminiſtration of his Sons, the *Jews* took occaſion to demand a King of *Samuel*, that might govern them like all other Nations. *Samuel* was extremely troubled at this their Demand, and complaining of it to the LORD in Prayer, he anſwer'd him, that the *Jews* by this Demand had affronted him himſelf, by rejecting him to be their King and Sovereign; but however bad him do as they deſir'd. Yet withal, he charged *Samuel* to ſet before them, how their New King would behave himſelf, and what Treatment they might expect from his Hands, tho'. nothing of all this could alter the Reſolution they had fix'd to be like other Nations, let it coſt them never ſo much.

Anno Mundi 2909. *Samuel* being then 60 years of age, and having governed the *Jews* (ſince the death of *Eli*) 21 years and an half.

We are apt to admire (as the *Fathers* obſerve) *that the* Jews *ſhould be ſo beſotted, as to prefer the government of a Man before that of* God *himſelf, wherewith they were dignified above all other Nations of the World; and yet at the ſame time we do not wonder ſo much to ſee* Chriſtians *preferring the Devil to be their Prince and Head, before* Jeſus Chriſt *himſelf, whoſe Members they are. For we ſay often of our* Saviour, *as they in the Goſpel did*; We will not have this Man to reign over us. *And on the other ſide, we very frequently tell the* Devil, *not from our Mouths, but our Hearts*; Thou art our *King*, and we are thy *Subjects*. *We do not care to acknowledge or ſubmit our ſelves to the Empire of* God *over us; for our Law as well as thine, is our own Will, and we do not care to depend upon any thing but our ſelves.*

The ANOINTING of *SAUL.*

Samuel *by the Command of* GOD, *anoints* Saul *to be King of the* Jews.

GOD having reſolved to let the *Jews* have their Will, *Saul* was choſen their King after this manner: *Kiſh* his Father having loſt his Aſſes, he ſent his Son *Saul* with one of his Servants to ſeek them; but not meeting with them after a long and tedious Search, *Saul* was reſolved to return home again: But his Servant having repreſented to him, that there was a *Man of GOD*, that is, a *Prophet*, near the place where they then were, and that they ſhould do well to conſult him, for that probably he would direct them to find the Aſſes: *Saul* conſented to his Advice.

The ſame Year 2909. Before Chriſt 1095.

Accordingly *Saul* and his Servant went to the City before them to enquire for the *Prophet*, and they were no ſooner entred into it, but *Samuel* met them, the LORD having the day before told him, that about that time the next day he ſhould meet with a Man whom he was to anoint King over his People *Iſrael*, as being the Perſon he had deſigned to be the Deliverer of his People from the Oppreſſion and Violence of the *Philiſtins*.

As ſoon as *Samuel* ſaw *Saul*, the LORD repeated the ſame Aſſurance to him, that he was the Man; whereupon *Samuel* invited *Saul* to dine with him, and told him that he muſt ſtay with him that Night, wiſhing him not to be concern'd about his Father's Aſſes, becauſe they were already found. *Saul*, after he had been entertained by *Samuel* with all manner of Honour and Reſpect, was call'd up by him the next Morning by break of day, and having accompany'd him through the City, he bid *Saul* command his Servant to paſs on before, for he had ſomething from GOD to communicate to him.

As ſoon as *Samuel* ſaw himſelf alone with *Saul*, he took a Vial of Oyl and poured it upon his Head and kiſs'd him, adding, that what he had done, was by expreſs Order of the LORD, who had choſen him to be King over his People *Iſrael*. And for proof that what he had ſaid was true, he told him that on his way, near to *Rachel*'s Sepulchre, he ſhould meet with thoſe who would tell him that the Aſſes were found, and that his Father was no more concerned about them, but greatly griev'd about his Son, not knowing what was become of him; and that ſoon after he ſhould meet with a great Number of *Prophets*, and ſhould propheſie with them himſelf.

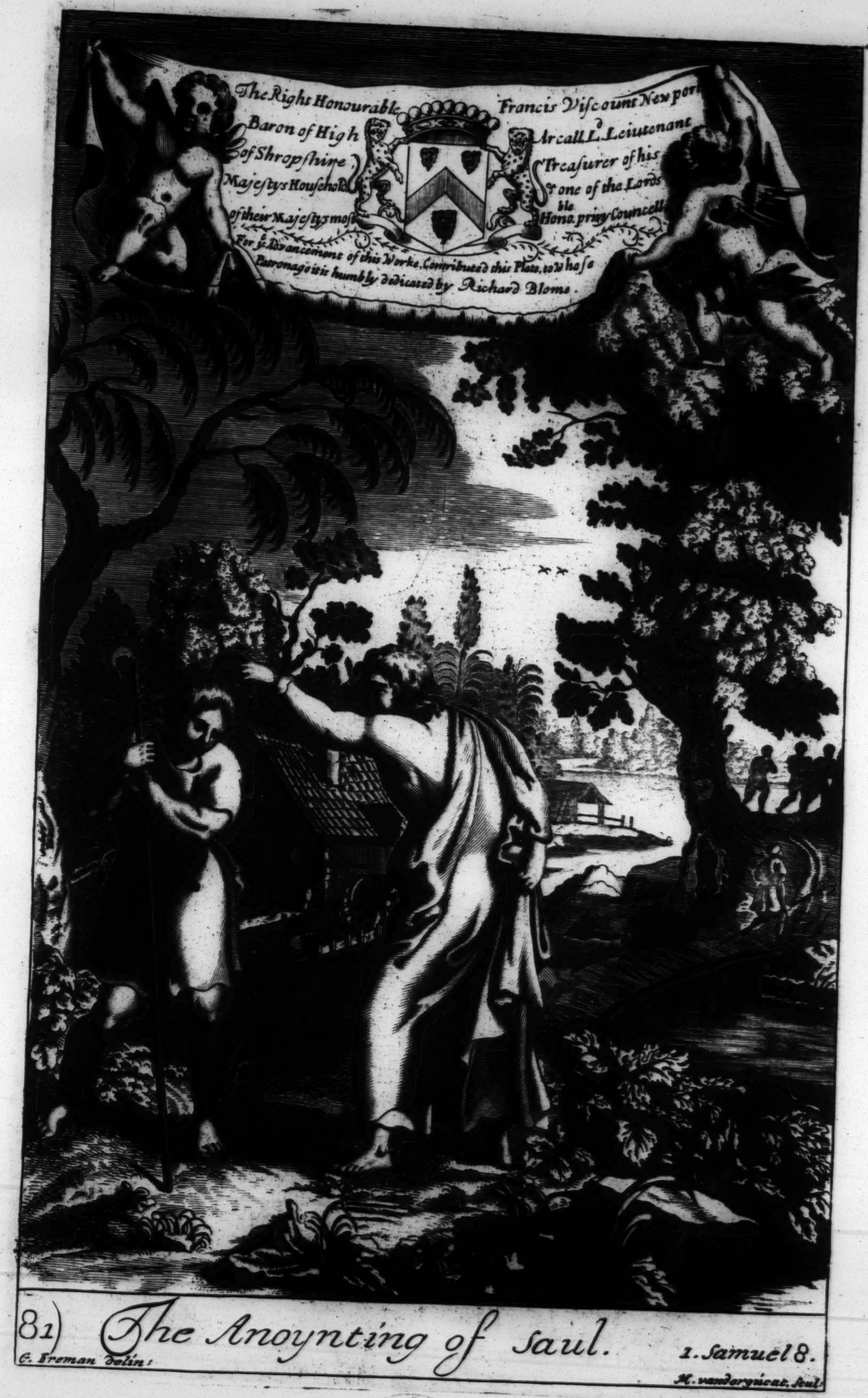
This Man ſo happy according to the Eye of the World, who in his ſearching for Aſſes had found a Kingdom, did not give the leaſt Hint to his Father of what had paſſed. But GOD willing to have him publickly declared King in preſence of all the People, ordered *Samuel* to appoint a general Meeting of them at *Mizpeh*. When they were aſſembled there, *Samuel* repreſented to them the great Evil they had committed in rejecting *GOD*, who had ſo miraculouſly preſerved and delivered them, and deſiring a King; and bad them caſt Lots, that they might know whom GOD had appointed to that dignity.

When they had caſt Lots, the Lot fell upon the *Tribe of Benjamin*, and in that Tribe, on *Saul* the Son of *Kiſh*; who having abſented and hid himſelf, was brought forth and declared King by *Samuel*; who ſhewing him to the People, told them that the *LORD* had choſen him to be their King, who was the moſt comely and tall Perſon of all *Iſrael*.

Saul being declared King, carried himſelf at firſt with a great deal of Modeſty and Humility; but not long after, he made it appear, and chiefly by the Sacrifice he would needs himſelf offer to GOD, without ſtaying for *Samuel*, to whom that holy Function did belong, that it is a rare and difficult thing for Men to continue humble after they are arrived to the higheſt Pinnacle of Sovereign Power.

The Fathers *have always conſidered* Saul *as the Figure of thoſe who are choſen to high* Places, *either in* Church *or* State, *who ought alway to tremble when they ſee themſelves raiſed above others, yea, even when they ſeem to have great Aſſurances that* God *himſelf calls them to thoſe Employments; becauſe if once they lend an Ear to the Enticements of* Pride *and* Ambition, *without conſidering that they are the* Officers *and* Servants *of that* God *who reſiſts the* Proud, *he at laſt rejects them, notwithſtanding the Choice he had before made of them, and takes that away from them, ſince they are proud, which he had beſtowed upon them, when they were humble.*

JONA-



81) The Anoynting of Saul. 1. Samuel 8.

C. Freman Dolin: M. vandergucht. Scul.

82) *Jonathan and his Armour bearer.* 1. Samuel 14.

JONATHAN and his ARMOUR-BEARER.

Jonathan, Saul's *Son, accompany'd only with his* Armour-bearer, *goes into the Camp of the* Philiſtins, *and puts them to flight.*

SAUL being eſtabliſh'd King, and waging War againſt the Enemies of *Iſrael*, the *Philiſtins* gathered themſelves together in great Numbers to fight him. *Saul* on his part was not idle on this occaſion, but aſſembled what Forces he could to oppoſe their Deſigns: And as both the Armies were encamped near one another, after ſeveral Skirmiſhes and Attacks, *Jonathan* the Son of *Saul*, took a moſt heroick Reſolution, founded upon his ſtrong Faith and Confidence in *God*; for having called his *Armour-bearer*, he communicated to him the deſign he had formed of ſetting upon the *Philiſtins*, as being aſſured that it was as eaſie for the *Lord* to deliver by few as by many, with whoſe Bleſſing even a ſingle Man might be ſufficient to defeat a whole *Army*.

Anno Mundi 2911. before Chriſt 1093.

As ſoon as his *Armour-bearer* had declared himſelf willing and ready to accompany him, they both got up an high *Rock*, which was between the Camp of the *Iſraelites* and that of the *Philiſtins*; and notwithſtanding they were diſcovered by the Enemy, they boldly ventured in the ſight of them, to climb up another *Rocky* Precipice upon their Hands and Feet before they could come to the Out-guards, whom they fell upon, and at the firſt Onſet killed twenty of them; which Action having alarmed all the Camp, and GOD at the ſame time ſmiting them with Terrour and Confuſion, they turned their Arms each againſt his Fellow, routing and defeating themſelves.

The noiſe of this their Confuſion and Diſorder being heard by the *Iſraelites*; *Saul* made Inquiry who was found wanting amongſt them, and being told that *Jonathan* was abſent, he ſoon gueſſed what had happened, and thereupon made all the haſte he could to purſue the *Philiſtins*, and to finiſh a Victory his Son had ſo happily and couragiouſly begun. And to the end he might the better husband this happy Opportunity of giving them a total Defeat, and being fully avenged of them, he curſed thoſe who ſhould eat any thing until the Evening.

The *Iſraelites* ſoon after being come nto a Wood, where they found ſtore of *Honey*, tho' they were very faint for want of Meat, and tired with the hard purſuit after the *Philiſtins*, yet durſt not eat any of it, becauſe of the King's Curſe: But *Jonathan*, who knew nothing of what had paſt, forc'd by extream Faintneſs and Wearineſs, dipt the end of a Rod he had in his Hand into a Honey-Comb, which he had no ſooner taſted, but he found himſelf wonderfully ſtrengthened and refreſhed.

In the Evening after they had refreſh'd and reſted themſelves a while, *Saul* made a Propoſal of falling again upon the *Philiſtins* by Night; but thought it adviſeable before he undertook that Enterprize, to ask Counſel of *GOD*, as he did, but received no Anſwer, from whence he concluded, that ſome one or other of his *Army* had provoked the *LORD*, and ſwore, That whoſoever he was, (tho' it were *Jonathan* himſelf) he ſhould certainly die. Accordingly he order'd *Lots* to be caſt, and the Lot fell upon *Jonathan*.

Saul ſeeing his Son taken by the Lot, demanded of him what he had done? *Jonathan* told him, he had only taſted a little Honey, and bemoaned himſelf, that for ſo ſmall a matter he was to die; but *Saul* with a ſtrange firmneſs perſiſted in his Reſolution of having his Son put to death, becauſe he had been the means of hindring the total Overthrow of the *Philiſtins*.

But the People who were extremely pleas'd with this Heroick Undertaking of *Jonathan*, ſwore they would never ſuffer him to be put to death, by whom *GOD* had wrought ſo miraculous a Deliverance for them, and ſo reſcu'd him from his Father's Hands.

This Hiſtory (ſay the Fathers) *teacheth us how dangerous a thing it is to taſte never ſo* little *Honey*; *that is, the* Pleaſure *of this* World, *and to let our ſelves be ſeduced by the ſweetneſs of them, after the great and* miraculous Victories *we have obtained againſt the* Devils, *who are here repreſeuted by the* Philiſtins.

This Honey (ſaith St. *Ambroſe*) *pleaſeth us for the preſent, but at laſt brings* Death *with it, as* Jonathan *wou'd have found by ſad Expe-rience, if the Greatneſs of his former Actions had not been ſufficient to obtain his pardon.*

AGAG

AGAG SPARED.

SAUL *contrary to* GOD's *Command, ſpares* Agag, *King of the* Amalekites. GOD *by* Samuel *denounces his Anger againſt him.* Samuel *himſelf kills* Agag.

THE Sins of the *Amalekites* being mounted to their *Zenith*, *God* (by the Mouth of *Samuel*) commands *Saul* utterly to deſtroy and exterminate that *Nation*, ſparing neither *Man*, *Woman* or *Child*, together with all their *Herds* and *Cattle*, without ſaving any thing that did belong to them. *Saul* having *receiv'd* this *Command*, marcheth againſt that *Idolatrous People* with an Army of two hundred Thouſand *Men*. But inſtead of ſimply obeying this expreſs Command of *God*, he put an interpretation upon it ſuitable to his humour and inclination; for he gave way to the ſparing of *Agag* King of the *Amalekites*, and the beſt and choiceſt of their *Flocks* and *Cattle*.

Anno Mundi 2930. before Chriſt 1074.

God being provok'd with this raſh and preſumptuous *Diſobedience* of *Saul* to his expreſs Command, order'd *Samuel* to go and declare to him in his Name, that it repented him, that he had elevated him to be *King* over his *People*. *Samuel* going to meet with *Saul* to acquit himſelf of the Charge God had laid upon him, was inform'd, that *Saul* had caus'd a *Triumphal Arch* to be erected for his late Victory, the Glory whereof he had ſullied and obſcured by his Diſobedience and Rebellion.

Saul having underſtood that *Samuel* was coming towards him, went to meet him, and after *Salutation*, told him that he had perform'd the *Commandment* of the *Lord*: But *Samuel* replying, ask'd him, *What meant then the bleating of Sheep, and the lowing of Oxen which he heard? Saul* anſwer'd him, *That the* People *had ſpared the beſt of the Flock and Cattle for to offer them in* Sacrifice *unto the* Lord.

But that *holy Prophet*, inflam'd with a divine Zeal, repreſented to that proud *Prince*, his former *low Eſtate*, and the Favour and Bounty of *God* towards him, in raiſing him to that high Pitch of *ſovereign* Honour and Dignity; and how notwithſtanding all this, (he had for to ſerve a baſe Intereſt, and to comply with the *People*) ventur'd to diſobey an expreſs and plain Command of *God*. He told him what Averſion the *Lord* hath for ſuch *Sacrifices*; that an humble and reſign'd Obedience was the thing he above all others requir'd of *Man*, as highly preferable before all *Victims* and *Offerings*; that *Diſobedience* was like the Sin of *Idolatry*, becauſe he that follows his own Will, ſets himſelf up for a God: And in Concluſion aſſur'd him, that God had rejected *him*, and taken his *Kingdom* from him.

Saul being touch'd at theſe Words, confeſt his Sin, tho' this his *Confeſſion* has always been lookt upon as a *Figure* of falſe and hypocritical *Repentance*, which is ſo far from effacing Sin, that it *increaſes* it, and ſtirs up the Anger of *God*, rather than his *Mercy*. For this *Prince*, to ſhew how little he was concern'd at *God*'s Anger, deſired only this Favour of *Samuel*, that at leaſt he would honour him before the *People*. Thus his Ambition made it appear, how juſt it was with *God* not to mind his hypocritical Confeſſion; for he who minds the *Heart*, found that of *Saul* fill'd with a paſſionate Deſire to be honoured of *Men*.

Samuel (after all this) commanded *Agag* King of the *Amalekites*, to be brought before him; and being puſh'd on by a faithful Zeal, to execute the Orders God had given, he himſelf hew'd *Agag* in pieces before the Lord in *Gilgal*; thus by a holy and commendable Severity killing him, who had been the Ruine of *Saul*, by the falſe Compaſſion he had had for him.

St. *Ambroſe* ſaith, *That this memorable Example ought to teach the Paſtors of the Church not to make uſe of a cruel Pity and perverſe Tenderneſs, in ſparing the ſins of thoſe who are committed to their Charge, here repreſented by the* Amalekites; *but rather to imitate* Samuel, *who without doubt had a greater ſhare of Charity than* Saul, *but who at the ſame time alſo was too clear-ſighted not to know, that in flattering ſins by too much Indulgence, we deſtroy Sinners; and on the contrary ſave them by healing the Wounds ſins have given 'em by the ſharp Remedy of ſevere and earneſt Repentance.*

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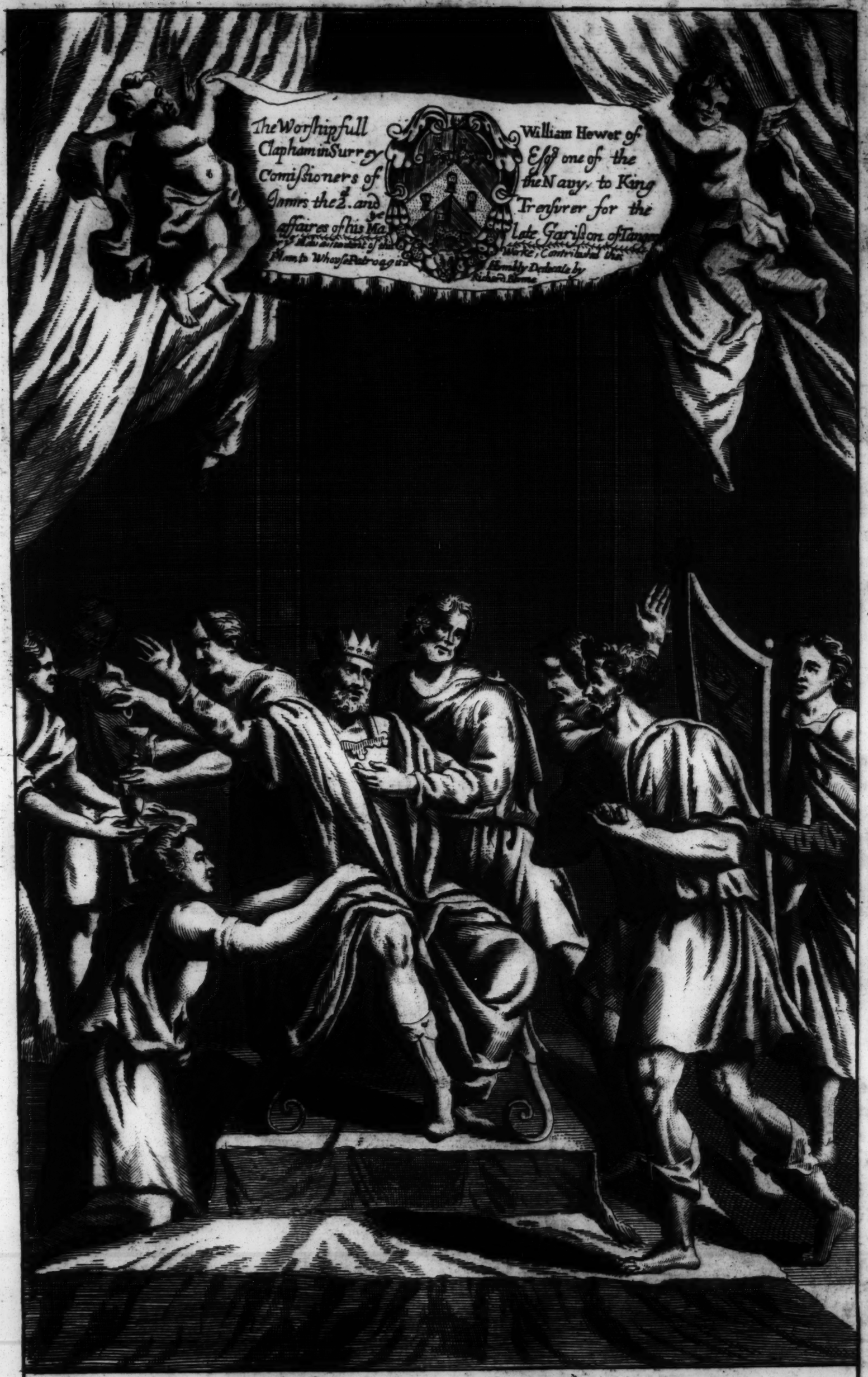
83) *Agag Spared.* 1. Samuel 15.



84) *David playes on the Harpe.* 1. Samuel 16.

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DAVID plays on the HARP.

Saul *being rejected by* GOD, *is troubled with an* Evil Spirit. *He ſends for* David *to play on his* Harp; *who by his Harmony cauſes the* Evil Spirit *to depart from him.*

Anno Mundi 2943. before *Chriſt* 1070. *David* being about 15 years of age, and *Samuel* 85.

SAUL being rejected of *God* for his Diſobedience, *God* made Choice of another *King* to govenn his *People*, and ſent *Samuel* to anoint him; and when that *holy Prophet* repreſented to the *Lord*, that in ſo doing he ſhould extreamly inrage *Saul*, and expoſe himſelf to the Hazard of being kill'd by him; the the *Lord* was pleaſed to put him into a way ſo to carry the Matter, as *Saul* might know nothing of it. He bad him to take a *Heifer* with him, and go to *Bethlehem*, and offer *Sacrifice* there, making that the *pretext* of his coming, and that he ſhould call *Jeſſe* to the *Sacrifice*, one of whoſe *Sons* he had pitch'd upon to be *King* over *Iſrael*.

Samuel in Obedience to this *Command* being come to *Bethlehem*, invites *Jeſſe* and his *Sons* to the *Sacrifice*, and afterwards to *Feaſt* with him. *Jeſſe* being come to the *Feaſt* with his ſeven Sons, *Samuel* lookt upon them one by one, as ſuppoſing that one of them was to be *King* over *Iſrael* inſtead of *Saul*. But that holy Man ſoon found that *God* ſees not as *Man* ſees, nor judges according to outward *appearance*, but eyes the *Heart*: For *Samuel* ſeeing *Eliab* (the eldeſt of *Jeſſe*'s Son) a tall Man, and of a comely Proportion, he concluded in himſelf, that he was the Man that was to be *King* over *Iſrael*; but *God* ſoon inform'd him otherwiſe.

At laſt, when amongſt thoſe ſeven Sons of *Jeſſe*, he fail'd to find the *Man* he was to anoint, he demanded of *Jeſſe*, whether thoſe were all the *Children* he had? Who told him, he had one more that was the youngeſt of them all, who kept his Sheep in the Field. *Samuel* wiſh'd him immediately to ſend for him, telling him, *He would not ſit down to eat till he was come.*

As ſoon as *David* was come, the *Lord* told *Samuel*, he was the Perſon he had choſen; whereupon he took an *Horn* of *Oil* and anointed him in the midſt of his Brethren, and from that time forward, the Spirit of the *Lord* came upon *David*, and departed from *Saul*. This deplorable *Prince* being abandon'd by the Spirit of *God* became immediately ſeiz'd by an Evil Spirit, which caſt him into furious Tranſports, and cruelly tormented him. This Accident, which was a juſt Puniſhment of this *ingrateful and diſobedient King*, and a ſign that ere long he would be diveſted of the *Royal Authority*, prov'd the beginning of *David's Elevation*: For *Saul* being tormented with the furious Agitations of the Evil Spirit, his *Courtiers* and *Officers* advis'd him to look out for a *Man* that was skilful in *playing* on the *Harp*, that the Evil Spirit being forc'd to retire at the Sweetneſs of that *Harmony*, he might be refreſh'd and come to himſelf again.

Enquiry being made for a Perſon ſo qualify'd, none was found more expert in that Art than *David*, and was beſides of ſo beautiful an Aſpect, that as ſoon as *Saul* had ſeen him, and felt the powerful Effects of his charming Skill, in driving away the Evil Spirit that tormented him, he conceived a great Love for him, and preferr'd him to the Place of being his Armour-bearer.

The Fathers *look upon this Hiſtory as an* admirable *and* lively *figure, repreſenting to us how the true Miniſters of the Church pointed out by* David, *ought by the ſweetneſs and energy of their Words and* ſpiritual *Diſcourſes, to calm the* Souls *that are toſs'd and agitated by the* violent Whirlwinds *of Paſſion.*

S. Gregory *obſerves, that* David *ſome years after this ſtood in need of the ſame* Help *from* Nathan *the Prophet* (*in* delivering *him from the Tyranny of the* Devil *and* Sin, *by his* divine *and* ſpiritual *Remonſtrances*) *which he had only* figuratively *afforded* Saul, *in giving him a ſhort and unſtable ſatisfaction and refreſhment by his ſweet and harmonious touching of the Harp*; *which however* powerful *and charming it might be, yet was not able to diſſipate the* black *deſign he had conceived to murther* David, *to whom he was ſo much* oblig'd.

The Pſalms *of this* holy *King and Prophet are at this day of greater efficacy and energy than his* excelling *Harmony then was*; *and* ſpiritual *and* well-diſpos'd Souls *find them a* never-failing Help *on all occaſions. For* (*as* S. *Auſtin* well obſerves) *nothing can be more* powerful *and charming than the* Pſalms *of* David, *and that* divine *Harmony they* convey *to the open and* well-purg'd *Ear*; *or more powerful to chaſe* evil Spirits, *and attract the* holy Spirit *of* God.

GOLIAH SLAIN.

DAVID *kills* Goliah *the* Philiſtin, *a Giant of a prodigious Bulk, with a Sling.*

SAUL waging War againſt the *Philiſtins*, and their *Armies* being incamped near to one another, *Goliah* (a *Philiſtin* of a monſtrous bigneſs of Body, and correſponding Pride and Inſolence) came for forty days together, inſulting over the *Iſraelites*, and challenging them to ſend forth a *Man* to fight him; telling them, it was better thus to finiſh their Quarrel by a ſingle Combat, than to hazard both the *Armies*; and that if he ſhould chance to be overcome, the *Philiſtins* would ſubmit to them and be their *Servants*; as (on the contrary) if he ſhould have the better, the *Iſraelites* muſt be theirs. But ſuch was the vaſtneſs of the Body of this *Giant*, and his *Arms* and warlike Accoutrements ſo terrible, that the hardieſt of the whole *Army* of *Iſrael* durſt not take him up, and enter the Liſts with him.

Anno Mundi 2942. before *Chriſt* 1062 *David* being about 23 years of Age.

It was at the ſame time that *Jeſſe* ſent his Son *David* to his three Brothers that were in *Saul*'s Army, to bring 'em ſome *Proviſions*. As ſoon as he was come into the *Camp*, he ſaw this *proud Giant*, and finding himſelf powerfully *animated* and *ſtirred* up with Zeal for the *Glory* of *God*, he demanded of thoſe he met with, what would be the Reward of him who ſhould undertake to fight and kill that prophane and proud *Philiſtin*, who had taken upon him to defie the *Armies* of the *Living God*? who told him that *Saul*, beſides the *Royal Preſents* and *Immunities* he would beſtow upon him that ſhould kill the *Giant*, would give him his Daughter to Wife.

But his *Brethren* hearing him talk at this rate, reproach'd him for the Pride and Vanity of his *Heart*, and bad him go look after his Sheep which he had expos'd to the *Ravenous Beaſts* of the *Wilderneſs*, only to pleaſe his vain Curioſity to ſee the *Battle*. But *David* finding in himſelf very different *Motions* from thoſe of Humane Pride and Preſumption, and inflam'd with a Divine Zeal, declar'd himſelf openly in the *Army*, that he was ready to fight that *proud Philiſtin*, whom he did not fear at all.

As *David* was talking at this rate with extraordinary Zeal and Reſolution, ſeveral of the *Army* minding his Words, and manner of Expreſſion, brought him before *Saul*, who comparing *David* (that was but a Stripling) with the Bulk and Strength of the *Giant*, would never have conſented that he ſhould hazard himſelf in ſo unequal a *Combat*, and under ſuch ſeeming *inſuperable Diſadvantages*; but that *David* told him that he had already kill'd a *Bear* and a *Lion* that came to devour his *Sheep*, and that he queſtion'd not at all, but that the great and glorious *God*, who had deliver'd him from the Paws of the *Bear* and *Lion*, would deliver him out of the Hand of that *Uncircumcis'd Philiſtin*.

Saul overcome by the force of *David*'s Argument, agreed to let him undertake the *Combat*, girding him with his own *Sword*, and putting his *Armour* upon him; but *David* finding himſelf cumbred with the Weight of theſe *Arms*, quit them all; and betook himſelf to his accuſtom'd Defence of a *Staff* and *Sling*. *Goliah* ſeeing him draw near in this Equipage, was enrag'd to ſee himſelf ſo ſerved, and ask'd him whether he took him for a *Dog*, that he came to fight him with a *Staff* and *Sling*, threatning he would give his *Fleſh* to the *Fowls* of the *Air*, and the *Beaſts* of the *Field*: But *David* boldly anſwering him in the Name of his *God*, ran to meet him, and having put a Stone into his Sling, he fixt it in the *Philiſtin*'s Forehead, who fell upon his Face to the *Ground*, and then ran and ſtood upon the *Philiſtin*, and cut off his Head with his own *Sword*. The *Philiſtins* terrified at the Death of their *Champion*, took their Flight, and the *Iſraelites* purſuing after them, gave them a great Overthrow, and returning, ſpoil'd their *Tents*.

This Victory is an admirable Figure *of the Victory, which the meek and humble* Jeſus *had obtain'd againſt the Angel of* Pride. *The* Fathers *have alſo conſider'd this* Philiſtin *as the Image of* Pride, *which is the Enemy the* People *of* God *ought to fear above all others; yea, tho' they have already overcome* Bears *and* Lions, *that is, the ſtrongeſt* Luſts. *They have alſo taken Notice that this* Enemy *cannot be overcome with any Human Arms, but with a* Staff, *which is a* Figure *of the Croſs of* Jeſus Chriſt; *and a* Stone, *which is an Emblem of the Firmneſs and Omnipotence of* Faith.

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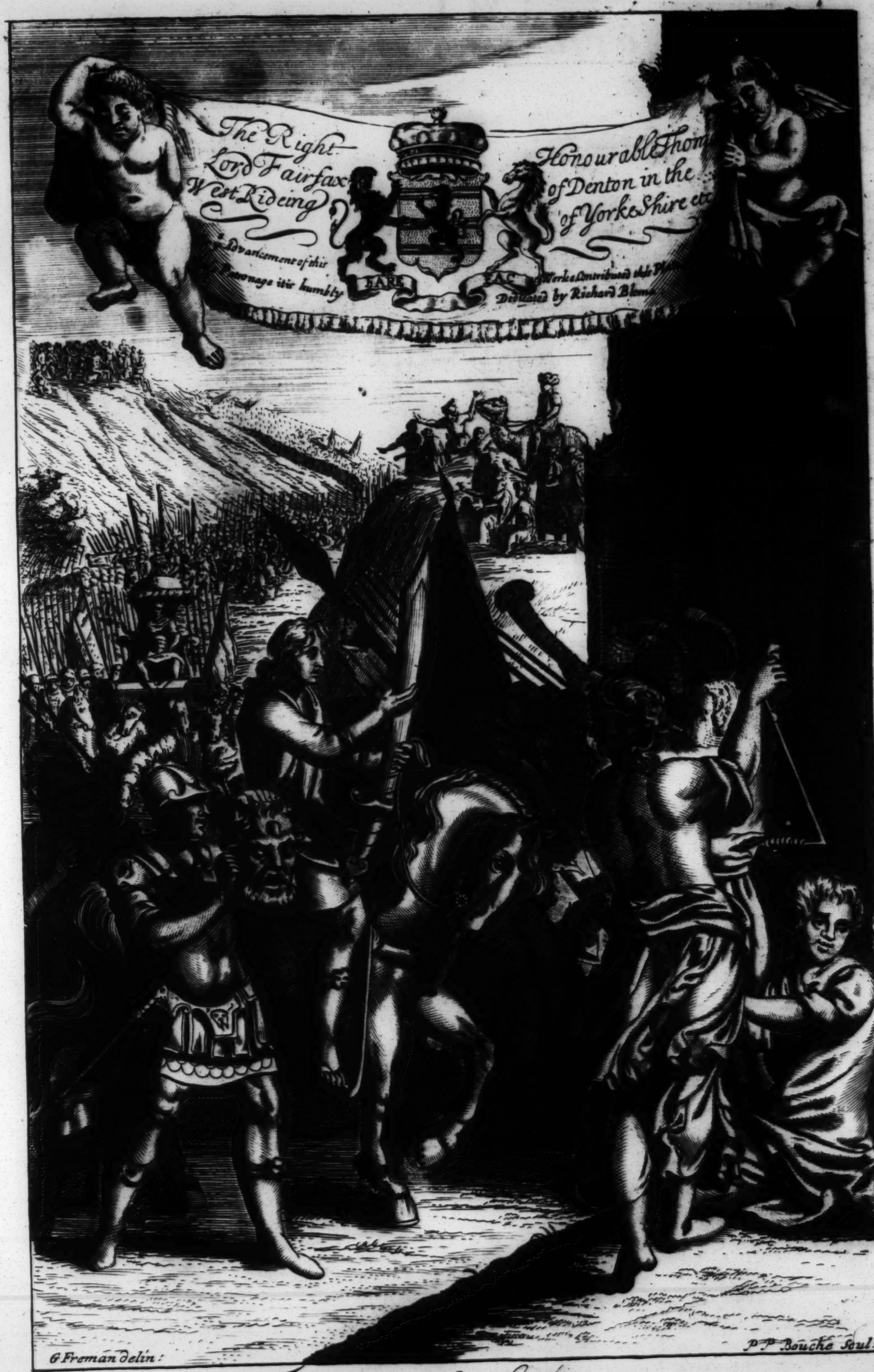
85) Goliah slaine — 1. Samuel 17.



86) The triumph of David. 1. Samuel 17.

DAVID's TRIUMPH.

DAVID *having killed* Goliah, *the* Jewiſh Women *come forth to meet* Saul *and* David, *with Singing, and Dancing, and Inſtruments of* Muſick.

THE Joy and Surprize of the *Jews* at the Defeat of *Goliah* was ſuch, that they cou'd not ſufficiently admire neither the Danger from which they ſaw themſelves ſo happily delivered, nor the Courage of him who had been the bleſſed Inſtrument thereof. King *Saul* began to enquire more particularly who this wonderful Youth was, who was his *Father*, and to what Family in *Iſrael* he belong'd.

The ſame Year, 2943.

Jonathan the Son of *Saul*, who had himſelf exploited ſuch glorious Actions againſt the *Philiſtins*, was ſo far from bearing a *baſe Envy* to this *wonderful Stranger*, who by this *one Victory* had dim'd the Luſtre of all his moſt *Heroick Actions*, that on the contrary he conceiv'd the greateſt Affection for him, and lov'd him as his own Soul; and as a Mark of his entire and unparallel'd Love, he ſtript himſelf of his own *Robe*, *Arms* and *Ornaments*, and put them upon *David* his Friend.

Neither were the People wanting to expreſs the Admiration and high Eſteem they had for *David*; for as he return'd from the Defeat of *Goliah*, carrying his *Head* in one Hand, and his *Sword* in the Other, the *Women* of *Iſrael* came forth in Multitudes to meet him, and honour his Triumph with *Singing* and *Dancing*, and all Inſtruments of *Muſick*; repreſenting to us (by theſe Tranſports of their Joy) thoſe *Praiſes* which the *Churches* repreſented to us by theſe *Jewiſh Women*, ſhould one Day give unto the *Lord Jeſus Chriſt*, to honour his Victory and Triumph over the *Devil*.

Nevertheleſs this *Triumph* (which was but a juſt Acknowledgment of the Salvation *David* had wrought for all *Iſrael*) was the beginning of his Sufferings, and had like to have prov'd fatal to him, if by his *Prudence* and *God*'s Care over him, it had not been prevented. For the *Women* in their *Songs* of *Joy* declaring, *That* Saul *had kill'd his Thouſands, but* David *his Ten Thouſands*, did ſo irritate and provoke that proud *Prince*, and ſo poſſeſt him with Jealouſie, that inſtead of imitating the generous Motions of his Son *Jonathan*, he abandon'd himſelf to cruel Envy, which made him ever after to look upon *David* with extreme Hatred and Malice, whom till then he had conſider'd as the only Perſon in his *Kingdom* that deſerv'd his Affection moſt, and to whom he, in ſome ſort, ow'd his Crown. He complain'd highly of the bold Impertinence of his Subjects, who attributed only the Defeat of *Thouſands* to him, at the ſame time when they extoll'd *David* for having ſlain his *Ten Thouſands*; and the Trouble and Diſorder that this Paſſion ingag'd him in from that time forwards to the Day of his Death, may ſerve as an excellent Leſſen to all the *World*, but more eſpecially to thoſe who have Authority in the *Church*, that they ought to fear nothing more than Envy, tho' unhappy *Experience* makes it appear every Day (as S. *Chryſoſtom* obſerves) *That as nothing is more ordinary in the World, ſo it is alſo frequently found in the Church of* Jeſus Chriſt.

The more that Men of large Hearts, and generous unbiaſt Spirits, ſignalize themſelves, and ſhine forth in great and glorious Graces *and* Actions, *the leſs can we endure them; and the Luſtre of their Vertues ſcorches ſome, at the ſame time that it enlightens and cheriſheth others. Men are apt to look upon theſe brave ſouls as their Enemies, and endeavour to deſtroy and ruine them, for no other Crime but their being guilty of none, and for living irreproachably in the World.*

But great Reaſon have ſuch as theſe to comfort themſelves in the unjuſt Perſecutions of their Adverſaries, foraſmuch as they not only have the approbation of all good and pious Men, who not being blinded or biaſt by Paſſion, judge of things as they are in themſelves, and according to their juſt Value; but alſo the Favour and Good Will of God, *who is the Patron and Protector of vertuous and gracious Souls; and who at the ſame time that they meet with envious haters and perſecutors, does highly exalt them in the Eſteem of others, who honour Vertue whereſoever they meet with it, and reſpect it by ſo much the more, as it is perſecuted and oppreſt by the Wicked and Ungodly; as knowing that* God *will in his due time, ſooner or later, crown all thoſe that ſuffer for* Righteouſneſs *ſake.*

SAUL

SAUL designs the Death of *DAVID*.

Saul *full of* Malice *againſt* David, *throws a* Javelin *at him as he was playing before him on his Harp.*

Saul's Envy againſt *David* increaſing daily, he thought of nothing more now than how he might beſt rid himſelf of a Perſon, who was a continual Eye-ſore to him: As *David* (on the other hand) who was very ſenſible of his deſigns, was not wanting to make uſe of all his Prudence, to avoid the Snares which that Prince laid for him.

Anno Mundi 2943.

On a time when the evil Spirit from the *Lord* was upon *Saul*, and *David* playing on his *Harp* before him, he with all his might threw a Javelin at him, with deſign to have ſtruck him faſt to the *Wall*; but *David*, who was always upon his guard, or rather, who had the *Lord* always watching over him, eſcap'd the blow, and fled. *Saul* ſeeing himſelf diſappointed of his Aim, apply'd himſelf to other ways of contriving his ruin. He was oblig'd by his Promiſe to give his Daughter to *David*, as a reward of his having kill'd *Goliah*; but his envy and hatred made him to neglect his Promiſe, and beſtow his eldeſt Daughter *Merab* upon another.

However (ſome time after) being *informed* that *Michal* his ſecond Daughter lov'd *David*, he was very well pleas'd with it, and told *David*, that tho' indeed he had married his eldeſt Daughter to another yet he had not ſo forgot his promiſe, as not to intend ſtill to make him his Son: Which Propoſal *David* receiv'd with a great deal of ſubmiſſion and humility, repreſenting his mean condition, and how unworthy he was to be the *King*'s Son-in-Law.

But *Saul*, who aim'd at nothing in this Propoſal of a Marriage betwixt *David* and his *daughter*, but to have a fair opportunity to make away with him; told *David* *That he was very well ſatisfied of his worth, and that he would not have him think of providing a dowry for his daughter, who had enough; only if he would be pleaſed to expreſs the regard he had for his Sovereign, and the love he had for his Miſtreſs, by preſenting him with an hundred Foreskins of the* Philiſtins, *it would abundantly ſatisfie him, and ſhould be all the dowry he wou'd require of him.*

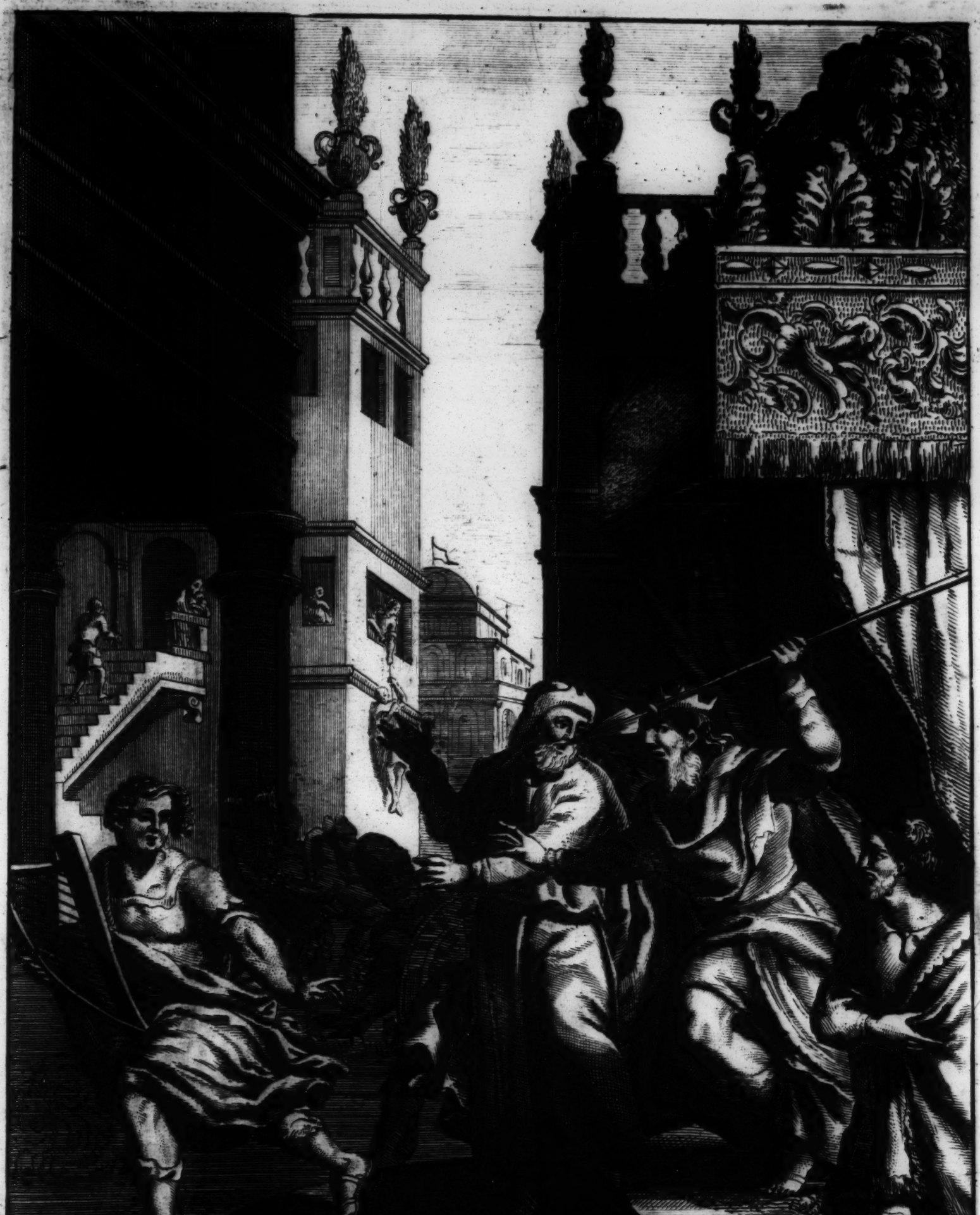
David, tho' he was not ſo ſtupid, as not to perceive that all this was levell'd only at his ruine, accepted of the condition very readily, and making an excurſion with his Regiment upon the *Philiſtins*, killed two hundred of 'em, and deliver'd their *Foreskins* to the *King*, being double the *number* he had requir'd of him, and thereupon was married to *Michal* his Daughter.

Saul in the mean time perceiving that whatever he deſigned for *David*'s ruin and deſtruſtion, turn'd to his great glory and advantage, was ſtrangely enraged, and endeavour'd again to ſtrike him thro' with his *Javelin*, as he was playing before him; but *David* happily avoided the ſtroke and fled, as before. *Jonathan* ſeeing his *Father* thus vehemently bent to kill *David*, did his utmoſt endeavour by ſoft Perſwaſives and moving Arguments, to change the Heart of his *Father* towards him, but all in vain; for not long after, nothing being able to ſatisfie his Rage but *David*'s death, he ſent armed Men to beſet his houſe in the night, in order to kill him the next morning; but *Michal* his Wife, who lov'd him as well as her *Father* hated him, let him down thro' a *Window*, to make his eſcape; and when the Men came that *Saul* had ſent to kill him, they found nothing in his *Bed*, but an Image *Michal* had laid there to deceive them, and give *David* time to get ſo far out of Town, that they might not be able to overtake him.

David having eſcaped this danger, came to *Samuel*, who upon his coming retir'd to *Naioth*, where they dwelt together. But *Saul* being inform'd that *David* was got to *Samuel*, ſent Meſſengers to fetch him thence; who as ſoon as they came amongſt the *Prophets* that were with *Samuel*, the Spirit of the *Lord* came upon them, and they propheſied. *Saul* wondring that none of the *Officers* he had ſent to take *David*, return'd to give him any account of the Matter he had charg'd them with, was reſolv'd to go and ſee what might be the reaſon of it, and to do that himſelf which his *Officers* had been backward or negligent in; but he alſo no ſooner came amongſt the *Prophets*, but he propheſied likewiſe, and ſo return'd without harming *David*.

Saul *made it appear by the fruſtration of all his deſigns againſt* David, *that the moſt powerful Men in the World can no farther make uſe of their Power than as* God *permits, who when he pleaſes, ſets bounds to their Violence, and ſtops them in the midſt of their furious Career, and with a wonderful facility delivers thoſe he has a mind to ſave, from the hands of Men, either by making 'em* love *thoſe he* favours, *as* Jonathan, *or unable to hurt them, as* Saul.

D *A-*



87) *Saul designes thē death of David* 1 Samuel. 19.

88) *The freindship of David and Jonathan.* 1 Samuel 20

DAVID and *JONATHAN.*

Jonathan *perceiving the obſtinate Hatred of his Father* Saul *againſt* David; *adviſes him to retire from the* Court.

JONATHAN, who with great Grief perceived his *Father*'s Bitterneſs againſt *David*, but however hoped, that Time and his Abſcence might allay it, and inſpire him with milder Thoughts, adviſ'd *David* not to think of leaving the *Court* for good and all, till he had better ſounded his Father's Inclinations towards him. To this end it was agreed between them, that *David* ſhould abſent himſelf from the King's Table on the Feaſt of the *New Moon*, at which time all his *Officers* did uſe to dine with him; when *Saul* ſeeing *David*'s place empty, would not fail to enquire for him, and by his *Carriage* would give them ſufficient notice how he ſtood affected towards him.

Anno Mundi 2944.

Which hapned accordingly; for *Saul* (upon *David*'s Abſence from the Feaſt) was tranſported into ſuch a Rage, that *Jonathan* could not but conclude that he had formed a Reſolution to kill him: Whereupon he went and inform'd *David* of all that had paſt, and advis'd him to eſcape for his Life; and ſo thoſe dear Friends, after they had ſworn a perpetual *Amity* to one another, parted, *Jonathan* returning to the City: But *David* finding himſelf in this deſolate Condition, went to *Nob*, to *Ahimelech* the *High-Prieſt*, and told him, that the King having charg'd him with ſome urgent Affair, he was oblig'd to depart in ſo great haſte, that he had no time to take neceſſary Proviſions with him, and therefore deſir'd him to give him a few *Loaves* for himſelf and his Company.

Ahimelech having no other Bread at hand but the *Shew-bread* conſecrated to the *Lord*, gave him as many of them as he deſir'd, and beſtow'd upon him alſo the Sword of *Goliah*; but this kindneſs of his coſt him his Life; for *Doeg* the *Edomite*, one of *Saul*'s Officers, who had ſeen *David* with *Ahimelech*, took occaſion to tell *Saul*, as he was complaining, That not only all his Subjects, but even his Son *Jonathan* alſo favour'd *David* his Enemy; how *Ahimelech* had entertain'd *David*, whereby he gave occaſion to *Saul* to make his *Memory* execrable throughout all Ages, by an unheard of Cruelty and Sacrilege; for having ſent for *Ahimelech* the High-Prieſt, who fully juſtified himſelf, by proteſting that he knew nothing of any Enmity there was between the King and his Son-in-law; but the juſtice of his Defence was not able to reſcue him from *Saul*'s Fury, who commanded him to be kill'd, which was accordingly perform'd by *Doeg* the *Edomite*, who beſides *Ahimelech*, ſlew Fourſcore and five *Prieſts* of the *Lord*.

David in the mean time (to ſecure himſelf from *Saul*'s Fury) put himſelf under the Protection of *Achiſh* King of *Gath*, where the Fame and Reputation of his former great Action had like to have been the Cauſe of his Death; for being told by his Officers, that the Perſon he ſo kindly entertain'd was *David*, who had atchiev'd ſo great things againſt his Subjects, was reſolv'd to kill him, if *David* by feigning himſelf mad, had not eſcaped the Danger: ſo that this appearing Folly of *David* was indeed a moſt refin'd Piece of Wiſdom, whereby he ſav'd himſelf from the imminent danger of Death that threatned him.

The Fathers *in this Reſpect have conſidered* David *as a* Figure *of* Jeſus Chriſt, *whoſe Life and Death ſeems to Worldly Eyes nothing but meer Fooliſhneſs*; *and* Chriſtians *alſo* (*in imitation of their* Lord *and* Maſters) *have not been aſhamed to appear Fools to the Eyes of Men, when yet they were acted by the Wiſdom of* God; *as knowing that the Folly the World accus'd them of, was the true Wiſdom*; *and that the Wiſdom of the World, was the height and top of all Folly.*

The horrid and execrable Cruelty of Saul, *in Murthering* Ahimelech *the* High-Prieſt, *with all his* Family, *and all the* Prieſts *of* Nob, *together with their* Wives *and* Children, *their* Flocks *and* Cattle, *is a pregnant Inſtance of the terrible Condition of thoſe Men*; *who for their* Sins *are deprived of the* Spirit *of* God, *and inſtead thereof are wholly acted and guided by the* Evil Spirit, *who is a* Murtherer *from the beginning*; *for ſuch as theſe being deprtv'd of the reſtraining* Grace *of* God, *fall from one* Sin *to another, and proceed from one Abomination to a greater, till they fill up the meaſure of their* Iniquity, *and till the* Earth *be no longer able to bear them, and they become a Burthen to themſelves: As we find it hapned to this wicked* King, *who was always a Torment to himſelf, and a Terror to others, and who at length forſaken of* God *and* Man, *deſperately became his own Executioner, inflicting a juſt Puniſhment upon himſelf, for having ſo injuſtly inflicted Puniſhment upon others.*

ABIGAIL Entertains *DAVID.*

Abigail *the Wife of* **Nabal,** *by her kind and diſcreet Behaviour, appeaſeth* **David's** *Anger.*

THE life *David* was fain to lead after that *Saul* had declar'd him his Enemy, was very ſad and deplorable, being forc'd to flee from one *Mountain* to another, and from one *Cave* to another to hide himſelf, ſtill finding every where thoſe that were ready to betray him; to the end that being by all theſe Toils and Troubles prepar'd, he might be afterwards the fitter to wear a *Crown*, and more humble than *Saul*, who without any foregoing *Sufferings* or *Hardſhips* had been exalted to that *Royal Dignity*.

Anno Mundi 2945. before Chriſt 1059.

One of the greateſt Troubles *David* found in this his Vagabond State, was the Care that lay upon him to provide for the Six hundred Men that always *accompany'd* him: wherefore having lately eſcap'd the Hands of the *Ziphites*, who intended to betray him to *Saul*, he thought of providing ſome Refreſhment for himſelf and his *Men*, who had been miſerably *harraſs'd* with *Marches* and *Countermarches* for many Days together; and to this end, ſent Ten *Men* to *Nabal*, a Rich and Wealthy *Man*, but of a Bruitiſh and Inſupportable Temper; who having repreſented to him, (in the Name of their Maſter) That all the while that he and his *Men* had been in his Neighbourhood, they were ſo far from doing any hurt, that they had been a Guard and Defence to his *Servants*, *Shepherds*, and *Herdſmen*, and therefore deſired him (at this good and feſtival Time of his *Sheep-ſhearing*) to ſend him and his *Men* ſome Refreſhments, as he ſhould ſee good.

Anno Mundi 2947. being the Year wherein *Samuel* died, being near 100 Years of Age.

Nabal having heard his Propoſal made to him in the Name of *David*, anſwer'd them very inſolently, *That he knew not who this* David *was they talk'd of; but that he knew there were abundance of Fugitive Servants abroad, who being run from their Maſters, would fain have their Extravagance ſupplied by the Sweat and Labour of other Men; and that for his part they muſt expect nothing from him upon ſuch an account.*

David being inform'd of *Nabal's* Reply, was ſeiz'd with a ſtrange Indignation, at this inſupportable Affront, and immediately having Girt his Sword about him, commanded Four hundred of his *Men* to follow him, with a forward Reſolution to kill him and all his Family.

But *Abigail*, *Nabal's* Wife, a Woman of an excellent Beauty and Temper, and who was as wiſe as her Husband was bruitiſh and ſtupid, being inform'd by one of her *Servants*, what an unworthy Reception her Husband had given to *David's Men*, made haſte to go and meet him, and addreſs'd her ſelf to him with ſo much Submiſſion and Prudence, that her Behaviour, and the *Preſents* wherewith ſhe back'd her Diſcourſe, did allay and calm *David's* Anger, and made him ſeriouſly to reflect upon the Horror of the Fact he was then going to commit, had he not been happily ſtopt by means of this *incomparable Woman*.

Abigail having thus obtain'd her Requeſt of *David*, according to her Hearts deſire, and having overcome him, whom his Enemies never could, return'd to her Houſe with Joy and Satisfaction; but made no mention at all to her Husband of what had paſt, becauſe ſhe found him wholly overcome with *Drink*, having kept a great *Feaſt* that day upon the account of his *Sheep-ſhearing*; wherefore ſhe reſolv'd not to communicate the thing to him till Morning; at which time *Nabal* underſtanding the Danger he had expos'd himſelf to, and all his Family by his brutiſh *Churliſhneſs*, was ſeiz'd with ſo great a *Fright* and *Amazement*, that Ten Days after he was ſtruck with Death by a Judgment from *God*, who aveng'd *David* more innocently than he could ever have aveng'd himſelf.

David being inform'd of *Nabal's* Death, ſent ſome of his Men to acquaint *Abigail* with the deſign he had to take her to *Wife*; to which her Modeſty reſiſted for ſome time, as judging her ſelf *unworthy* of that Honour; but this Reſiſtance of hers *ſerv'd* only to make it *appear* that ſhe now *deſerved* that for her *Humility* and *Modeſty*, which before ſhe had *merited* by her *Wiſdom* and *Prudence*; and thus ſhe became the *Wife* of a *Prince*, in the appeaſing of whoſe Anger, ſhe had a while before ſet us an excellent Pattern, *How we ought to endeavour with Humility, Sweetneſs and Submiſſion, to Calm and Appeaſe the* Anger *of* Kings, *even tho' it be unjuſt; as* David *(on the other hand) in letting fall his* Anger *upon the Remonſtrance of a* Woman, *is a great Example for* Princes, *not to think it their Glory to accompliſh their violent Reſolutions, or ſuppoſe it unworthy for Crowned Heads to give way to Reaſon, or to break a deſign, to which they have been hurry'd on by violent Paſſion.*

DAVID

89) *Abigall entertains David.* 1. Sam: c: 25

90) *David spares Saul.* *1. Samuel. 26.*

G Freman delin. *F. H. van Hove Sculp:*

DAVID Spares *SAUL.*

GOD delivers Saul *into* David's *Hands, who notwithſtanding does him no harm, only contents himſelf to take away his* Spear *and* Cruſe.

SAUL perſecuted *David* with that Violence, that to compaſs his Ruin, he rais'd the Forces of his *Kingdom*, and coming to the Wilderneſs of *Ziph*, where he had heard that *David* was, encamp'd himſelf there with a *Reſolution* to take him, whatſoever it might coſt, his Envy *repreſenting* him as the *worſt* and moſt *formidable* of all his Enemies.

The ſame Year 2947. before Chriſt 1057.

David in the mean time having ſent out his Spies, who brought him an account that *Saul* himſelf was in the *Camp*, he thereupon went himſelf and took a View of *Saul*'s Army, and the Place of his and *Abner*'s Tent; which after he had well obſerv'd, taking *Abiſhai* (*Joab*'s Brother) along with him, he came down to the *Camp*, and found *Saul* and *Abner*, *Saul*'s General, together with all his Officers and Soldiers, in a deep Sleep, as being in purſuit of an Enemy, from whoſe Hands they fear'd nothing, tho' *David* at the ſame time had great reaſon to fear all from theirs.

Abiſhai ſeeing ſo favourable an Opportunity offered, for *David* to rid himſelf at once of all his Troubles, and to ſet the *Crown* upon his own Head, earneſtly intreated him to give him leave to kill *Saul*, whom *God* had ſo providentially delivered into his Hands; but *David* reſpecting in his Enemy the *Holy Ointment* wherewith he he had been anointed *King* over *Iſrael*, by ſpecial Command from the *Lord*, would not ſuffer *Abiſhai* to touch him; contenting himſelf to take away his *Spear* and *Cruſe* of Water that ſtood at his *Beds-head*, as he lay and ſlept.

This done, *David* being return'd to his Men, called with a loud Voice to *Abner*, the Captain of *Saul*'s Guards, and reproach'd to him and the whole Army, their negligence in keeping their *King*; telling them, they had deſerv'd to be puniſh'd with Death for this their Careleſneſs, and at the ſame time ſhew'd them the *King*'s Spear he had taken from his Beds-ſide whilſt they ſlept. *Saul* awaking with the Noiſe, and hearing *David*'s Voice, called him his Son, and ſpake to him with a great deal of ſeeming Tenderneſs. Whereupon *David* took occaſion (with the greateſt Submiſſion) to demand of *Saul*, Wherefore he purſued one of his faithful Servants, with ſo much Animoſity and Violence? He repreſented to him the Innocence of his Behaviour towards him, telling him, That if the Lord had ſtirr'd him up againſt him, he ſhould hope to appeaſe him with an *Offering*; but if they were Men that provok'd him to this Perſecution and purſuing of him, whereby he was driven from the *Lord*'s Inheritance and his Sanctuary, that they were accurſt for ſo doing.

Saul had nothing to anſwer to theſe juſt Complaints of *David*, but openly confeſt his Sin in what he had done, and acknowledg'd his Folly; aſſuring him, that he might return to his home when he pleaſed, for that he was reſolved never more to ſeek after him to do him any harm. *David* hereupon ſhew'd the King his Spear, and deſired him to ſend ſome one to fetch it; concluding with this Wiſh, That *God* (who renders to every one according to his *Works*) would be pleaſed to let his Life be as precious in his Eyes, as the Life of *Saul* had been in his, whom he had ſpared when *God* delivered him into his Hands; and that in his due time he would be pleas'd to deliver him from all his Tribulations.

All the Fathers highly commend and extol this extraordinary Goodneſs and ſweet Temper of David. S. Ambroſe *is wrapt in Admiration to ſee a Man, who with one Blow could rid himſelf of a mortal Enemy, ſecure his own Life, and gain a Crown, reſiſting all the ſtrong Reaſons of his Friends to do it, eſpecially conſidering that he might have done it without being perceiv'd by any, and chuſing rather to continue in daily Trouble and Jeopardy of his Life, than to procure his Eaſe at that rate.*

And that which doubles the Glory of this Action, is, that David *could not expect from* Saul *the leaſt Acknowledgement for this his ſtrange and aſtoniſhing Kindneſs, as having but a little while before had a pregnant Inſtance hereof, when coming upon* Saul *unawares, and without being perceived by him, he cut off the Skirt of his Robe, without doing him any further harm, when it was in his Power to kill him. For though* Saul *at that time owned* David's *Generoſity and Innocence, the Evidence of Fact forcing that Confeſſion from him for the preſent, yet ſoon after he return'd again to his wonted Heat and Eagerneſs, in purſuing of him, and thirſting after his* Blood.

DAVID

DAVID Flies for Refuge to King *ACHISH.*

The Amalekites *ſpoil and burn* Ziklag *in the abſence of* David; *who being inform'd what had paſt, Overtakes, Routs them, and Recovers the* Spoil.

Anno Mundi 2949. before *Chriſt* 1055.

DAVID perceiving that the hatred *Saul* had conceiv'd againſt him, was irreconcileable, reſolv'd to provide for his Security by retiring out of his *Dominions*, and accordingly went with the Six hundred *Men* that were with him to *Achiſh* King of *Gath*, who very kindly receiv'd him, and at his *Requeſt* frankly beſtow'd upon him the City *Ziklag*. But this Kindneſs of *Achiſh* had like to have brought *David* into great Trouble; for the *Philiſtins* at the ſame time deſigning a *War* againſt *Saul*, *Achiſh* would needs engage *David* to accompany him in that Expedition, and to fight for the *Philiſtins* againſt his own *Prince* and *People*.

But *God*, who with his Favour and good Will always accompany'd *David*, by a *happy Accident* deliver'd him from the *perplexing Trouble* of being forc'd either to take *Arms* and fight againſt his own *Country-men* the *Jews*; or in caſe of his Refuſal, to fall a *Victim* to the *Rage* of *Achiſh*; for the *Lords* and *Great Men* amongſt the *Philiſtins* fearing that *David* being a *Jew*, might in the Fight take occaſion to betray them, or at leaſt to run over to the *Enemy*, and thereby diſhearten their *Army*, deſir'd *Achiſh* to make him return to *Ziklag*.

But *Achiſh* had entertain'd ſo good an Opinion of *David*, that he excus'd him to the *Lords* of the *Philiſtins*, aſſuring them that now for ſome Years he had *Experience* of his *Faithfulneſs*, and that they had no reaſon to fear any ſuch *Treachery* by him; but the *Lords* perſiſting in their formal Reſolution, oblig'd *Achiſh* to deſire *David* to return, who diſmiſt him with very high Commendations, and Aſſurances of the good Opinion he had of him, and that he was troubled to ſee that his *Lords* without any Reaſon did diſguſt and ſuſpect him.

This *Perplexity* being over-paſt, another Accident *hapned* upon the neck of it, which caus'd a moſt ſenſible *Sorrow* and *Affliction* to *David* and all that were with him: For when they were come to *Ziklag*, they found the *City* burnt with *Fire*, and all their *Wives* and *Children*, and all that they had carry'd away by the *Amalekites*. *David* and his Men being equally Sharers in this ſad Misfortune, were overwhelm'd with Grief and Sorrow, weeping and lamenting till they were able to weep no longer: And, to encreaſe *David*'s Diſtreſs, the Men that were with him, in the Diſpair and Bitterneſs of their Spirits, for the valuable loſs they had ſuſtain'd, ſpake of ſtoning him, as if he had been the Cauſe of this Diſaſter.

Yet notwithſtanding all this, *David* was not caſt down, but comforting himſelf in the *Lord* his *God*, who had ſo frequently and ſo miraculouſly deliver'd him from ſo many imminent Dangers, he took Courage, and calling to *Abiathar* the *High-Prieſt*, to bring the *Ephod* to him, he enquir'd of the *Lord*, Whether he ſhould purſue the *Amalekites?* and if ſo, Whether he ſhould overtake and conquer them. The *Divine Oracle* having aſſur'd *David* of good Succeſs, he Marches in purſuit of them with all his *Men*; but Two hundred of them were ſo faint for want of Refreſhment, being tir'd with continual *Marching*, and caſt down with Sorrow, that *David* was fain to leave them by the way, the other Four hundred following him, in hopes to overtake thoſe *Robbers*.

On their way they happily lighted on an *Egyptian* the *Amalekites* had left behind them being one of their Servants, who inform'd *David* which way the *Amalekites* were gone, and guided him to the place where they were ſpread abroad upon the Ground, Eating, Drinking and Dancing, becauſe of the great Spoil they had taken out of the *Land* of the *Philiſtins*, and out of the *Land* of *Judah*. So *David* and his *Men* fell upon them, and kill'd every Man of them, except Four hundred young Men, who fled upon *Camels* and made their Eſcape; and took all the *Spoil* they had taken, ſo that nothing was wanting to any of them of all they had left in *Ziklag*; over and above which, they took a great *Booty* from them, which they had plunder'd elſewhere. But ſome of *David*'s Men being unwilling to let the two hundred *Men* that ſtaid behind, ſhare with them of their Spoils, *David* reprov'd them, and told them, *That it was all the reaſon in the World, that thoſe who kept the Baggage, ſhould ſhare alike with thoſe that went to* Fight.

Which Example may be comfort to thoſe that are Weak and Feeble in the Church *of* God; *becauſe as long as they continue living Members of that Body, they ſhare and partake of the Graces and Advantages of all the other Members, as being all of them but one Body under* Chriſt *their* Head.

Saul

91) *David flys for refuge to King Achish.* 1. Sam: 30

G Fremo[illegible] d. [illegible]

F. H. van Hove. Sculp:

P. P. Bouche Scul:

92) Saul and Jonathans defeate and death. 1 Samu: 31

SAUL and *JONATHAN*'s Defeat and Death.

SAUL's *Army is Defeated, Three of his* Sons *are ſlain in the Battle, and being ſorely wounded, he falls upon his own* Sword, *and kills himſelf.*

IT prov'd well for *David*, that the Lords of the *Philiſtins* would not ſuffer him to go along with them to fight againſt *Iſrael*, becauſe *Saul* and his Sons being to fall in that Fight, he might otherwiſe have been lookt upon as a Complice of the *Philiſtins*, and acceſſary to their Death, and particularly to *Jonathan*'s, whom he lov'd ſo dearly.

The ſame Year 2949. two Years after the Death of *Samuel*.

This *Unhappy King* being forſaken by the *Spirit* of *God*, was ſeiz'd with a preſaging Fear and Trembling at the Approach of the *Philiſtins* Army, and having ſeveral ways enquir'd of the *Lord* concerning the *Event* of the *Battle*, without receiving any Anſwer, he as one mad and deſperate, addreſſes himſelf to the *Devil*, for that which he found he could not obtain from *God*; and notwithſtanding the ſeveral Laws he had made againſt *Witches*, went himſelf now to conſult them.

On this Deſign, having diſguis'd himſelf, he goes (being accompany'd only by two of his *Servants*) by Night to a *Witch*, and prays her to raiſe up *Samuel* before him. But the *Witch* (at the Appearance of *Samuel*) perceiving that it was King *Saul*, who was come to her in that Diſguiſe, and not doubting but that he was come on purpoſe to betray her, and have an Occaſion to condemn her in Conformity to the *Law* he had made againſt thoſe of her wicked Profeſſion, was ſorely affrighted; but being aſſured by *Saul*'s Proteſtations to the contrary, ſhe proceeded to gratifie his Deſire.

Saul having enquir'd of her the Habit and Form of the Perſon ſhe had raiſed, and being told by the *Witch*, that he was an old Man covered with a *Mantle*, perceiv'd that it was *Samuel*, and bowed himſelf, with his Face to the Ground. But *Samuel* with a dreadful Voice asked *Saul* why he had diſquieted him, and raiſed him by *Magick* Art, ſeeing the *Lord* had forſaken him, and was now with *David*, who was to reign in his ſtead? He told him, that this was the very time *God* would fulfil his *Denunciations* againſt him, rend his Kingdom from him, and deliver him into the Hands of the *Philiſtins*, and that the next Day He and his Sons ſhould be with him.

Samuel at theſe Words diſappear'd, and *Saul* ſtruck with the Horror of this *Denunciation*, and the Terrors of a guilty *Conſcience*, fell down flat to the Ground. The *Woman* ſeeing him in this Condition, deſired him to get up and refreſh himſelf by eating a bit of Meat; but *Saul* (notwithſtanding he was faint for want of Nouriſhment, as having faſted all that Day, and the Night before) refuſed to eat any thing. The *Idea* of the Tragical *Exit* he and his Sons were to make the next Day, had already wholly taken up his *Spirit*, and the time appointed by *Samuel* haſtening upon him, he carry'd to the *Battle* a Heart aſſur'd of a certain Defeat. In fine, his *Troops* were cut in pieces, his *Sons* killed, and himſelf expecting Death at every Moment, which he knew was inevitable; and having receiv'd ſeveral *Wounds*, deſired his *Armour-bearer* to kill him; which he refuſing to do, he fell upon his own Sword, and killed himſelf, his *Armour-bearer* following his Maſter's Example.

Thus was the End of this unhappy *Prince*, who for having ſpared *Amalek* by an indiſcreet and ungodly Compaſſion, and without Cauſe murthered ſo many of the Prieſts of the *Lord*, was forc'd to avenge their Crimes upon himſelf, by falling upon his own *Sword*. Happy had he been, could he either always have continu'd in a private Condition, or conſtantly practis'd that Humility of which he gave ſome pregnant Inſtances at his firſt Elevation to the *Throne*: But the Greatneſs of his Authority and Power dazled his *Eyes*, and lifted up his *Heart*, and by ſtopping his *Ears* to the Voice of the *Lord*, and his *Prophets*, his fair and promiſing Beginnings terminated in a moſt Tragical End, and has made him a terrible Example to all proud and ungodly *Princes* throughout all Ages.

This made ſome of the Fathers *ſay, That* Saul *in the* Old Teſtament, *does much reſemble* Judas *in the* New; *both of them being at firſt choſen of* GOD, *and afterwards rejected, the one for his* Pride, *the other for his* Avarice, *they both fell into Deſpair; and may teach the ſtrongeſt always to tremble and ſtand in Awe, and to be afraid of being raiſed up to Honour, leſt being lifted up in their Minds, they ſhould loſe the Grace of* Humility, *without which no Man can be acceptable to* GOD.

The PHILISTINS offer SAUL's Head to their Idol.

The Philiſtins *rejoice for the Death of* Saul, *and ſet up his* Armour *in the Temple of their* Idol. David *laments his Death, and returning to* Judea, *is proclaimed King in* Hebron.

THE *Philiſtins* overjoy'd at the Death of *Saul*, their great and dreadful Ene-
The ſame Year 2949. my, cut off his *Head*, and ſent it in Triumph throughout all their Cities, and ſet up his *Armour* in the Houſe of *Aſhtaroth* their *Idol*, and faſtned his *Body* to the Wall of *Beth-ſhan*. In all which they did nothing but what the generality of Men uſe to do, who rejoice at the Death of thoſe, who in their Life-time have vex'd and oppreſs'd them.

But *David* who was guided by other Principles, conceiv'd very different Sentiments on this Occaſion; for ſhutting his *Eyes* to the Good the Death of *Saul* was like to procure him, as well as to the Fatigues and Troubles it would deliver him from, with an unfeign'd Sorrow lamented the Death of *Saul* and *Jonathan*, compos'd an *Elegy* or *Song* of Mourning for them, curſing the Mountains of *Gilboath*, on which thoſe two mighty *Princes* had been unhappily ſlain. And afterwards having underſtood that the Men of *Jabeſh-Gilead* had by Night taken down the *Bodies* of *Saul* and of his Sons from the Walls of *Beth-ſhan*, and had ſolemnly celebrated their *Funeral Obſequies* with Faſting and Lamentation ſeven Days together, he by an honourable Deputation, teſtified the high Eſteem he had for them, for attempting ſo hazardous an Enterprize, and performing the laſt Duty to the Bodies of their *Lord* and *Sovereign* and his *Sons*, in burying of them, aſſuring them he would never be unmindful of it, and would not fail to reward this their *Virtue*, and acknowledge it upon all Occaſions.

But the great and inward Reſpect he had for *Saul* appeared yet more illuſtrious on another Occaſion; for an *Amalekite* being come to *Ziklag* to *David* two days after he had defeated the *Amalekites*, with his *Cloathes* rent, and *Earth* upon his *Head*, gave him an Account of the Event of the *Battle*, and of the Death of *Saul* and his Sons; and to confirm that what he ſaid was true, he told him, That hapning the ſame time to be on Mount *Gilboa*, he ſaw *Saul* leaning on the Point of his Spear with Deſign to run through himſelf; but ſeeing the *Philiſtins* ready to fall upon him, he deſir'd him to kill him, that the *Enemy* might not take him alive, to inſult over him; that accordingly in Pity to him he had comply'd with his Deſire, and had brought his *Crown* to *David*.

David who found himſelf pierc'd with a ſenſible Grief at this Relation, was ſo far from thinking himſelf obliged to a Man, who tho' he brought him *Saul*'s Crown, yet at the ſame time confeſt that he had contributed to his Death; that rending his *Cloathes*, he demanded of this *Amalekite*, how he durſt be ſo bold to lay his Hand on the *Lord*'s *Anointed*? And at the ſame time commanded one of his Attendants to kill him, leaving by this his Behaviour a great Example to us all never to rejoice at the Death of our Enemies, or at the Evil that happens to them.

After the Death of this miſerable Prince, *David* having firſt ask'd Counſel of *God*, returned to *Judea*, where the *Tribe of Judah* proclaim'd and anointed him *King* in *Hebron* when he was about 30 Years of Age. *Abner* in the mean time (who was General of *Saul*'s Army) ſet up *Iſhboſheth*, *Saul*'s Son, to be *King* over the other *Tribes*; but he being five years after murthered by two *Ruffians*, who brought his Head to *David* as a Preſent, which they ſuppoſed could not chooſe but be very acceptable to him, *David* expreſt no more Satisfaction in the Death of the Son, which entred him into a *peaceful Poſſeſſion* of the Kingdom of all *Iſrael*, than before he had teſtified for the Death of the Father, which put him into Poſſeſſion of the Crown of *Judah*: And having given the ſame Reward to theſe two *Villains* (who without doubt had already ſwallow'd the Hopes of great Treaſures and Honours, as a Reward for this their Villany) which before he had given to the *Amalekite*, who brought him the Tidings of the Death of *Saul* and his *Crown*, he by this repeated *Example* exhibited an *Illuſtrious Inſtance* of his unparallell'd Generoſity and Sweetneſs of Temper and Diſpoſition, *Who was ſo far from inſulting over the Misfortune of his* Enemies, *or to make their* Miſeries *(notwithſtanding the great Advantages they procur'd to him) the Matter of his Joy and Triumph, that on the contrary he heartily lamented and ſorrow'd for their Miſhap, and ſeverely avenged their* Death.

UZZAH

93) The Philistins offers sauls head to their Idol. 1. Sam: 31.

G Froman delin: M. vanderguift Sculp:

94) Vzza smitten by God. 2. Samuel 6.

G Fremgn delin: J Kip Sculp:

UZZAH Smitten by GOD.

DAVID *fetcheth Home the* Ark; Uzzah *putting forth his Hand, and laying hold on it to keep it from falling, is ſtruck Dead.*

IMmediately upon the Death of *Iſhboſheth*, *Saul*'s Son, King of *Iſrael*, all
The ſame Year 2959. the other *Tribes* came to *Hebron*, and owned *David* for their King, he being the Perſon who not only was by *God* appointed to the Royal Dignity, during *Saul*'s Reign; but had alſo ſhewed himſelf (in all his Behaviour) very worthy of it; and having made a League with him, they anointed him King over all *Iſrael*.

David acknowledging the Hand of *God* in this his Eſtabliſhment on the *Throne*, which he had promis'd to him ſo long ſince, took care to diſcharge the Duty which that high Place requir'd of him, and far from ſuppoſing that now he was *King*, he might freely indulge himſelf in Pleaſure, he puts himſelf at the Head of his *Army*, and lays Siege to *Jeruſalem*, which was yet in the Hand of the *Jebuſites*, and took it, together with the ſtrong Hold of *Zion*, which was by him called the *City* of *David*, becauſe he ſetled his *Abode*, and kept his *Court* there.

No ſooner had *David* made himſelf Maſter of *Jeruſalem*, and that the Affairs of his Kingdom began to be ſetled, but he expreſſed more *Piety*; that is, *Love to God and his Worſhip*, than ever *Saul* had teſtified during all his Reign. For whereas that miſerable Prince had no Concern for the *Ark*, or any Thoughts of fetching it from the Houſe of *Abinadab*, ſince the time that the *Philiſtins* ſent it back about ſeventy Years ago, *David* was ſo far from imitating him in this his Indifference, that on the contrary, having gathered together about 30000 of his Subjects, he went with them in Triumph to fetch the *Ark* of the *Lord* from the Houſe of *Abinadab*, and to bring it to the City of *David*.

This Solemnity was celebrated with all the Pomp and Magnificence, as well as with all the Teſtifications of *Joy* and *Gladneſs*, which *David*'s great Piety could prompt him to. He himſelf play'd on his Harp before the *Ark*, at the ſame time when all his *Subjects*, in imitation of their King, ſounded forth their Joy from their *Mouths*, as well as from all ſorts of *Inſtruments*, praiſing and magnifying the *Lord*, that dwelt between the *Cherubims*;

Whilſt this Holy Pomp and Solemnity fill'd the Hearts of all the People with great Joy and Satisfaction, to ſee that Sacred Pledge of the Divine Preſence ſo happily reſtored unto them, the happy Effects of which they had been deprived of ſo long, an unlook'd for Accident hapned, which immediately changed all this Joy into Sadneſs, and dampt the Spirits of the *Jews* with Horrour and Amazement; For *Uzzah* the Son of *Abinadab*, who guided the Cart, on which they had placed the *Ark*, ſeeing one of the Oxen that drew it ſtumble, and that the *Ark* thereby was in danger of falling, laid hold on it with his Hand to prevent that Miſchance, but inſtead of hindring the *Ark* from falling, he himſelf fell down dead to the Ground, being ſtruck by *God* for his Raſhneſs in laying hold on the *Ark*. *For* (as the Scripture ſaith) God's *Anger was kindled againſt* Uzzah, *and he ſmote him for his raſh Error in medling with the* Ark.

All thoſe who were Witneſſes of this terrible Judgment and Inſtance of the *Divine Severity*, were ſeiz'd with Fear; and *David* himſelf being ſtrangely affected therewith, chang'd the Reſolution he had taken of bringing the *Ark* to him to the City of *David*; but inſtead thereof carried it aſide to the Houſe of *Obed-edom* the *Hittite*, where it continu'd three Months, during which time the *Lord* multiply'd his Bleſſings upon the Houſe of *Obed-edom*, and all that belonged to him.

We ſee by this Example, that the Preſence of ſuch a terrible GOD *as our* GOD *is, frighted* David *from bringing the* Ark *to the Place he had prepar'd for it in* Jeruſalem; *And this Apprehenſion ought more juſtly to ſeize us, who are leſs righteous than* David, *for fear leſt in theſe our Days ſome Stranger like* Uzzah, *who is not called to the* Miniſtry *and* Service *of the* Ark, *might ſuffer himſelf to be deceived by an indiſcreet Zeal, or ſome ſpecious Pretext, to put forth his Hand raſhly to thoſe Myſteries, which do not comport with the State and Degree in which he is, and ſo provoke the Wrath of* GOD *againſt him, by a Service which he ſuppoſed moſt acceptable to him.*

DAVID

DAVID danceth before the ARK.

DAVID *being reſolved a ſecond time to bring the* Ark *to* Jeruſalem, *commits that Charge to the* Levites, *to avoide the like Judgment as had hapned to* Uzzah. *He danceth before the* Ark. Michal *his Wife deſpiſeth him for ſo doing.*

THree Months being paſt ſince the Death of *Uzzah*, who was ſtruck dead before the *Ark*, and *David*'s Fear being ſomewhat allay'd by the Proſperity wherewith he was informed *God* had bleſſed the Houſe of *Obed-Edom*, where the *Ark* had continued during this time, he reſolved a ſecond time to bring it to him to *Jeruſalem*. And fearing that the Death of *Uzzah* was partly occaſioned, becauſe there were no *Levites* nor *Prieſts* to attend the *Ark*, to whom that Holy Function did particularly appertain, he order'd a great Number of them to be in a Readineſs, not to guide it in a *Cart*, as before, but to carry it on their Shoulders.

The same Year 2959.

Thus with a very ſolemn and triumphant Proceſſion, did *David* and all the Houſe of *Iſrael*, bring up the *Ark* of the *Lord*, with Shouting, and with the ſound of *Trumpets*, and other Inſtruments of *Muſick*; and when they that bare the *Ark* had gone ſix Paces, *David* ſacrific'd *Oxen* and *Fatlins*; and being himſelf cloathed in a *Linnen Ephod*, he danced before it with all his Might. In this manner the Holy *Ark* entred into *Jeruſalem*, being carried through a prodigious Throng of People, who from all parts of the Holy Land were come to aſſiſt at that Solemnity, and to partake of this univerſal Joy, to the Tent and Tabernacle *David* had cauſed to be erected for it.

But *Michal*, the Daughter of *Saul*, *David*'s Wife, as ſhe was looking out of a Window, to ſee the *Ark* paſs by, ſeeing *David* without his *Royal Robes* aſſiſting at the Solemnity, and Leaping and Dancing before the *Ark* in a Linnen *Ephod*, ſhe deſpiſed him in her Heart, conceiving a great Diſdain for this his Behaviour, which to her ſeem'd ſo diſproportionate to his Royal Dignity and Authority.

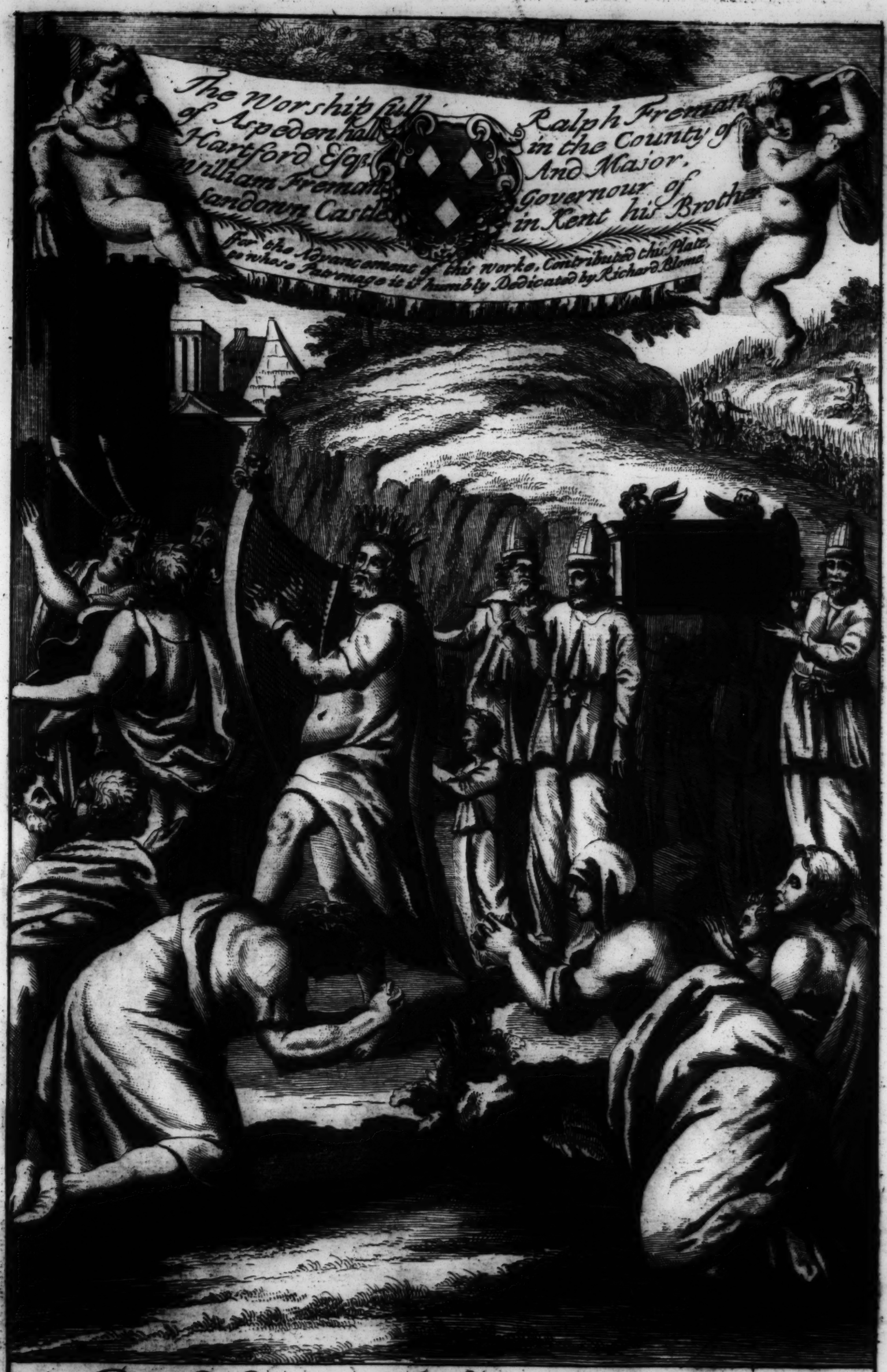
Now when *David* had ſet the *Ark* in its Place, and had offered *Burnt-Offerings* and *Peace-Offerings* before the *Lord*, and had diſtributed *Bread*, *Fleſh* and *Wine* amongſt all the *People*; and was return'd to his *Houſhold* to bleſs it, *Michal* his Wife meeting him, in a deriding way ſaid to him, *How glorious was the* King *of* Iſrael *to day, who laying aſide the Marks of his Majeſty, uncovered himſelf in the Eyes of the Handmaids of his Servants, skipping and dancing before his Subjects as one of the vain Fellows, that openly expoſes himſelf for the Laughter and Diverſion of others.*

But *David*, whoſe Soul was raiſed far above theſe Female Sentiments and falſe Notions of Honour, and without being troubled, or bluſhing at her diſdainful Mockery, told her with ſome Earneſtneſs; *What I have done this day, I have done to the Honour of* God, *and in his ſight, who hath choſen me before thy* Father, *and before* all *his Houſe, of whom I hold my* Kingdom, *and to whom* alone *I owe this* peaceful Eſtabliſhment *on the Throne of* Iſrael: *Wherefore if you think this a* villifying *of my ſelf, you are like to ſee more of it; For I am* reſolved *yet to be more* vile *than thus, and to be baſe in my own ſight, and* will *raiſe my* Glory *by* humbling *my ſelf before the* Lord, *in the Preſence of the meaneſt of my* Subjects.

Thus this Holy King forgetting *his* Sovereign Dignity, *and ſo many* Victories *he had obtained over Men, as well as Beaſts; over Monſters in Bulk and Strength; over* all *ſorts of* Enemies, *and in* all *ſorts of* Dangers, *being great and honourable in the Eyes of* all, *was only baſe and little in his own. He deſpiſeth himſelf, and does not take it* ill *that others do ſo too.*

David (*by this* Illuſtrious Example *of his*) *teacheth all* Chriſtian Princes, *never to apprehend the abaſing or leſſening of their* Majeſty, *by ſubmitting* themſelves *to* God, *and in giving their Subjects an* Example *of the humble Adorations and Service they owe to the Supream* Majeſty *of* Heaven. *And 'tis a ſign that they are afraid of* Womens *Talk, who fear on ſuch Occaſions as theſe, to proſtitute their Grandeur and Authority. They muſt be like* David *when they meet with a* Michal, *who dares ſo* unjuſtly *reproach them; who for her Puniſhment was ſtruck with* Barrenneſs, *that ſhe might not* trouble *the* World (ſaith S. *Ambroſe*) *with her proud Breed.*

DAVID's



95) David danceth before the Ark. 2 Samuel 6.

G Freman delin: I Kip Sculp:

96) King Davids Embassadors. 2 Samuel 10.

G Freman delin: I Kip Sculp:

DAVID's Ambaſſadors to *HANUN*.

David *ſends* Joab *with an* Army *againſt the* Ammonites *to avenge himſelf of the Outrage done to his* Ambaſſadors *by* Hanun *their* King, *who uſed them like* Spies.

WHen the Civil Wars which *David* had been engaged in a great while againſt *Iſrael* and the Houſe of *Saul*, were happily terminated by the Death of *Iſhboſheth*, being now free from inteſtine Diviſions, as well as from War with thoſe *Gentiles*, who till then had poſſeſſed ſome Portion of the *Holy Land*, he hapned to be engaged in a War againſt the *Ammonites* upon this occaſion.

Anno Mundi 2967. before *Chriſt* 1037.

Nahaſh, King of the *Ammonites* dying, *David* (in acknowledgment of the Kindneſs he had receiv'd from him in his Life) reſolved to ſend Ambaſſadors to his Son *Hanun*, to condole the Death of his *Father*, and congratulate his Acceſſion to the *Crown*, as likewiſe to offer him his Friendſhip for his Father's ſake, who had always been his kind Friend. As ſoon as *David*'s Ambaſſadors were arrived at the Court of *Hanun*, King of the *Ammonites*, his *Lords* perſwaded him that theſe Ambaſſadors of *David* were no other than *Spies*, and tho' they pretended to come to comfort him, and in honour to his *Father*; yet their true intent was only to diſcover their Strength, that they might be the better prepar'd to overthrow them upon occaſion, and make themſelves Maſters of his *Kingdom*.

Hanun, too flexible and eaſy of belief, ſuffer'd himſelf to be ſeduced by theſe Inſinuations of his *Lords*, and ſuppoſing that what they ſuggeſted was true indeed, he treated them in the moſt villanous and outragious manner imaginable; he order'd the one half of their *Beards* to be ſhaved, and cut off their *Garments* below their *Waſtes*, and ſo ſent them away. *David* being inform'd thereof, very highly reſented this Affront done to his Repreſentatives, and being much concern'd for the ſhameful Condition wherein *Hanun* had ſent them away, he ſent Meſſengers to meet them, and comfort them, ordering them by no means to ſhew themſelves at *Jeruſalem* in that Condition, but to ſtay at *Jericho* till their *Beards* were grown, and that after that they might come up to the *Court*.

David in the mean time reſolved not to let this heinous *Affront* go unpuniſhed; and the rather, becauſe that he heard that the *Ammonites* were making great warlike Preparations and Alliances againſt him, with the *Syrians* and other of their Neighbours, of whom they had procured very numerous Forces to aſſiſt them againſt *Iſrael*. *David* being inform'd of all this, thought it was no time for him to be an idle Spectator, but ſent *Joab* with the *choiceſt* of his *Forces* to fight the *Ammonites*.

Joab being come in ſight of the *Enemy*, he found their Army ſo poſted, that the *Iſraelites*, before they were aware, had an Enemy before and behind them; wherefore *Joab* (with the choice of the Army) reſolved to fall on the *Syrians*, whilſt *Abiſhai* his Brother, with the reſt of the Troops ſet upon the *Ammonites*, promiſing each other that the Stronger ſhould come to the help of the Weaker. *Joab* having encourag'd his *Men*, ſet upon the *Syrians* with that Conduct and Valour, that they were ſoon routed; and the *Ammonites* ſeeing their Friends defeated, betook themſelves to flight likewiſe.

The *Syrians*, deſirous to avenge this their ſhameful Defeat upon the *Jews*, aſſembled a vaſt Army, againſt which *David* marched in Perſon, at the Head of all his Forces, and defeated them a ſecond time, killing no leſs than Forty thouſand of their Foot, beſides the *Men* that were in Seven hundred of their *Chariots*. Upon this Defeat, the *Syrians* feared to aſſiſt the Children of *Ammon* any more, and all Neighbouring *Princes* began to ſtand in awe of *David*, who became every day more and more formidable to all the Kings and Nations that were about him.

This Hiſtory *of the Unadviſedneſs of* Hanun, *King of the* Ammonites, *ſhews us very lively*, *How unhappy thoſe* Princes *are*, *that are led aſide by* Evil Counſel, *the whole Ruin of his Kingdom being here occaſioned by his indiſcreet Credulity, and inconſiderate Liſtning to the falſe Suggeſtions of his* Lords.

Neither is this the firſt or only Inſtance that the Safety or Ruin of a State *oft depends on good or bad Counſel*; *and that* Prince *is happy indeed*, *who being himſelf the* Sovereign *Arbiter of his* Kingdom, *is ſo wiſe to diſcern who are fit to be his Counſellors*, *and the Inſtruments of his Royal Power and Authority, that he may not ruin himſelf by the bad Counſel, or ill Adminiſtration of his Officers.*

DAVID's CRIME.

DAVID *from the Roof of his Houſe ſeeing* Bathſheba, *the* Wife *of* Uriah, *Bathing her ſelf, conceives an* unlawful Luſt *for her, and cauſes* Uriah *to be* Slain.

Anno Mundi 3969. before Chriſt 1035. *David* being then 50 Years of Age.

DAVID now enjoying a profound *Peace*, after the great Defeat he had given to the *Ammonites* and the *Syrians*, their Allies, ſent *Joab* at the Head of his Army, to make an Inroad upon the *Ammonites*, to waſt and ſpoil their Country, who having beſieged *Rabbah*, the Capital City of the *Ammonites*, ſoon after took it and deſtroy'd it, and ſent the *Crown* of the King of the *Ammonites* to *David*, which weighed a Talent of Gold, and was beſet with precious Stones.

Whilſt *Joab* was thus employ'd abroad, *David* took his Repoſe, and enjoyed himſelf at *Jeruſalem*, and one Day in the Evening, as he was walking on the Terrace of his Palace, he ſaw a Woman Bathing her ſelf that was exceeding fair and beautiful. *David* having conceiv'd a Luſt for her, ſent to enquire who ſhe was; and being told that ſhe was *Bathſheba* the Wife of *Uriah*, he ſent for her, and committed Adultery with her.

Bathſheba ſoon after finding her ſelf with Child, and fearing leſt her *Husband*'s Abſence, (who was in the Army with *Joab*) would be a Means to diſcover her Adultery, and conſequently expoſe her to the Capital Puniſhment the *Law* ordain'd for Women guilty of that Crime, ſent and acquainted *David* that ſhe was with Child, and the Fears ſhe had juſtly conceived thereupon. *David* (upon this Information) ſends Word to *Joab*, the General of the Army, to ſend *Uriah* to him; who (when he was come) *David* ask'd him ſeveral Queſtions about the State of the War, and what Progreſs they had made in the Siege of *Rabbah*, the Metropolis of the *Ammonites*; and then wiſh'd him to go home and refreſh himſelf for a Seaſon; but *Uriah* inſtead of following the King's Advice, and going to his Houſe, lodg'd that Night with the King's *Guards*.

The next Day, when *David* underſtood that *Uriah* was not gone to his Houſe, he ſent for him, and *demanded* of him why he did not go home? Who very generouſly anſwer'd *David* with theſe remarkable Words; *The* Ark *of the* Lord, *and all* Iſrael, *and* Judah, *and my Lord* Joab, *and the Servants of my Lord, are encamped in the open* Fields; *Shall I then go to my Houſe to eat, and to drink, and to lie with my Wife? As thou liveſt I will not do this thing.*

David ſeeing his Deſign thus fruſtrated, by *Uriah*'s Courage and Greatneſs of Soul, and that he was not to be removed from the Noble Reſolution he had taken, by any Temptations of *Reſt* or *Pleaſure* whatſoever; and ſeeing *Bathſheba* expoſed to the Shame and Hazard of having her Crime divulg'd; he in theſe Circumſtances form'd a Reſolution very different and oppoſite to that Sweetneſs of Temper, which till then had always appear'd ſo natural to him; and by *Uriah* ſent Letters to *Joab*, with Orders to poſt him in ſuch a Quarter againſt the City, where he might be moſt expos'd to Danger; and in Caſe of a Sally, to retire from him, that he might fall by the Hand of the *Ammonites*.

Joab (in Obedience to theſe Orders of the King) appointed *Uriah*'s Poſt againſt a Quarter of the City where he knew Valiant Men were, where upon the firſt Sally they made, he was ſlain, with ſome others of the Army. *Joab* ſent the News of *Uriah*'s Death to *David*, who ſeemed little concerned at the Loſs of ſo courageous and faithful a Servant, whoſe Death he was the principal Cauſe of. *Bathſheba* being inform'd of her Husband's Death, mourned for him; and when the days of her Mourning were accompliſh'd, *David* ſent for her, and ſhe became his Wife.

This double Crime of ſo Great *and* Glorious *a* Saint *as* David *was, makes it appear, that* Men, *how Great or Righteous ſoever they may be, are ſtill but* Men, *and retain always ſome part of the* Frailty *and* Weakneſs *of the* Clay, *from whence they were taken and formed at firſt. Theſe terrible Falls of* David (ſaith S. *Auſtin*) *ought to make all Men tremble, eſpecially thoſe that are weak, when they ſee the ſtrongeſt themſelves overtaken.*

The Scripture *alſo ſets forth theſe* Examples, *not to excuſe thoſe who follow theſe Great Men in their Falls, and who will imitate them in thoſe Actions, which themſelves from their Heart have abominated and deteſted; but to keep all* Good Men *in a* ſaving Humility *and* Fear, *and to teach all thoſe who chance to fall with* David, *to ariſe again with* David *by ſincere* Repentance.

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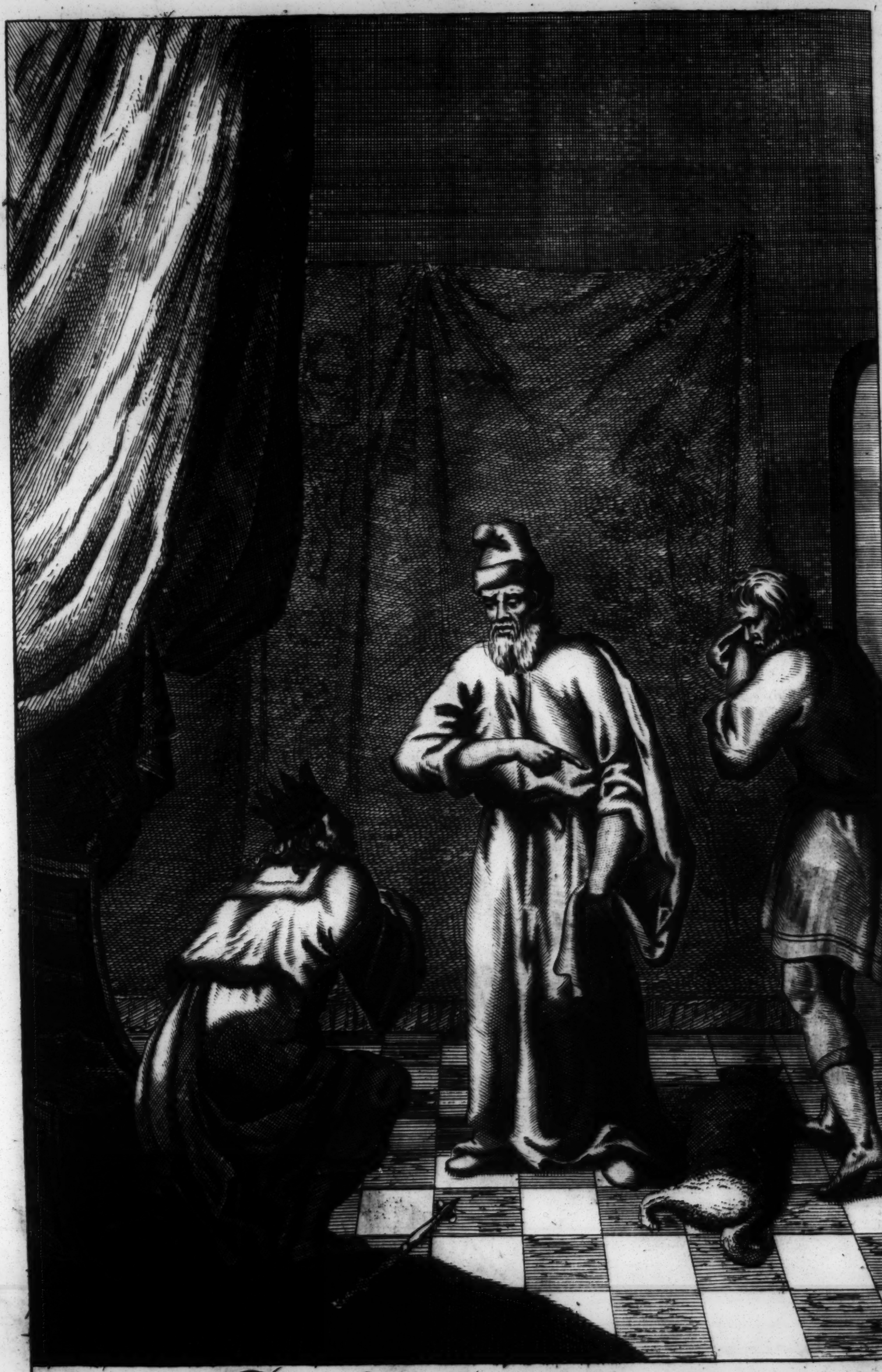
97) *Davids Crimes.* 2 Samuel 11



98) *Davids Repentance.* 2. Sam: 12.

G Freman delin: *P. P. Bouche. Sculp*

DAVID's REPENTANCE.

GOD ſends Nathan *the Prophet to* David, *to repreſent his* Sin *to him, and denounce* God's Judgments *againſt him.* David *acknowledgeth his* Sin, *and humbleth himſelf before GOD.*

DAVID having committed theſe two great *Crimes*, made it appear, by the ſmall Care he took to ariſe again from his Fall, with what thick Darkneſs Sin overcaſts and clouds the Souls of the greateſt *Saints*. He continued in Peace for a whole *Year*, under the Guilt of theſe horrid Sins, if ſo be *Peace* may be ſaid to be the Inmate of a Heart, which hath in ſo high and exorbitant a manner offended *God*.

Anno Mundi 2970. before *Chriſt* 1034.

Whilſt *David* was thus forgetful of *God* and himſelf, *God* took pity of him, and ſent *Nathan* the Prophet to him to open his Eyes, to lay his Sin before him, and to ſearch his Wound to the Quick, of which he had ſeem'd for ſo long a time altogether inſenſible. This Holy Prophet being charged by *God* himſelf, with this troubleſome and hazardous Commiſſion, ſhews us by his dextrous manner of Addreſs to him on this Occaſion, with how much Wiſdom and Prudence Men of *David*'s Rank ought to be reproved; for fear of offending them, and raiſing their Anger by too ſevere and keen Expreſſions.

Nathan, in purſuance of the *divine Command*, makes uſe of a *Parable* of a Rich Man, who having many *Sheep*, robbed a Poor Man of an *Ewe-Lamb*, which he had bought and nouriſhed up, and tenderly loved, and having no more but that one, and taking it from him by Force, dreſſed it to accommodate a Stranger that was come to viſit him, when as he might eaſily have furniſh'd himſelf from his own *Flocks*.

David, how Blind ſoever he might be with reſpect to his own *Guilt*, was very clear-ſighted in a Caſe which he thought did not concern him; and his Anger being kindled againſt the horrid Injuſtice of the Rich Man, he (unknown to himſelf) pronounc'd his own Sentence, and confirmed it with an *Oath*, ſaying, *As the* Lord *liveth, the Man that hath done this thing ſhall ſurely die.* Whereupon *Nathan* laying aſide the Diſguiſe of his *Parable*, told him with a *Gravity* and *Earneſtneſs* becoming his Perſon, that he himſelf was the *Man*; and in the Name of the *Lord* repreſented to him all the multiplied Benefits *God* had heap'd upon him, and the *Enemies*, Perils and Diſtreſſes he had delivered him from. He laid before him, in what an outragious manner he had affronted the Divine Bounty and Beneficence towards him, by recompencing ſo many Graces and Favours with extreme Ingratitude and Forgetfulneſs of his Duty to his great Benefactor.

David at this Remonſtrance turning inwards, and there taking a View of the Heinouſneſs of this Offence, was not exaſperated at the Truths *Nathan* had repreſented to him, notwithſtanding that they condemn'd him, and expos'd him as a notorious Criminal. He was not incens'd at the Prophet, who held this *Looking-Glaſs* before him, who inſtead of flattering him, ſhew'd all his hidden Deformities. He did not queſtion him, how he who was but a *Subject*, durſt undertake to talk at this rate to his Sovereign; but ſeem'd for this time to have forgot that he was a *King*, that he might the better remember that he was a *Sinner*; inſtead of flying out in a Paſſion againſt the *Prophet*, he humbles himſelf before *God* and him, and cries out, *I have ſinned againſt the Lord*; which Words were the Mark of a more ſincere Repentance in him than they were in *Saul*, or than they are at this day in many *Chriſtians*.

He embrac'd with an humble Submiſſion *all the* terrible *Denunciations* Nathan (*in the Name of* God) *thundered out againſt him, and conſidered that long* Series *of* Diſaſters *by* God's Divine Juſtice *entail'd on his* Family, *as a Means* God *in Mercy would make uſe of, to* ſatisfie *his* Juſtice *and* appeaſe *his* Anger; *and with bitter* Regret, *and extreme* Sorrow *taking a* View *of the* State *from whence he had* precipitated *himſelf, he caſt himſelf down in the deepeſt* Humility *before* God, *yet did not* deſpair *of his* Mercy, (as St. *Chryſoſtom* obſerves) *who upon this occaſion admires* David's *great* Courage *and* Confidence *in* God: *But as ſoon as he was made ſenſible of his* Loſs, *he without further troubling himſelf, endeavoured to repair it with the* Aſſiſtance *of the* Divine Grace, *by a* Repentance *which laſted as long as his* Life; *and which made St.* Ambroſe *to ſay,* That there are many who imitate *David* in his *Sins*, but very few that follow him in his *Humiliation* and continued Courſe of *Repentance*.

THE

The DEATH of *AMNON.*

Abſalom *cauſeth his Brother* Amnon *to be Slain at a* Feaſt, *for Raviſhing his* Siſter. Abſalom *rebels againſt his Father* David, *and forces him to flee from* Jeruſalem.

GOD having brought *David* to a ſerious Reflection upon his Sin, and earneſt Repentance for it by means of the Remonſtrance made to him in his Name by *Nathan* the Prophet, he made it appear by his Dealing with him afterwards, that the greateſt Favour can be ſhewed to Sinners, is not to indulge or ſpare them. For firſt of all he ſtruck with Death the *Child*, that was the Fruit of his *Adultery*, neither could *David*'s *Tears* and *Faſting* repeal the Sentence GOD had paſt. His Son *Amnon* ſoon after raviſhed his Siſter *Tamar*; and *Abſalom*, provok'd with this Outrage committed againſt his Siſter, reſolved to kill *Amnon*: He waited two whole Years for a convenient occaſion to do it, and then inviting all the King's Sons to a *Feaſt*, in the midſt of their Mirth and Jollity, cauſed his Servants to fall upon *Amnon*, and Murther him.

Anno Mundi 2972. before *Chriſt* 1032.

Abſalom, being fain to flee, and leave the Court upon this Murther of his *Brother*, retired to the King of *Geſhur*; but *Joab* perceiving that the King had an Inclination for *Abſalom*'s Return to *Jeruſalem*, he ordered it ſo, that about three Years after he became reconciled to his Father. But this Recalling of the Son was like to have proved the Ruin of the Father: For no ſooner did this ungrateful and graceleſs Son ſee himſelf reſtor'd to his Father's Favour, but he began to form Deſigns againſt his *Crown* and *Life*.

Anno Mundi 2979.

To this end *Abſalom* made it his buſineſs to inveagle the Affections and Good-will of the People, by a feign'd Expreſſion of Kindneſs for them, and Readineſs to ſerve them, and do them Right; intimating, That if he was King, he would take care to oblige them all by a ready and ſpeedy Courſe of *Juſtice*, and that none ſhould have Reaſon to complain of him. Having thus for *Four* Years together labour'd to make himſelf Popular, and draw a Party after him, he deſir'd leave of King *David* his Father to go to *Hebron*, upon pretence of paying a Vow he had made unto the LORD, during his Exile from the Court of *Jeruſalem*.

Anno Mundi 2980.

Anno Mundi 2981.

Abſalom having obtain'd his *Father*'s Conſent, haſted to *Hebron*, where he immediately cauſed himſelf to be Proclaimed King. *David* being inform'd of this unexpected Rebellion of his Son, and that the People from all parts flockt to him, was forc'd to flee from *Jeruſalem* on Foot, being now above Sixty Years of Age; accompanied only with Six hundred of his Guards that uſually attended him, and paſſing the Brook *Kidron*, he went up *Mount Olivet* bare-foot, weeping and having his Head covered; which was a *Figure* of what one day was to happen to the true *David*, that was to proceed from his Loins according to the Fleſh.

In this Condition, he with a ſtrange and unheard of Humility, bore all the railing Reproaches and Curſes of *Shimei*, who flung *Stones* at him and his Officers as he paſſed by; for looking upon this Rebellion of his Subjects, as a *Looking-Glaſs*, which reflected the Image of his own *Apoſtacy*, he meekly accepted of his outragious Language, as an Effect of the *Divine Juſtice*, and receiv'd all his railing Expreſſions with the ſame Submiſſion, as if GOD, had given a Special Command to *Shimei* thus to Curſe and Revile him.

Abſalom in the mean time having made his Triumphant Entry into *Jeruſalem*, began his *Uſurpation* (according to the Counſel of *Achitophel* and *Nathan*'s Prediction to *David*) with violating his Father's *Concubines* in the Face of the *Sun*.

Thus David *learnt by* ſad Experience, *that when* Man *rebels againſt* God, *all other* Creatures *rebel againſt him, to* revenge *the Affront done to the* Divine Majeſty; *and ſaw his Crime puniſhed by thoſe horrid Diſorders in his* Family, *by the* Raviſhing *of* Tamar, *by the* Murther *of* Amnon, *by the* Rebellion *of his deareſt Son* Abſalom, *by his* Friends *leaving him, and his* Subjects *rebelling againſt him, by the* Railing *and high* Abuſes *of* Shimei; *and laſtly, by the imminent Danger of* Death, *for the eſcaping of which he was fain to expoſe himſelf to a ſhameful* Flight, *accompanied with ſo many* Extremities, *that nothing leſs than the* Divine Preſence, *and the* Hopes *of ſeeing him at laſt appeaſed by all theſe* Evils *he groaned under, could have enabled him to endure them.*

This Example *teacheth us, That foraſmuch as we are all* Sinners, *if we would be reconcil'd to* God, *we muſt judge our ſelves, and willingly take from his hands all the* Evils inward *or* outward, *which it pleaſeth him to lay upon us; becauſe* Sin *muſt certainly be puniſhed ſooner or later, either in this World, or in that which is to come.*

THE

99) *The death of Ammon.* 2. Samuel. 13.

G Froman dolin: *P. P. Boucho Scul:*

100) The death of Absalom. 2. Samuel 18.

The DEATH of *ABSOLOM.*

Aſalom *fleeing from the* Battle, *is caught by his* Hair, *and hung on the Bough of an* Oak; Joab *ſtrikes him through with* Three Darts.

ABSALOM being thus become Maſter of the City *Jeruſalem*, conſider'd how he might beſt circumvent and deſtroy the King his Father: And having aſſembled his *Council*, *Achitophel*, who was the ableſt *Counſellor* of them all, advis'd him without any delay to purſue and ſet upon *David*, before he could have time either to reinforce his Army, or put them into any Order, and whilſt the Conſternation of this unlookt for Rebellion, was yet freſh upon them.

The ſame Year 2981. before *Chriſt* 1023.

But GOD happily overthrew and fruſtrated this *Council*, (which without doubt, would have prov'd *David*'s Ruin,) by the means of *Huſhai*, *David*'s Friend; who being of Intelligence with him, declar'd in *Council*, That he could not approve of *Achitophel*'s Advice for this time. He repreſented to *Abſalom*, how dangerous it was, to ſet upon Men that were exaſperated and deſperate, as *David* and his Men were; and that his own Party being yet in a great meaſure wavering and unreſolved, as Mens Spirits are apt to be at the beginning of any great Change or Revolution, if only a few of them ſhould chance to fall in the firſt Onſet, it would go near to diſhearten them all, and to loſe the Day; wherefore his Advice was to ſummon all the Forces of *Iſrael*, and that *Abſalom* ſhould go in the Head of them and give *Battle* to his *Father* and the *Troops* that were with him.

This Counſel of *Huſhai* prevail'd, which did ſo provoke and vex *Achitophel*, that going home he hanged himſelf. *Huſhai* in the mean time informed *Zadock* and *Abiathar* of what had paſs'd in *Council*, and wiſhed them (by ſome means or other,) to ſend word to *David*, to paſs the River *Jordan*, leſt he ſhould be ſet upon by the Enemy at unawares. *David* being acquainted herewith, paſſed over *Jordan*, he and all the Forces that were with him that Night, before Break of Day, and having got together all the Forces he could, prepar'd himſelf for a Fight, being reſolved to command the Army himſelf, but his great Officers would not ſuffer it; and before he retired he gave a ſtrict Charge to *Joab*, and his other General Officers to ſpare *Abſalom*.

Both the Armies being at laſt engaged, that of *Abſalom*'s was beaten, notwithſtanding it was much ſuperiour in Number to that of *David*, and above *twenty Thouſand* of his Men kill'd. *Abſalom* ſeeing the Day was loſt for him, endeavour'd to ſave himſelf by *Flight*; but riding on his *Mule* under an *Oak*, his prodigious Head of *Hair* caught hold of, and entangled on the *Boughs* of it, and the *Mule* continuing its courſe, left him hanging thereon.

Joab being inform'd thereof, by a Perſon who had ſeen him hanging in that Poſture, was angry with him, that he had not kill'd *Abſalom*; and finding all about him backward to do this Service, for fear of incurring the King's Diſpleaſure, who in the hearing of them all had charged his *Generals* to ſpare the young Man, he went himſelf to the place, and ſtuck him with *three Darts* through the *Heart*, as he was yet hanging *alive* on the *Tree*, and then immediately cauſed a Retreat to be ſounded, to prevent any farther Effuſion of *Blood*.

The News of the Succeſs of the Battle, and *Abſalom*'s Death, was immediately brought to *David*, who was not concern'd for any thing ſo much as the Life of his dear *Son*, and being at length told, that he was dead, he chang'd the *Joy* of his *Victory* into *Lamentation* and *Mourning*. But *Joab* being greatly offended, that the King ſeem'd ſo little concern'd for the Service he had done him in keeping the Crown upon his *Head*, reproach'd him with a great deal of liberty, for that he lov'd his *Enemies* more than his *Friends*, and thoſe that *hated* him and ſought his *Life*, more than thoſe that had hazarded their *Lives*, and all that was near and dear unto them, to ſave it; and threatned him, *That except he would come and ſhew himſelf to the* People, *and ſpeak* kindly *to them in* Acknowledgment *of the* great *and* ineſtimable Service *they had done for him, that before the next* Light *he ſhould find himſelf* abandon'd *and* forſaken *of all, and plunge himſelf into a worſe* Miſhap *than ever yet had befallen him.*

Upon this ſharp Remonſtrance *of* Joab, David *ſhewed himſelf to the* People, *though his* Grief *for* Abſalom *ſtill continued. In which* Carriage *of his, he was a great* Example *to all* Ghoſtly Fathers, *to* repreſent *to them, How far their* Love *to their* Spiritual Children *ought to carry them.* David *here forgets all the* horrid Outrages *his* Son *had committed againſt him, and remembers only that he was his* Son, *and that he was* dead *not only* Corporally, *but* Spiritually *alſo.*

The DEATH of *SHEBA*.

Sheba *rebelling againſt* David, *and having drawn the* Ten Tribes *after him, is purſued by* Joab, *who beſieges him in the City* Abel; *which was ſaved by the* Wiſdom *of a* Woman.

AFter the Death of *Abſalom*, the Chief Men that had taken part with him in his Rebellion, made haſte to make ſome Reparation of their Crime, by their return to *David*, and ſwearing Fealty to him: Inſomuch as they who (during his Diſgrace) had moſt openly declar'd themſelves againſt him, were now the firſt that came to meet him, and ſue for Pardon.

The ſame Year 2197. before *Chriſt* 1023.

Shimei, who had ſo highly *affronted* and *abuſed* the *Majeſty* of the *King* by his *Words* and *Carriage*, being ſenſible what his *Wickedneſs* would draw down upon him, came and caſt himſelf at *David*'s Feet, accuſing and condemning himſelf; and when *Abiſhai* (*Joab*'s Brother) could not well bear the *King*'s pardoning ſo great a Crime, to ſo wicked and profligate a Perſon, and deſired leave to kill him, becauſe he had *curſed* the *King*; *David* told him, That he would not ſully the *Victory* GOD had given him, with the *Blood* of any one Perſon.

At the ſame time alſo *Mephiboſheth*, the Son of *Jonathan*, came to meet *David*, to congratulate his Victory; and when *David* asked him, Why he did not come to him during *Abſalom*'s Rebellion? He repreſented to him, how unworthily *Ziba* his Servant had dealt with him, in ſlandering him before the *King*, and perſwading him, that he ſtaid at *Jeruſalem* in hopes of attaining, by means of that Commotion, the *Crown* of *Iſrael*; whereas indeed he had been ſo far from any ſuch Thoughts, and his Concern had been ſo great for the *King*'s Safety, that he had neither *trimmed* his *Beard*, nor *waſhed* his *Cloaths* from the Day the *King* departed, till he came again in Peace.

And yet *David* had ſo far given Credit to this falſe *Accuſation* of *Ziba*, that he had beſtow'd upon him all his *Maſter's Eſtate*; but that which is yet more ſurprizing in this *Holy King* is, That after he had heard how *Mephiboſheth* juſtified himſelf, and manifeſted *Ziba*'s Impoſture and Calumny, he contented himſelf with only reſtoring to *Mephiboſheth* the Moiety of his Eſtate, leaving the other half in the Poſſeſſion of this Impoſtor and Betrayer of his Maſter.

After this Defeat of *Abſalom*, all things ſeem'd to concur to a *Peaceful State* of the *Kingdom*, if one *Sheba* (a *Factious Spirit* of the Tribe of *Benjamin*) had not caſt it into new *Troubles*, who at the ſame time when all *Iſrael* were aſſembled to renew their Obedience to *David*, inſolently ſounded a *Trumpet*, declaring that he would never ſubmit to *David*, and exhorted all *Iſrael* to do the like, who generally followed this Seditious Son of *Belial*, as the *Scripture* terms him; but the Tribe of *Judah* continued ſtill *Faithful* to their true *Prince*.

David apprehending the Sequel of this new *Rebellion*, and foreſeeing that it might prove more dangerous than that of *Abſalom*; and the rather, becauſe hapning ſo cloſe on the neck of it, reſolved to ſtifle it in the Birth, and commanded *Joab* to purſue *Sheba*, who was ſtrengthening himſelf in the City *Abel*. *Joab* in purſuing of *David*'s Command, lays cloſe *Siege* to the City, and would have deſtroy'd it, if a wiſe *Woman* dwelling there had not been a means of ſaving it, by perſwading the *Chief Men* and *Elders* of the City to cut off *Sheba*'s Head, and caſt it over the Wall to *Joab*; upon ſight whereof he broke up the *Siege*, and return'd with his *Army* to *Jeruſalem*.

Thus the Death *of* one Man *procured the* Safety *and* Peace *of a* City, *yea, of the whole* Kingdom; *and as it cannot be denied, that in this, as well as on many other Occaſions,* Joab *did great* Service *to the* King; *ſo (on the other hand) it is evident, That he was a true* Figure *of thoſe* Ambitious Spirits, *who are not afraid to* hazard *their* Lives *for the* Service *of their* Prince, *but execute their* Orders *with a great deal of* Courage *and* Magnanimity; *and yet by other* Inſtances *make it appear, that their* grand Motive *all along, was nothing but their own* Intereſt *and* Glory.

That Joab *was ſuch another, appears by his baſe* Aſſaſſinating *of* Abner, Saul's *Uncle, contrary to* David's *Inclination, who was greatly afflicted for his* Death; *as alſo by his* Murthering *of* Amaſa, *upon whom* David *intended to confer the* Command *of his* Army, *and to deprive him of it, becauſe he had killed* Abſalom, *contrary to the expreſs* Command *he had given him.* David *was fain to bear with the* Pride *of this his Inſolent* Servant, *all his life-time, notwithſtanding he was guilty of theſe and the like* Exorbitances, *as judging that it was but juſt, that he ſhould bear with the* Inſolence *of a* Subject, *who in ſpight of him commanded his* Armies, *having himſelf* revolted *from* GOD *by a* double Crime, *after he had received ſo many* Benefits *and* Favours *from him.*

THE

101) The death of Sheba. 2. Samuel 20

G Broman dolin: F M. van Kovo Sculi:

102) *The Judgment of the Plague.* 2. samuel 24

The Jugdment of the PLAGUE.

David *having cauſed his* People *to be numbred by a Motion of Pride and Valour*, GOD *afflicts his* Kingdom *with a* Plague, *which in Three Days time took away Threeſcore and ten Thouſand of his* Subjects.

Anno Mundi 2978. before *Chriſt* 1016. *David* being 68 Years of Age.

David had ſcarce taken breath ſince the manifold Troubles, GOD had in ſeveral ways excited to him in his own *Family*, as well as in his *Kingdom*, to puniſh him for the *Sin* he had committed, when the repoſe he began to enjoy became the cauſe of his falling into new ones, and thereby became a teaching Inſtance of this great Truth, *That a* Man, *how righteous ſoever he may be, is ſtill but a* Man, *and after all continues to lie open to freſh Temptations, and a new Falls.* His firſt *Sin* was his being overcome by Carnal *Luſt*; but now he was ſeduc'd by his *Pride* and *Vanity*, which is an Inclination that ought to be always feared by the moſt Perfect, as being a Paſſion that moſt intimately cleaves to Man's Nature.

'Twas this corrupt Affection prompted *David* to take an exact account of the number of his *People*, that from thence he might make an Eſtimate of his Grandeur and Power. *Joab*, and the reſt of his *Officers*, ſeem'd very backward and oppoſite to this his deſign, and told him, that they begg'd of GOD, that he would increaſe and multiply his *Subjects*, but did not ſee any neceſſity of taking the exact number of them. But *David* being reſolved upon the Point, would be obeyed. So *Joab*, and the reſt of the *Officers* departed to execute the *King*'s *Orders*, and were Ten Months in taking an Account of all the People of *Iſrael* and *Judah*; and when they had caſt up their Accounts, and brought them to *David*, there were found Thirteen hundred Thouſand valiant *Men*, bearing *Arms* in *Iſrael*; and Five hundred Thouſand of the like *Men* in *Judah*.

But *David* being check'd in his *Conſcience* for this Undertaking, humbly confeſſed his *Sin* before the *LORD*, declaring that he had done very fooliſhly, and beſeeching him to take away his Iniquity. Whilſt *David* was engaged in *humbling* himſelf before the *Lord*, and imploring his Grace and Pardon, GOD ſent the Prophet *Gad* unto him, not to bring him his Pardon, but to give him his choice of three ſorts of *Puniſhment*, *viz.* Whether Seven Years of *Famine* ſhould afflict his *Land*; or whether he would be expos'd to *Wars* for Three Months, wherein he ſhould continually be worſted; or to ſuffer a *Peſtilence* of Three Days?

David having heard his Sentence from the Mouth of the *Prophet*, declared, that he was in a great ſtrait about the choice he had to make, becauſe though he made his choice never ſo well, it would ſtill occaſion much Miſchief and Miſery; but however, deſired that he might fall into the Hand of the *LORD*, rather than into the Hands of *Men*, becauſe his Mercies were great. Thus having made choice of the *Peſtilence* for Three Days to infeſt his *Country*; GOD gave his Commiſſion to the deſtroying *Angel*, who ſmote Seventy thouſand *Men* with the *Plague*, that they died within the prefixed time, in the Compaſs of his *Dominions*.

David's Behaviour (during this Affliction of the *Plague*) was a great Example for *Kings*, teaching them how great Tenderneſs and Compaſſion they ought to have for their *People* and *Subjects*: And as it may ſerve as a Leſſon for them, ſo alſo it is a good Inſtruction for the *Paſtors* of the *Church*, how they ought to offer up themſelves as *Victims* in behalf of the *People*. For this good *Prince*, conſidering himſelf as the ſole Cauſe of the dreadful Affliction, which at that time devour'd his *People*, cried earneſtly to GOD in their behalf, ſaying; *I have ſinned, O Lord, and done wickedly; but as for theſe Sheep what have they done? Turn rather thine Anger againſt me, and againſt my Father's Houſe, who am the cauſe of it, whereas they are innocent.*

Upon this Prayer and Humiliation of *David*, GOD ſent the Prophet *Gad* a ſecond time to him, commanding him to erect an *Altar* unto the *Lord* in the Threſhing-floor of *Araunah* the *Jebuſite*, where he had ſeen the deſtroying *Angel* ſmiting the People. *David* immediately obeyed this Divine Order, and having offered there *Burnt-Offerings* and *Peace-Offerings* GOD was entreated, and the *Plague* was ſtayed.

GOD made it appear by this Inſtance, (*as the* Fathers *obſerve*) That as he often *Plagues* a People for the *Sins* of their *Rulers*, ſo he often turns away his Fury from them, and becomes reconciled, when their *Paſtors* and *Governors* ſtand in the Gap, and become Interceſſors for them.

THE

SOLOMON made KING.

David *declares* Solomon *his* Succeſſor, *who thereupon is Declared and Anointed* King, *at the Remonſtrance and Interceſſion of* Bathſheba *and* Nathan *the Prophet.*

David's Age and approaching Death, gave occaſion to his Sons to contend about the Succeſſion, by the Ambition they had of riſing to the *Royal Dignity*; but whilſt all were in ſuſpence, to know who would be the *New King*, *Adonijah*, his eldeſt Son, (*Abſalom*'s younger Brother) being impatient to wear a *Crown*, made a great Feaſt, to which he invited *Joab* and other *Grandees* of the Court, whom he had gained to be of his Party, with intention, That after the *Feaſt* they ſhould proclaim him *King*.

The ſame Year 2989. before *Chriſt* 1015. *David* being then 70 Years of *Age*, and *Solomon* 18.

When the day appointed for this *Conſpiracy* was come, *Nathan* the Prophet being inform'd of the whole Matter, and who knew that (according to the *Divine Oracle*) *Solomon* was to ſucceed his Father *David*; went to *Bathſheba*, *Solomon*'s Mother, and advis'd her to go to the *King*, and acquaint him with *Adonijah*'s Conſpiracy, and to put him in mind of his Promiſe, to make *Solomon* his Succeſſor, *Bathſheba* followed *Nathan*'s Counſel, and repreſented theſe things to King *David*; and whilſt ſhe was yet ſpeaking, *Nathan* came in alſo, and preſenting himſelf before the King, he enquired of him, Whether it were with his Conſent and Allowance, That ſome of his Subjects had declared *Adonijah* King?

David ſeem'd much ſurpriz'd at theſe Tydings, and not thinking it fit to delay the time, order'd *Nathan* the Prophet to take ſome of his *High Officers* along with him, and to *Anoint* and *Proclaim* his Son *Solomon* King. Which being accordingly performed, and the Report of it ſpread abroad thro' the City, all thoſe who had taken part with *Adonijah* were fain to flee for it, and *Adonijah* himſelf apprehending *Soloman*'s Anger, went and laid hold of the Horns of the Altar, in order to ſave his Life; the News of which being brought to *Solomon*, he promiſed to pardon him, in caſe of his good Behaviour for the future.

About ſome ſix Months after this, GOD called *David* out of this World, after he had given to his Son *Solomon* good Counſel and neceſſary Inſtructions, how to behave himſelf in the *Government*, and communicated to him ſome private Orders, which he would have him to execute after his Death. *Adonijah*, ſoon after his Father's Deceaſe, moved *Bathſheba*, to ſue King *Solomon* on his behalf for *Abiſhag*, that he might marry her. This *Abiſhag* was a beautiful Virgin, that cheriſhed and attended King *David* towards his latter End, when his Natural *Heat* began to fail him, ſo that they could not keep warmth in him: But *Solomon* ſmelling an Ambitious Deſign in this Suit of *Adonijah*, caus'd him to be ſlain. In like manner he alſo ſerv'd *Joab* his Father's *General*, according to the Command he had given him. *Shimei* alſo, who had ſo unpardonably affronted and abuſed his Father *David*, in the time of his *Flight* from *Abſalom*, was fain to ſubmit to the ſame Fate.

Solomon being thus happily eſtabliſhed on the *Throne*, made Alliance with the King of *Egypt*, and Married his Daughter. Some time after, GOD appeared to him in a Dream in *Gibeon*, where he had been offering a Thouſand *Burnt Sacrifices*, and bad him ask what he would of him. *Solomon* conſidering, that he was King over a great *People*, and that Sovereign Power could not well be managed without an extraordinary ſhare of *Prudence* and *Wiſdom*, and that the greater his Elevation was, the ſtronger his Obligation was to great and excellent Actions, thought there was nothing he ſtood ſo much in need of as *Wiſdom*, whereby he might be enabled to govern his Subjects well an happily, and therefore made that alone his Petition of GOD.

Anno Mundi 2991. before *Chriſt* 1013. being the 20*th* Year of *Solomon*'s *Age*, and the 3*d*. of his Reign.

The LORD was ſo well pleaſed with this his *Requeſt*, which ſhew'd him already in a great meaſure poſſeſs'd of what he had beg'd of him, that he promis'd to beſtow ſuch a meaſure of it upon him, as never any Man had enjoy'd before him, or ever ſhould have after him: And foraſmuch as he had not asked either *Riches* or *Honour*, which he ſeem'd to undervalue in compariſon of *Wiſdom*, he would as a Surplus, give him ſo great a ſhare of them both, as never any *King* had had before him, or any ſhould be able to boaſt of after him.

The Example *of this young* Prince, *teacheth all* Chriſtian Kings *to make ſmall eſteem of the* Riches, Honours *and* Pleaſures *of this World, and to place their chiefeſt* Glory *in ſhewing themſelves the true* Images *of that* GOD *whom they adore, by reſembling him in* Wiſdom, *which is the* Spring *of all good things*; *and in* Juſtice, *which is the true* Eſtabliſhment *of their* Thrones.

SOLO-

103) Salomon made King. 1. King. 1.

104) Solomons wisë Judgment. 1. Kings 3.

SOLOMON's Wiſe Judgment.

Solomon's *famous Judgment between two* Harlots, *whereby he diſcover'd which of them both was the Mother of a* Child, *which they equally pretended to.*

SOLOMON having obtain'd of GOD the gift of Wiſdom, an occaſion happened not long after, which made it appear in its full Luſtre and Glory, and ſpread the Fame of it far and near throughout the *World*. Two *Harlots* preſenting themſelves before *Solomon*, as he ſat in *Judgment*, deſired him to decide a difference that riſen was between them: And one of them opening the Caſe, told the *King*, that both of them dwelling in one *Houſe*, without any other Company, ſhe was brought to Bed of a *Child*, and that three days after her Companion was delivered of another, which ſhe kill'd by overlaying it, and finding her *Child* dead, ſhe aroſe at Midnight and took away her *Child* from her ſide whilſt ſhe ſlept, laying the dead *Child* in the room of it, ſo that when ſhe aroſe in the Morning to give her *Child* Suck, ſhe found it dead, and viewing it well, found it was none of hers. The other *Woman* ſtrongly deny'd all that ſhe had alledged, to prove that the living *Child* was hers, and ſtrongly aſſerted, that the *dead Child* ſhe had found in her boſom, was indeed her own *Child*.

the ſame Year 2989.

This intricate Caſe, which had hapned without Proof or Witneſs in a lone Houſe, wherein there was no other Company, but the *Parties* concern'd, and in the dead time of the Night, did indeed require a Head like *Solomon*'s, to diſcuſs and decide it; who upon this occaſion gave a convincing *Proof* of the excellent knowledge of Nature he was endow'd with, as not only underſtanding the virtues and powers of *Plants*, *Trees*, and *Animals*, but alſo the moſt ſecret propenſities and inclinations of the Heart of *Man*, and amongſt the reſt, the tender Affections and Bowels of *Mothers* towards their *Children*.

For *Solomon* having heard the *Plea* of them both commanded a *Sword* to be brought him, and pronounced this Sentence, which at firſt ſight ſeem'd very ſtrange and unjuſt. *One of you* (ſaid *Solomon*) *ſaith, the living Son is mine, and thy* Child *is dead; and the other ſaith, not ſo but thy own is dead, and mine is the living: Wherefore divide the living* Child, *and give the one half to the one, and the other half to the other.* The true *Mother* having heard the *King* pronounce this Sentence, her *Bowels* being moved and yerning for her *Son*, earneſtly entreated the *King*, by no means to kill the innocent *Babe*, but rather give it to her who falſely pretended to it, and had rob'd her of it: but the falſe *Mother* approved the Equity of the Sentence, and conſented, that ſince they could not agree about the *Child*, that it might be divided and each have half, ſince both could not have the whole.

Solomon had no ſooner heard their different reflections upon the *Sentence* he had given, but he adjudged the living *Child* to be given to her who by her deſire and earneſtneſs to ſave the *Childs Life*, had given an inconteſtable proof, that it was her own, her *Motherly* bowels and affection evincing it beyond a Poſſibility of doubting. Thus by *Solomon*'s great Sagacity and Wiſdom was the true *Mother* diſcovered, this difficult Caſe decided, and the Matter that had been ſo ſecretly handled, without any Witneſs, laid open and expos'd to the view of all *Men*.

By this means *Solomon* evinc'd the truth of what he himſelf ſaith in his Proverbs, That a *King* ſeated on his Throne of Judgment, has in ſome meaſure the Spirit of *Divination* on his Lips, and that it is a very difficult thing to impoſe upon his Prudence and great Sagacity, as having the clearneſs of ſight to diſcern between Truth and Lies.

The *Fathers* take notice, That theſe two *Women* do excellently repreſent the difference there is between the true and falſe Paſtors of the *Church*: The falſe *Paſtors* accuſe the true ones of killing and deſtroying the *Souls* committed to their Charge; whereas indeed they themſelves are they that murther them, and make uſe of this Impoſture, to ſow diviſions and diſſenſions in the Church: But the true *Paſtors* (on the contrary) verifie themſelves to be ſuch by the Motherly Bowels they have for their *Spiritual Children*; they deſire only their Salvation, and not at all their own Glory, and will rather ſuffer others to ſnatch from them the Souls they have nouriſhed with the Word of *Life* than to give the leaſt occaſion of dividing the Unity of the *Church*.

THE Deſcription of JERUSALEM.

THE City of *Jeruſalem*, more famous for her Warlike Atchievements than *Babylon*, or *Rome*, and far ſurpaſſing them for Stories Sacred and Miraculous; and for its Anquity takes place of both, being but few years after the Confuſion of *Languages*.

This *City*, which in *David's* time was the place of publick Worſhip, the Seat of the *Kings*, and the Metropolis of the whole *Country*, was firſt built by *Melchiſedeck*, that is, *King of Righteouſneſs*, (for ſo the word ſignifies) *Prieſt* and *King*, and contemporary with *Abraham*, and called *Salem*, that is *Peace*; both Names ſuiting well together, ſince in all human Societies, *Peace* can't be maintain'd but by *Juſtice*, nor *Juſtice* be ever better executed than in the time of *Peace*. But it being afterwards poſſeſt by the *Jebuſites*, they from their Anceſtors gave it the Name of *Jebus*, from *Jebus*, one of the Sons of *Canaan*, the Son of *Cham* or *Ham*, and Grandchild of *Noah*; for when *Cham* paſſed over the *Euphrates* with the *Canaanites*, *Mitframites*, and *Phutites*, all following towards *Egypt*, whereof *Canaan* dropt by the way, and ſeated in the *Holy Land*, and in this moſt pleaſant and fertile *Country*, the numerous Off-ſpring of theſe prophane *Canaanites* overſpread themſelves, and ſevering it in parcels amongſt their *Tribes*, and gave Names thereunto according to their *Father*; yet the whole *Country* retaining the Name of *Canaan* from their *Granſire*; and here ſeveral of his Sons built *Cities*, amongſt others, *Jebus*; which afterwards took the Name of *Jeruſalem*, or *Hieroſolyma*.

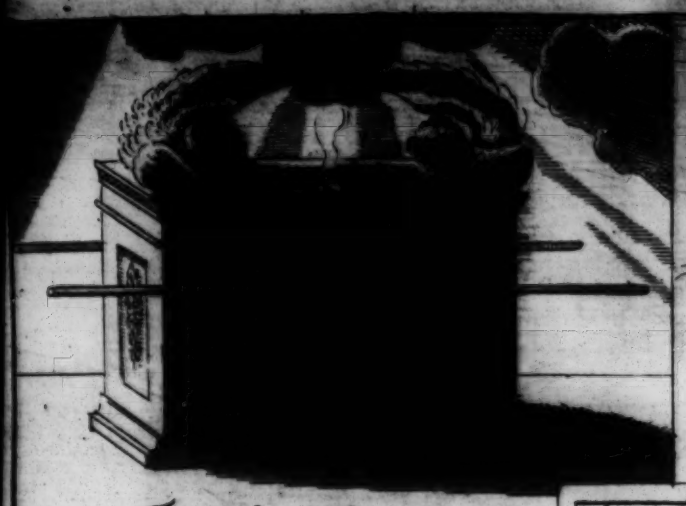
For until this *City* was conquered by King *David*, where he eſtabliſh'd his Royal Seat, we find it had no other Name than *Jebus*; from whence the Conquerour called it after himſelf *Kiriath David*, or the *City* of *David*, and under that Name was it called all his days and after until King *Solomon* enlarged and Beautified it, and adorned it with the Sacred *Temple of the LORD*, which became more famous all the *World* over, than ever was that vaſt and rich *Temple* of *Diana* at *Epheſus*, one of the ſeven Wonders of the *World*. Now by reaſon of theſe noble Additions of *Solomon*, and for that it was an Emblem of this *Princes* moſt peaceable Reign, and for that it was enrich'd with the moſt Sacred *Temple of Peace*, wherein all People were to make Atonement for their *Sins* in order to obtain their everlaſting Peace with *God*, it was ever after call'd *Hieroſolyma* in the *Hebrew Tongue*, that is the *Inheritance of Peace*; or the *Viſion of Peace*; and ſuch eſpecially was it in the time of our *Saviour Jeſus Chriſt*. when the *Peace* of *GOD, which paſſeth all underſtanding*, was preach'd, and ſeen there to reigning, *Phil.* 4. 7.

This *City* was held by the *Jebuſites*, and called *Jebus* for the ſpace of 800 years, who fortified it in ſuch ſort, that when King *David* make his preparations to attack it, they gave out, that they would oppoſe his whole Forces only with their *Blind Lame* and *Decrepit*; but they were deceived in their Boaſtings and Imaginations, for King *David*, vanquiſh'd them, took the *City*, and drove out the *Inhabitants*; afterwards he repaired the *Breaches*, fortified the *Tower* of *Sion*, and built round about from *Millo* inward, and named it as aforeſaid by his own Name, 2 *Sam.* Chap. 5. and made it the Capital *City*, not only of *Judea*, but of his whole *Kingdom*.

Here *David* ſet up the *Tabernacle* upon *Mount Sion*, which ſome confound with the Coaſt of *Gabaon*, and caus'd the *Ark* of the *Covenant* to be brought thither in great Joy. By this means he cauſed the Bleſſing of GOD to come upon this *Holy City*, ſo that it improv'd in ſtrength, largneſs and ſplendor in the Reign of King *Solomon* and his Succeſſors, being enrich'd with magnificent *Buildings*; and in particular the *Temple*, full of rich *Ornaments*, and in great part overlaid with pure *Gold*, inſomuch that *Jeruſalem* came to be one of the moſt famous *Cities* in the *World*, and choſen by GOD to be the place of his *Holy Worſhip*, heaped with *Proſperity*, ſituated in the midſt of a populous *Nation*, and environ'd with a moſt pleaſant and agreeable *Country*, *Ezek.* 5. 5.

In the Diviſion of the Land of *Canaan* in the time of *Joſhua*, it fell to the Tribe of *Benjamin*, as it is deſcribed in the *Map* of the Land of *Canaan*.

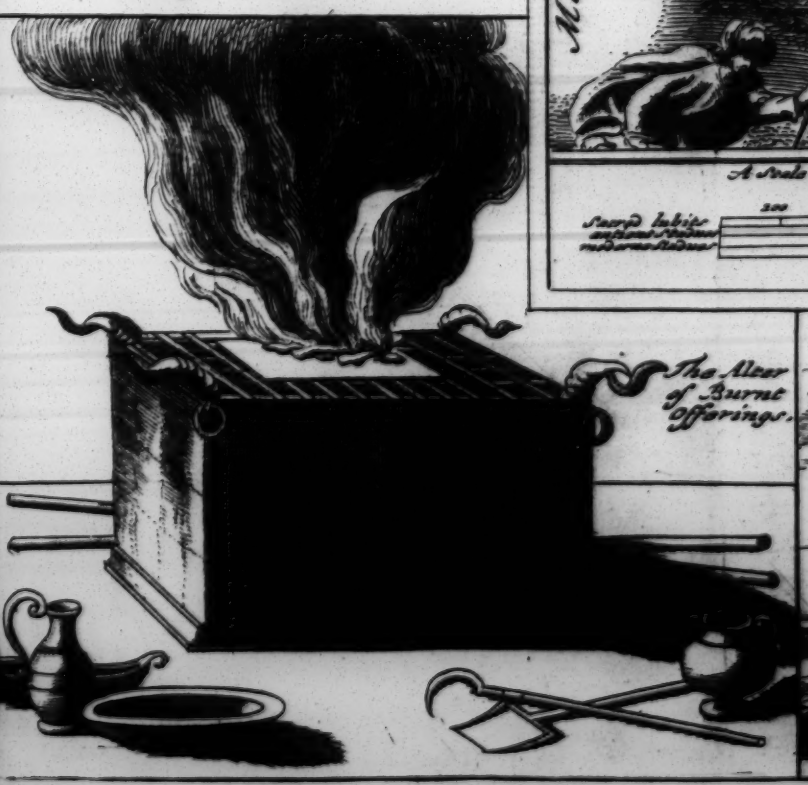
The *Kings* that Reigned here after *Davids* taking it from the *Jebuſites*, were as followeth; Firſt, King *David*, who Reigned 33 years. 2ly, King *Solomon* his Son, 40. 3ly, *Rehoboam* his Son, 17. 4thly, *Abijam* his Son, 3. 5thly, *Aſa* his Son, 41. 6thly, *Jehoſaphat* his Son, 25. 7thly, *Joram* 8. 8thly, *Jehoahaz* or *Ahaziah* 1. 9thly, *Athaliah* his Wife, as Queen, 6. 10thly, *Joaſh* Son of *Ahaziah*, 40. 11thly, *Amaziah* Son of *Joaſh* 29. 12thly, *Uzziah* Son of *Amaziah*, 52. 13thly *Jothan* or *Joathan*, Son of *Uzziah*, 16. 14ly *Ahaz* Son of *Joathan*, under



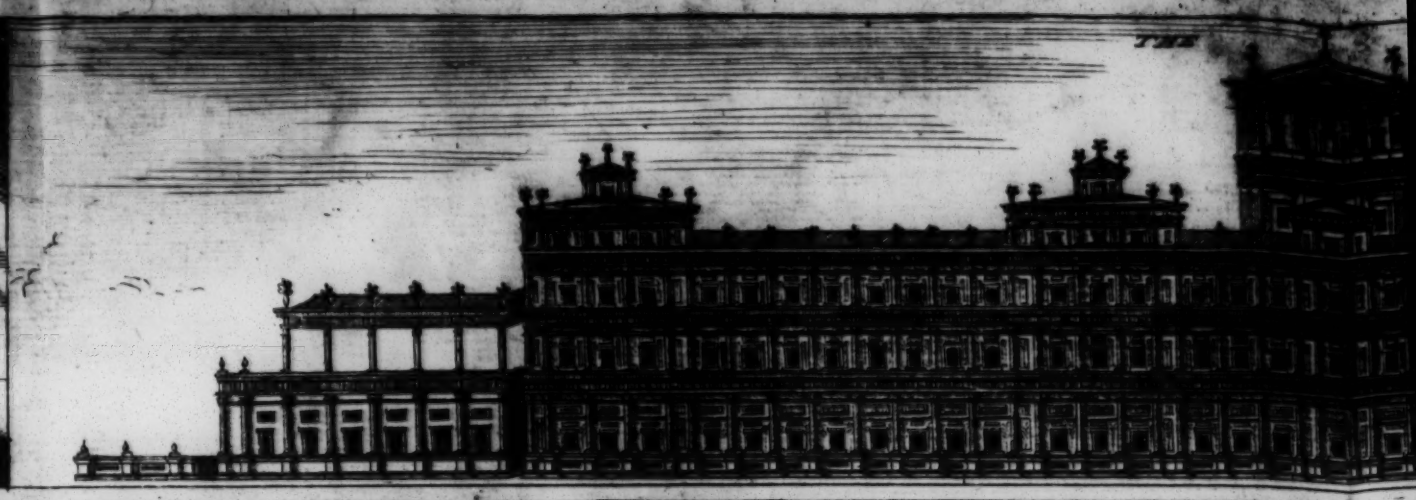
The Ark of Aliance.

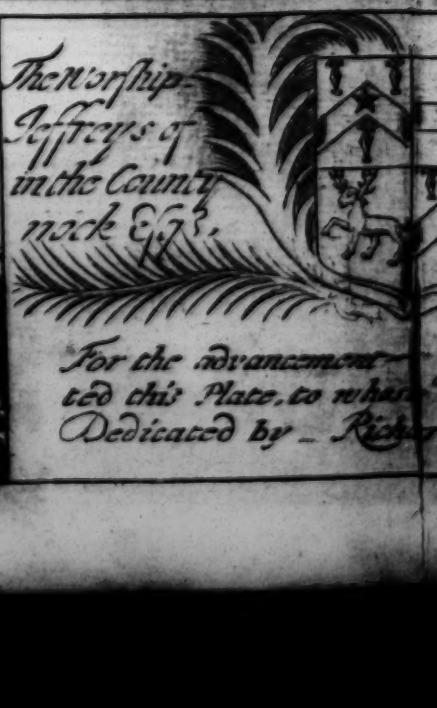
The Alter of Perfumes.

King Solomon.



The Alter of Burnt Offerings.





TEMPLE

The Table of Shew-bread.

SALEM

The Hill of Gorah

Mount Calvary

The Pavem.

The Porter of Dan's

The hill

MOUNT AGRA

THE CITTY OF

Fortress of Antonia

The Palace

OF MELCHISEDEC

Explanation of ye Figures

33. The Beast Market.
34. The corner chamber.
35. The Gate for the horse of Castle.
36. The Tower of Ennath.
37. The wall of ye ancient City of D. Jame
38. The house of Joseph.
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40. The Tower Prophine.
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The Golden Candlesticks.

The High Preist.

The Court. Pilat house Solomons Temple

The mad Market

BETA

The Fish Market

Herod's Tomb

The Tabernacle.

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TEMPLE

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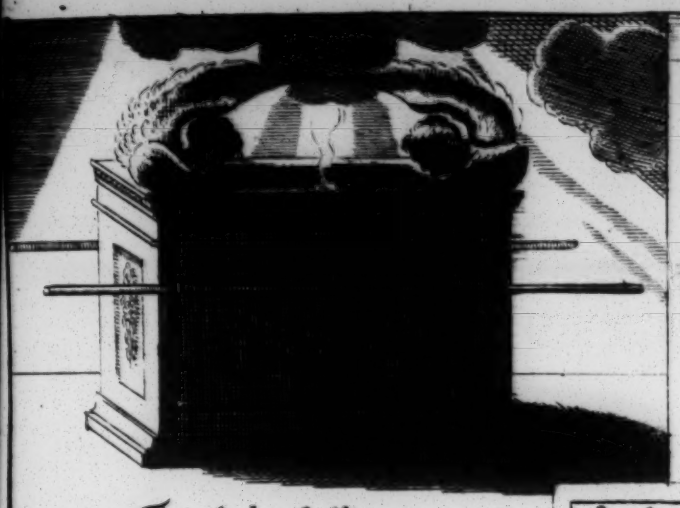
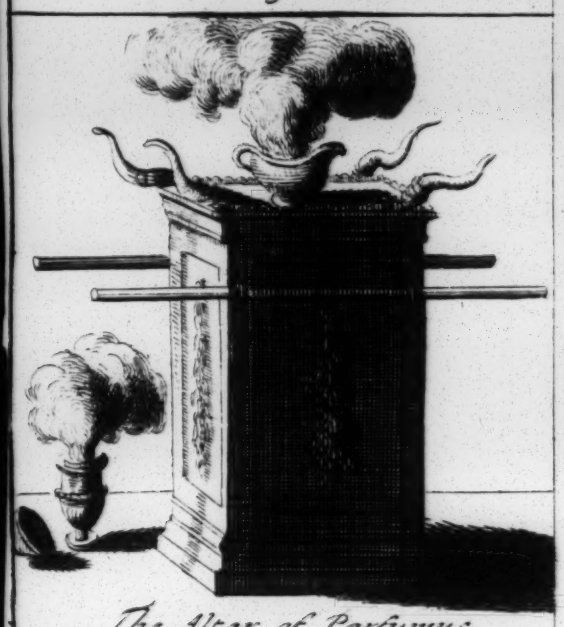
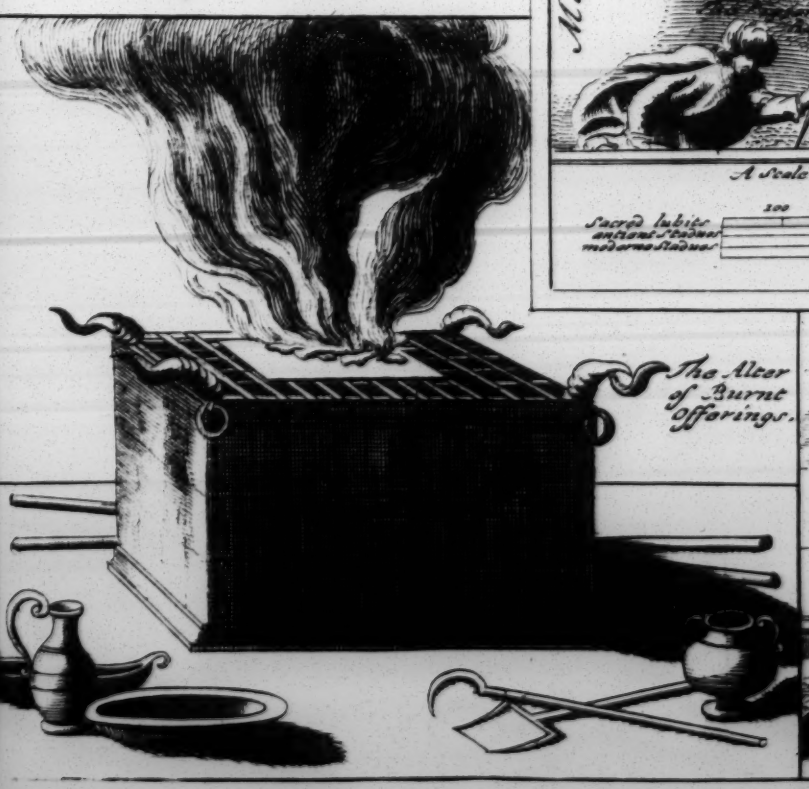


The Ark of Aliance.



The Alter of Perfumes.

King Solomon.



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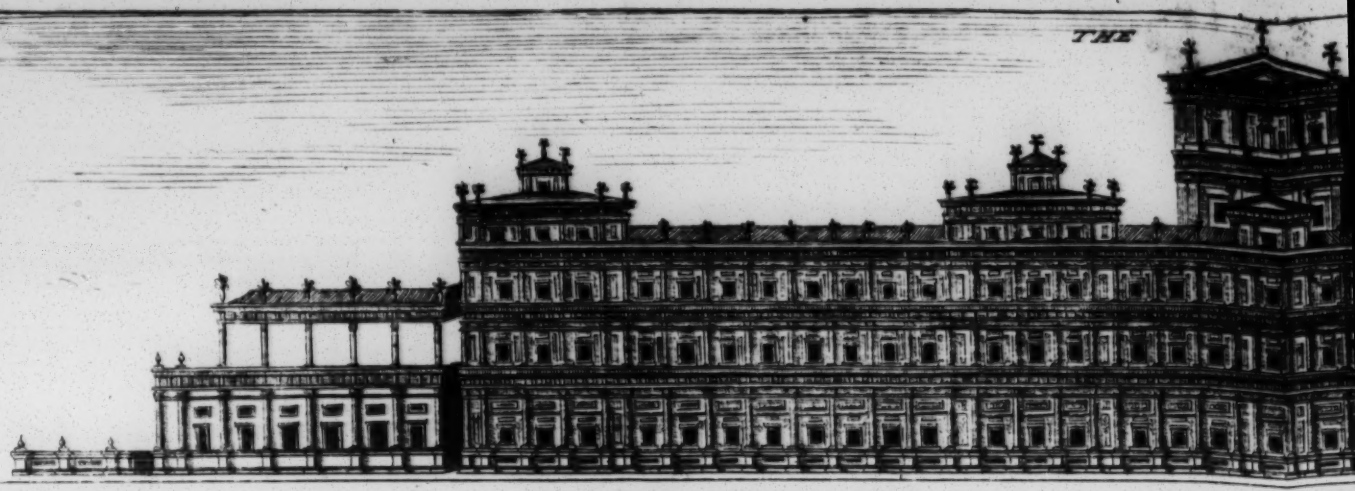
The Brazen Sea



THE

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Mount Eregte

Pompeys Camp

The Mountaine of Gihon

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The lower Fountain of Gihon

The Camp of Tentes

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TEMPLE

The Table of Shew Bread.

SALEM

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MOUNT ACRA

THE CITTY OF S

OF MELCHISEDEC

Perorgis of Antioch

The Theatre

BEZETA

The Fish Market

Herods Tomb

Adrians Camp

The Golden Candle Sticks.

The High Preist.

The Tabernacle.

SOLOMONS TEMPLE

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der his Father and after, 16. 15thly, *Hezekiah* Son of *Ahaz*, 29. 16thly, *Manaſſeh* Son of *Hezekiah* 52. 17ly, *Amon* Son of *Manaſſeh*, 2. 18thly, *Joſiah* Son of *Amon* 31. 19thly *Jehoahaz*, or *Joachaz* Son of *Joſiah*, Three Months. 20th, *Jehojakim* Brother of *Jehoahaz*, 11. 21th, *Jehojakim* Son of *Jehojakim* 3 Months and 10 Days. 22th, *Zedekiah*, Brother of *Jehojakim*, 11 years, and after one year more followed the *Captivity*.

Thus *Jeruſalem* was Governed by 21 *Kings*, and Queen *Athaliah*, for the ſpace of 460 Years, 6 Months and 10 Days of which 390 years were from the Rebellion of the Ten *Tribes*, unto the *Captivity*; and the 33 of *David*, the 40 of *Solomon* and the ſix Months of *Rehoboam* were before the Rebellion, the Days were the exceſs of one year, wherein the *Sun* went backwards in the days of *Ahaz*. And in this time *Jeruſalem* was grown to that bigneſs, that it had no leſs than 150 Furlongs in compaſs, which is 18¾ *Engliſh Miles*, and numbring about 150000 *Inhabitants*, But at the end of theſe Years in the Reign of *Eliakim*, *Nebuchadnezzar* King of *Babylon*, and of the *Chaldeans* came, and utterly deſtroyed both *City* and *Country*, *Kingdom* and *People*, bound the *King* in Brazen Chains, and carried him Priſoner into his own *Country*, with certain *Veſſels* out of the *Temple*, and placed them in the Houſe of his *Gods* at *Babylon*. *Jehojakim* ſucceeding him was three Months after alſo carried away Captive by *Nebuchadnezzar*, with the Remainder of the rich Veſſels of the *Temple*, and in the room of *Jehojakim* placed his Uncle *Zedekiah*; but he rebelling and defiling the *Sanctuary of* GOD, and contemning his *holy Prophets*, and all the Inſtructions which they Preach'd unto him in his Name, the King of the *Chaldeans* returned the third time, took the *City*, deſtroyed the *People*, burnt the *Temple*, with all the ſumptuous *Buildings*, and razed the *Walls* to the Ground, carried away Captive all the reſt of the *People*, except a very few, and took out of the *Temple*, and out of the *Kings Palace* all that he could find remaining of the *Veſſels* and *Treaſure*. After all this, yet held out *Gedalia* one part of a year as Vaſſal to the *Chaldeans*, but he was ſlain by *Iſmael*; the remainder of the *People* fled away into *Egypt*, and carried *Jeremiah* the *Prophet* with them, *Jer.* 43. Then ſang the *Prophet* this lamentable *Song*, *Lam. Chap.* 1.

Thus this miſerable *People* remained Captive, and their *Country* ruin'd and lay uncultivated, and their *City* lay ruinate, the *Walls* being pulled down, and the *Houſes* demoliſh'd, becoming the Habitation for *Bats* and *Owls* for the Space of 70 Years, untill the Land had her fill of *Sabbaths*, 2 *Chron.* 36. 21. During the 70 years Captivity at *Babylon*, *Nebuchadnezzar* Reigned over theſe Coaſts 25 years, *Evilmerodach* his Son 28 years, and *Belſhazzar* his Grandſon 17 years, 2 *Chron.* 36. 20.

At the end of the 14 years of *Belſhazzar*, came *Cyrus* King of *Perſia* and *Darius* the *Median* Prince, and laid Siege to *Babylon* for three years together; at the end of which was *Belſhazzar* carrouſing *Wine* with his *Concubines* in the Holy *Veſſels* of the *Temple* in *Babylon*, when the Hand-writing appear'd on the *Wall*, which made him tremble for Fear. And the Night after *Cyrus* having drained the River *Euphrates* dry, the *City* was taken, and *Belſhazzar* ſlain, *Dan.* 5. And then Reigned *Darius* one Year, and in that Year it was that the *Prophet Daniel* ſet himſelf to ſeek the LORD by Prayer and Faſting, for that he had underſtood by *Books*, that the 70 years were clean run out, in order that the People might be reſtored again to their *City* and *Country*, and that the *Temple* and *City* might be rebuilt *Dan.* 9. Immediately was this Prayer heard, and on the ſame year died King *Darius*, and *Cyrus* coming in his Place, gave order for their Return out of *Captivity*, and accordingly the *Gold* and *Silver Veſſels* of the *Temple* being delivered to *Zorobabel*, no time was loſt with them, but immediately came away with great Acclamations of Joy.

The *firſt Year* they could do but little more than erect little *Huts* to lodge in, Employing their time for the clearing and carrying away the *Rubbiſh*, for the laying the Foundation of the *Temple*: The *ſecond Year* was alſo Employed in Re-edifying the *Temple*, and the like was the *Third*, until ſtopt by the Command of *Cambyſes*, which laſted all his Days. During theſe times the *Jews* built them *Houſes* for their own dwelling, until reproved by the Prophets *Haggai* and *Zachariah*. In the ſecond *Year* of *Darius* (after the *Babylonian* Rebel was overthrown) they began again to Build the *Temple*, and were ſo Encouraged by the *King*, that in *five Years* the *Inward Temple* was finiſh'd, and in *two Years* more the *Courts* were compleated. After 49 *Years* more was this *City* ſtill more and more riſing in Beauty and Honour, until ſhe began to come to her former Grandure; but yet ſhe had not her *Walls* of ſtrength, until *Artaxerxes* (King of *Perſia*) permitted them, and to that purpoſe *Nehemiah* came with Commiſſion to ſee it done, and all was finiſh'd, and the *Gates* ſet up for its ſecurity and defence in 52 *days*, Nehem. 6. 15.

Thus

Thus did this *City* ariſe again to its ſplendor, and ſo continued until the coming of our *Saviour*; and during theſe Times was governed by *Chief Rulers* and *High Prieſts*, until the time came of the utter ſubverſion thereof. During the *Perſian Monarchy* the Times were not frowning on them. In the Reign of King *Artaxerxes Longhand* there was one *Haman*, Son of *Hamedatha* the *Agagite*, who endangered the undoing the whole Nation of the *Jews*, not only here, but in other Parts of the *World*; but by the *Providence of* GOD, and the Means of Queen *Eſther* and *Mordecai*, it was prevented: This was ſome few years before the coming of *Nehemiah* for the raiſing up the *Walls* of *Jeruſalem*, by the procurement of Queen *Eſther*. In theſe Days lived *Judith* of *Bethulia*, famous for Beheading *Holofernes*, who was a Great Commander under *Nebuchadnezzar*, who rebelliouſly Reigned at *Babylon* during the time of *Darius* King of *Perſia*, and waxing Proud, ſent *Holofernes* out Weſtward againſt *Judea* and others, whilſt himſelf made Head againſt the *Perſians*; but this *Holofernes* periſhed, being out-witted by *Judith*, *Nebuchadnezzar* was vanquiſhed by *Darius*, and being ſhut up in *Babylon*, was betrayed by *Zopyrus*; and *Darius* Reigned over all. And in the *ſecond Year* after this, was that ſecond of *Darius*, when the building of the *Temple* went forward, *Ezra 6.*

In the Days of *Artaxerxes Ochus*, there was one *Bagoſes*, who was Lieutenant to the King of *Perſia* in theſe Parts, who came to *Jeruſalem* with Threats; occaſioned, for that *Jonathan* the *High Prieſt*, who had ſlain his Brother *Manaſſeh* for Marrying a *Daughter* of *Sanballat* of *Samaria*, and contended with him for the *Prieſthood*; *Joſ. Antiq. Nehem.* 13.28 but when *Alexander* had got the Empire, *Sanballat* got the ſtart of the *Jews*, ſtruck in with the Conquerour, and incenſed him againſt them; but as *Alexander* lay before *Gaza*, *Sanballat* died before the *Walls* thereof, ſo that he had not the accompliſhment of his ends; howbeit *Alexander* having Maſtered *Gaza*, came againſt *Jeruſalem* in great Wrath; but *Jaddus* (who was *High-Prieſt* at that time) came out of the *City* in his *Prieſtly Robes* to meet him; and no ſooner did *Alexander* ſee him, but his Wrath was turned into Reverence, and doing him great Honour, left alſo noble Marks of his Kindneſs behind him at *Jeruſalem*; but *Alexander* being dead, *Ptolomæus Lagus* (Lord of *Ægypt*) was not ſo civil; for he coming upon them on the *Sabbath-day*, (while they made no defence) took his advantage of their *Superſtition*, ſurprized the *City*, made the *Citizens* his Captives and carried away many of them Priſoners into *Egypt*. *Joſeph. Antiq.* Yet the next year *Antigonus* got away this City from *Ptolomy*; and now it was a very bad time with the *Jews*, for *Paleſtine* lying in the Midway between *Syria* and *Egypt*, it was an apt Prey unto whomſoever was Conquerour; And thus ſometimes the *Syrians* were their *Lords*, and otherwhiles the *Egyptians*, until the end that *Ptolomy* having vanquiſhed *Antigonus*, enjoyed all *Paleſtine* in Peace. After him *Ptolomy Philadelphus* held it, who did the *Jews* much honour, and cauſed the Famous Tranſlation of the *Old Teſtament* into the *Greek Tongue* by the *Septuagint*.

But *Antiochus* (called the *Great*) diſturbed *Paleſtine* with *Wars* in the Reign of *Ptolomy Philopater*, and ſubduced the whole *Country*, yet ſhewed kindneſs to the *Jews*; but the Son of this *Antiochus* (called *Epiphanes*) was a bloody Perſecuter, who polluted the *Sanctuaary* of the Moſt High, took away the *Daily Sacrifice*, and ſet up the *Abomination of Deſolation* for the ſpace of 2200 Days, *Dan.* 11. 31. *Chap.* 8. 11, 12, 13, 14. and made Havock of the *People*, killing and carrying them away *Captives*, and compelling them to *ſacrifice* to *Idols*, until few of them were left.

Theſe were bitter Times among them, until *Judas Maccabeus*, and his Brethren with a ſmall help ſtood up and adventured their Lives for the Service of GOD, and did Wonders, cleanſing the *Altar* of GOD, and reſtored their *Religion*. This *Judas* ſpent his time in fighting the *Battles* of the LORD, in which he was Victorious; and after him *Jonathan* his Brother did the like, and became Famous until he was baſely murthered by *Tryphon*: But *Simon* (another *Brother*) caſt out the *Gentiles* from the *Holy City*, and reſtored *Jeruſalem* and the *Worſhip of GOD*; and from this time forward began the *Jews* once again to be their own *Maſters*, and to give *Laws* to their *Neighbour Princes*. Yet this *Simon* was alſo ſlain by Treachery; but his Son (called *John*) reveng'd his Death, grew great, and prevailed againſt the *Syrians*, and left his Eſtate to *Ariſtobulus* his eldeſt Son. This Man would be called *King*, but died after one years Reign, and his Brother *Alexander* ſucceeded him, who had an unquiet Reign with the *Syrians*, and his own rebellious *Subjects* for 27 years. Before theſe Times, the *Jews* were become Famous for their Knowledge, eſpecially in Divine things.

In the *Jews* Return from *Captivity*, there was one named *Ezra* a Famous *Scribe*, or Learned Man; After him was *Simon the Juſt*,

a great Promoter of *Learning*; After him roſe up *Antigonus Socheus*, who was a great *Zealot* for *God's Laws*, and had many Followers; but from his corrupted *Zeal* ſprang up the Sect of the *phariſees*. There was alſo one *Sadoc*, who was *Antigonus*'s Pupil, who in the end being tyred with the ſtrict *Religious Life*, fell off, and became the Father of the *Sadducees*; and *John Hircanus* (the *High Prieſt*) being troubled with the Inſolencies of the *phariſees* became a Profeſt *Sadducee*, and likewiſe his Sons after him. But in the Reign of this *Alexander*, the *phariſees* were ſo popular, that they gave Law even to the *King*, and occaſioned great Troubles. After this *Alexander*, his Wife *Salome* Reigned ſome years; but at her Death, *Ariſtobulus* the younger Son was very troubleſome, even to the Dethroning his Elder Brother. In thoſe days came *Pompey* the *Great* into *Syria*, in purſuit of his Conqueſts, and taking advantage of the Diſorders amongſt the *Jews*, took *Jeruſalem*, prophaned the *Temple* and left them in Servitude to the *Romans*.

A while after came *Craſſus* by, in his *Parthian* Expedition, and rob'd the *Temple*; but in the end *Herod* (the Son of *Antipater*) an *Edomite*, a Man tho' of a baſe and mean *Parentage*; by his Subtilty and good Fortune gain'd the *Kingdom*, and Reigned many Years, In the latter end of whoſe Reign was our *Saviour Jeſus Chriſt* Born, and in theſe Days the *City* of *Jeruſalem* flouriſh'd in Wealth, Peace and Honour, as well as in all manner of Wiſdom and Knowledge; only the *Jews* could not be well ſatisfied in being under the Goverment of this *Stranger*, and to be ſwayed by the *Roman* Power. But alas! their *Pride* was their greateſt overthrow; for their not receiving the LORD *of Life*, they loſt that Liberty and Bleſſing which He brought down from *Heaven* for them, had they not deſpiſed it, and contemned him and his *Doctrine* taught amongſt them, and in the end *crucified* him betwixt two *Thieves*; but they knew not the things that belonged to their Peace and *Eternal Happineſs*, they being hid from their Eyes; and therefore was it foretold what *Calamities* ſhould befal them, and that one *Stone* ſhould not be left upon another of all its *Buildings* ſhe ſo boaſted of, *Luke* 19. 43, 44. *Chap.* 21. 6. and ſo accordingly it came to paſs.

Forty Years (under the Type of ſo many *Days*) GOD had promiſed to bear the *Iniquity of the Houſe of* Judah, *Ezek.* 4. 6. and this ſeemed to be fulfilled at this time, for ſo many Years, bearing Date from the Murther of Our *Saviour*, unto the total deſtruction of the *Jews* were fulfilled. In the Year of *Jeſus Chriſt* 32 finiſhed, and 33 currant, was Our *Saviour crucified*; the *Jews* crying out to *Pontius Pilate*, *His Blood be upon us, and our Children*, Matth. 27. 25. And many Years after this went away theſe *Murtherers* unpuniſh'd, as if they had done no hurt; and the *Apoſtles* and the *Diſciples* of *Chriſt* ſuffered much, ſome being *Martyred*, others *Impriſoned*, and perſecuted from place to place; but as theſe *Forty Years* began to wax nigh, ſo *Vengeance* began to draw upon them, and firſt (like a gathering *Cloud*) it hover'd o're head, and ſhed its Drops round about *Jeruſalem*, before the *City* it ſelf felt the ſmart.

The firſt that felt this Vengeance after the Death of *Chriſt*, were the *Jews* at *Rome*, who being detected in certain Treacheries upon *Fulvia* a noble *Romiſh Lady*, and complained on to *Tiberius* the Emperour, by *Siturnius* the Ladies Huſband; all the *Jews* that were there, for the ſake of thoſe few that were faulty, were baniſh'd, ſlaughtered, and driven into *Sardinia*, being many Thouſands. Next unto theſe at *Rome*, were thoſe at *Alexandria*, who upon a ſmall quarrel in the days of *Caius* the Emperour for three years together, were continually perſecuted with Scorns, Robberies, Slaughters and Exile to a great devaſtation. After this, about the beginning of *Claudius*, the *Jews* at *Babylon* felt the ſame ſmart, many thouſands being kill'd, and the Survivers eſcaping fled into *Seleucia*; where (after two years reſpit) both the *Greeks* and *Syrians* fell upon them, and ſlew about 50000 of them; from thence the Remnant that eſcaped fled to *Cteſiphon*; but here all *Nations* joyned againſt them, and drove them away to the ſtrong Holds of *Niſilis* and *Nearda*.

And now *Jeruſalem* began to be a Fellow-ſufferer; for in the days of *Cumanus* the Governour, by reaſon of a quarrel with the *Sentinel* at the *Temple-Gate*, about 20000 Men were ſlain at the *Paſſover* time. The next that fell upon them was in the time of *Felix* the Governour, where many were ſlaughtered both at *Jeruſalem* and *Ceſarea*. But as the *Forty Years* grew near the accompliſhment, *Ceſſius Florus* in the Reign of *Nero* came to be Governour of *Jeruſalem*, who gave himſelf wholly to Blood and Revenge againſt them, ſo that in the *21th* of *Nero*, and the *65th* of *Jeſus Chriſt*, many Thouſands of them were ſlain by his means at *Ceſarea*, and not long after the *Perſecution* came to *Jeruſalem*, where thoſe Noble *Jews* that were honoured with the *Roman Knighthood*, ſuffered under this *Florus*, many of them periſhing by publick Whipping and Slaughter; but

theſe were but the beginning of *Sorrows*, for preſently the Wars broke out, and (as if all Nations had hated the *Jews*) they began in all places to make Slaughter of them At *Ceſarea*, the *Syrians* ſlew about 20000 of them: At *Scythopolis*, the Inhabitants ſlew about 13000 of them: At *Aſcalon*, about 10000: At *Ptolemais*, about 20000: At *Tyrus* a great many; the like at *Gadara*: At *Alexandria* the old Grudge revived, and the *Greeks* and *Egyptians* there ſlew about 50000 more. *Ceſtius Gallus* burnt and ſpoiled the City *Zabulon*; *Ceſinnius Gallus* ſlew about 2000 in *Aſamon*, and *Ceſtius* ſlew about 8000 more in *Joppa*. At *Damaſcus* were ſlain about 10000; *Antonius*, Governour of *Askelon* ſlew in Battle about 10000 at one time, and 8000 at another: After this came *Veſpaſian* into *Galilee*, and waſting the *Country* took *Gadara*, where he killed without Mercy: *Titus* his Son at *Japha* ſlew about 15000; *Veſpaſian* took *Jetapata*, and ſlew there about 40000 Men. At *Joppa* periſhed by Shipwreck and Slaughter 4200: At *Tarichæa* upon the *Lake*, were ſlain and taken *Captives* above 13000; at *Gemala* periſhed near 9000 more, and at *Giſcala* were ſlain and taken *Captives* about 5000 more.

In the 13*th* year of *Nero*, *Gadara* was taken a ſecond time, and near 15000 *Jews* ſlain and taken *Captives*: Next at *Begabri* and *Caphartopha*, about 10000 periſhed, and 1000 made *Captives*; and laſtly, at *Jericho* and thereabouts were great Slaughters made. For all which I refer the Reader to *Joſephus*'s Hiſtory, where all is more largely handled.

But now for ſome time theſe Slaughters had ſome intermiſſion, occaſioned by *Nero*'s Death, and *Veſpaſian*'s Abſence; yet great Slaughters were amongſt them.

But the great deſtruction hapned unto them in the 70*th* year of Our LORD, When *Veſpaſian* (who commanded in the *Eaſt*, that he might reſtrain the frequent Seditions of the *Jews*) after he had poſſeſt himſelf of divers places in *Judea*, endeavour'd to make himſelf Maſter of *Jeruſalem*, and to that end blockt it up at a diſtance by ſeveral *Forts*, which cut off Proviſion from the *City*, and incommoded the ſeveral ways; but hearing of the Death of *Nero* and *Galba*, together with the diſorders that aroſe from the Conteſts between *Otho* and *Vitellius*, he retired to *Ceſarea*, where he had an Eye to all the Territories thereabouts, ſhewing more concernment for the proſperity of the *Empire*, than foreign Conqueſts; ſo that for his Vertue he was choſen *Emperour*, and maintained in that Dignity by the *Forces* he Commanded.

His Affairs in *Egypt* being ſet in order and Preparations made for his Journey to *Rome*, his Son *Titus* return'd to *Judæa*, to finiſh there what his *Father* had begun; his deſign being very much facilitated by the Diſſentions at *Jeruſalem*, which was divided into three Factions, cruelly Warring upon each other within the *Walls* of the *City*, burning each others *Houſes*, and ſetting *fire* to the Publick *Magazines*, to the deſtruction of a great quantity of *Ammunition* and *Proviſions*, of which they were reduc'd to a moſt lamentable want when the *City* was beſieged.

So dreadful a confuſion of Miſchief and Slaughter there was amongſt theſe wretched *People*, that they forbore not to kill one another even in the *Temple*.

During theſe *Strifes* and *Tumults* there appeared over this *City* a *Comet* in form of a *Sword*, which ſeemed to denounce further *Vengeance* to come upon theſe *Impious People*.

Titus Encampt himſelf round about, and laid a formal Seige; whereupon the Beſieged thinking it then time to unite againſt the Common *Enemy*, ſtoutly defended themſelves, and made frequent *Sallies* upon them; by which means, although they more and more exaſperated the *Romans* againſt them, yet *Titus* forbore not to make ſeveral overtures of Treaty for *Peace*, offering them good Conditions, which they fooliſhly rejected with Inſolence and Scorn. The Truth is, the *Beſiegers* made but ſlow progreſs for a great while, and perhaps had been hard put to it, had not a new Diſſention aroſe amongſt the *Beſieged*, only the three forementioned Parties were reduced to two, the Heads whereof were *John* and *Simon*; and they alſo, when they obſerved *Titus* at the Head of his *Troops* preparing for a General Aſſault, ſo far united, that they made a ſhift to beat them off, and rendred wholly ſucceſsleſs this firſt Aſſault of the *Romans*, who nevertheleſs continued to batter the firſt *Wall* with their *Battering Rams* and other Warlike *Machins*, and at length made ſuch a breach in it, that the *Beſieged* were forced to abandon it, and retire within the ſecond *Wall*.

Thus the *Romans* became Maſters of the *Outward Wall* the 7th day of *May*, and five days after they gained the *Second Wall*; yet *Titus* ſtrictly forbad the ſlaughtering of any that ſhould be taken, as alſo the burning of their *Houſes*, by which Civility he ſo far won upon the generality of the *Inhabitants*, that they began to hearken to a *Surrender*; but the *Mutineers* oppoſed even to a threatning with Death any one that ſhould dare to ſpeak any more of it, though ſtill *Titus* offered them very good

good Conditions. Upon this new Reſolution of keeping the Place, the *Beſieged* ſallied out and drove the *Romans* from the ſecond *Retrenchment*; but four days after the *Beſiegers* retake it, raze down the *Wall*, and put ſtrong Guards into the *Towers*.

Titus preparing to attack the Third *Wall*, to avoid the further effuſion of *Blood*, ſends a new Summons to the *Beſieged*; but the obſtinate Party infatuated to their ruin, will hearken to no Accommodation. Then an Attack is made upon the *Tower* or *Fort Antonia*, on both ſides at once, and two high *Batteries* raiſed, to pour down from each ſide upon the Defendants: To whom nevertheleſs, at the ſame time he ſent *Joſephus*, to repreſent unto them the deſperateneſs of their Condition, in caſe they hearkned not in time to ſome reaſonable terms of Agreement; but inſtead of yielding to Reaſon, they drove back the *Ambaſſador* with Arrow-ſhot, and a return of ſcoffing Meſſages to him that ſent him, although at the ſame time reduc'd to a moſt prodigious *Famine*, even very near to the devouring of one another; however they burn and ruine the *Batteries* of the *Aſſailants*, and render them uſeleſs. On the other ſide, *Titus* blocks them up ſo cloſe, that nothing could be carried in or out; moreover, they were ſo peſter'd and annoy'd with the dead *Carcaſſes*, that they were forc'd for want of other convenience of Burial, to convey them (as well as they could) out of the *Wall*, to keep their *Houſes*, *Streets*, and *publick places* free.

A *Deſerter* reported to the *Romans*, that at one *Gate* (where he kept Guard during the Siege) no leſs than 115880 *Bodies* had been carried out; and it is affirmed for a Truth, That all the *Gates* of the *City* had ſent out at leaſt 600000 of the Pooreſt ſort, beſide a great number of thoſe that were not carried out, but were thrown in Heaps in the Out-places of certain great *Houſes*, where they fell ſick and died. Within the *City* a Buſhel of *Corn* was ſold for 600 *Crowns*; the Poor fed upon ſuch things as they could find, as *Graſs*, *Hay*, *Old Hides*, and *Cow-dung* was a delicate Diſh; yet could not all theſe diſmal Accidents diſpoſe theſe obdurate *Wretches* to a Surrender.

At the beginning of *July* the *Tower* of *Antonia* being taken by Force, the *Beſieged* betook themſelves to the *Temple*, where after *Fire* and *Sword* had raged for ſome time, to the ſlaughter of vaſt Multitudes, as well of the *Aſſailants* as *Defendants*, at length (much againſt the Will of *Titus*, who had a great mind to have preſerved ſo noble a Structure) the *Temple* took Fire the 10th day of *Auguſt*, being the very ſame *Month* and *Day* that the firſt *Temple* had been deſtroyed and burnt by the *Chaldeans* being 1130 Years, 7 Months, and 15 Days, according to the moſt received computation after the ſaid *Temple* was founded by *Solomon*, and 639 Years and 45 Days after the ſecond had been rebuilt by *Zorobabel*. However this Computation agrees not altogether with that of the *Jews*, who allow but 410 Years duration to the firſt *Temple*, and 10420 to the ſecond.

In this expugnation and deſtruction of the *Temple* there was ſo great a ſlaughter of the *Jews*, that fled thither for Sanctuary, (the Fury of the *Conquerour* neither ſparing Age nor Sex) that the *Blood* of the Slain flowed like a River down the Streets, and tho' the grand *Mutineers* made their eſcape and defence from place to place for a few days, yet at laſt they ſerved only to compleat the Number, and to fill the *Streets* and *publick Places* with their dead *Carkaſſes*.

In this *Siege*, from the 14th of *April* to the 8th of *September*, there fell by the *Sword* and *Famine* 1100000 *Jews*, alſo 97000 taken Priſoners by the *Romans*, beſides Millions that periſh'd in ſilence. The Remainder of this miſerable *City* being reduc'd to *Aſhes*, whatever was ſav'd of the Booty was imployed to enrich the Triumph of *Veſpaſian*, and his Son *Titus*: And after that, for the Ornament of the *Temple of Peace*, which was erected at *Rome*.

In proceſs of Time the Emperour *Adrian* having obtained freſh Victories over the *Jews*, who rebelled under the conduct of *Barchochabas*, had a Fancy to rebuild it on *Mount Calvary*, calling it from his own Name *Aelia*, but at the ſame time expreſly forbidding the *Jews* to inhabit there: In proſecution of which *Prohibition*, to render the Place the more odious and execrable to them, he cauſed the Image of a *Hog* to be placed over the *Gate*, and from thenceforth the *Chriſtian Church* of *Jeruſalem* choſe not their *Biſhops*, as formerly, from amongſt thoſe of the *Circumciſion*.

Conſtantine the *Great* out of his Devotion, and partly excited by his Mother *Helena*, enrich'd it with many fair *Edefices*, and with a ſumptuous *Temple* for the *Chriſtians*, for the performance of their *Divine Service*, in the very place where the *Sepulchre* of *Jeſus Chriſt* had been. *Julian* the *Apoſtate* in hatred of *Chriſtianity*, permitted the *Jews* to rebuild theirs; but as they were buſie at Work in clearing the *Foundations*, Flames of *Fire* iſſuing out of the *Earth*, hindred their deſign, and deſtroyed both the *Workmen* and the *Work*, as *Ammianus Marcellinus*, a *Pagan Writer* (and therefore the more credible) upon this Subject recites.

So long as the *Roman Empire* continued flouriſhing in the Eaſt, *Jeruſalem* kept up its Grandeur in the Profeſſion of the *Chriſtian Religion*; but after that the *Saracens* came in like a Deluge upon thoſe Parts, it remain'd ſome time in their Poſſeſſion, then it came into the hands of the *Chriſtians*, till at length it fell under the *Turkiſh Yoke*, who poſſeſs it to this day, nevertheleſs give Toleration to the *Chriſtians*; ſo that it is inhabited by a *People* differing as well in *Language*, as in *Sentiment* of *Religion* and form of *Worſhip*.

Jeruſalem is ſeated 7 *Leagues* from *Jordan*, 10 from the *Mediterranean*, 50 from *Grand Cairo*, 72 from *Antioch*, 167 from *Mecca*, 171 from *Niniveh*, 174 from *Babylon*, 225 from *Conſtantinople*, 355 from *Moſco*, 388 from *Naples*, 390 from *Cracovia* in *Poland*, 402 from *Vienna*, 411 from *Rome*, 430 from *Venice*, 541 from *Amſterdam*, 558 from *Paris*, and 592 from *London*.

Now as the whole of this *Icnographical Map* of *Jeruſalem* ſerves to repreſent to us its Place, for the underſtanding of ſeveral places of *Scripture*, and in particular the 3*d* Chapter of *Nehemiah*, Moreover the *Ornaments* which encircle it, have their references to divers other places of the *Word of* GOD; For Example, The *Figures* of the *Ark* of the *Covenant*, or *Alliance*; of the *Table of Shew Bread*, and of the *Golden Candleſticks* belonging to the 25*th* Chapter of *Exodus*; that of the *Tabernacle*, to the 26th and 27th Chapters of the ſaid *Book*; that of the *High-Prieſt* in his *Pontifical Habits*, to the 28th Chapter; that of the *Altar of Perfumes* to the 30th of *Exodus*; that of *Solomons Temple*, and the *Brazen-Sea*, to the 6th and 7th Chapters of the *Firſt Book of Kings*, A brief account of all which here followeth, referring the *Reader* to the ſeveral *Chapters* above ſaid.

The Tabernacle.

MOSES having brought to the *People* the *Tables* of the *Law*, and they being reſolved to render to GOD a faithful Obedience; this *holy Man* thought of nothing more, than to execute what GOD had commanded him during thoſe 40 *Days* on the *Mount*. But before he undertook any Work, he aſſembled the *People* together, and declared to them what GOD had commanded him to do; to the end, that every one ſhould freely offer what he was able towards ſo great a Work. Hardly had he made this Propoſal unto them, but that they freely brought in all their precious *Ornaments*, even the *Women* did not ſpare their *Pendants*, *Bracelets*, *Rings*, and moſt rich *Veſſels*; They gave alſo what they had of rich *Stuffs* and *Perfumes*.

Anno Mundi 2513. being 6 Months after their going out of *Egypt*; but this *Tabernacle* was not finiſht until the beginning of the next year.

And *Moſes* having choſen Perſons enlightned with Wiſdom from GOD, to overſee thoſe *Works*, they found themſelves in ſuch manner over-loaden, with *Gifts*, that they were conſtrained to publiſh by an *Herald*, that no Perſon ſhould bring in any more.

The Work which GOD had ordained *Moſes* firſt to begin, was this *Tabernacle*. It was 30 *Cubits* long and 10 large; It was Boarded on all ſides, and covered within and without with *Stuffs*; thoſe within were exceeding rich, and thoſe without were of *Skins* fit to reſiſt all the injuries of Weather. The embroidery of the *Curtains* within repreſented *Cherubims* and *Feathers*, and all the *Skins* were faſtned to one another, by little *Rings* and *Buckles* of admirable Art. There were four *Stuffs* one upon another, the better to reſiſt all ſorts of Weather. There were faſtned to the *Boards* Rings of *Gold*, through which paſt *Levers*, which were alſo covered with *Gold*, to carry it when they were to remove the *Tabernacle*, and there were *Silver Baſes* to place them upon for the greater ſecurity.

This was the conſtruction of the *Tabernacle*, which (S. *Auſtin* ſaith) was full of Myſteries, and was a viſible *Figure* of the *Church*. This *Portative Temple*, which was tranſported in ſeveral places, did denote the *Church* whilſt it is yet here on *Earth*, in a ſtate of inſtability and place of Paſſage; as ſince the *Temple of Solomon* figures the *Church* to be in its ſtate of ſtability, and in its *Heavenly Habitation*. The *Boards* which made the *Walls* in the *Tabernacle*, ſignified the ſtrong *Perſons* which uphold the whole *Church* by the ſolidity of their *Vertue*. The *Silver Baſes* upon which they were placed, did denote the purity of the *Doctrine* and *Truth* upon which ſhe is fixed. The *Golden Tapeſteries*, adorned with *Embroidery* of different ſorts, which gliſtered on all ſides of the *Temple*, ſignified the different *Vertues* of the *Elect*, which altogether form an agreeable *Variety* to the Glory of GOD, and Ornament of the *Church*.

But as the *Fathers* do very well remark, each particular part of this *Tabernacle* did not compoſe only a Dwelling-place where GOD did inhabit. It was only the whole, and the union of the Parts together; which marks unto us, *That how excellent ſoever each particular* Vertue *appears in the* Church, *they are never-*

verthleſs nothing, if they are not united by Charity *to the reſt of its* Children; *for which* Peace *and* Concord *is the moſt* holy Temple, *which* GOD *can have here upon* Earth.

The Ark of Alliance.

THE *Tabernacle* being made according to the Rules which GOD had preſcribed to *Moſes*, he began forthwith to work upon this *Ark*; which was as it were an Abridgment of the whole *Religion* of the *Jews*, and was chiefly made to place it Honourable. The *Jews* conſidered it as a thing they eſteemed moſt precious, and the *Scripture* calls it, *The Glory of* Iſrael, and *The Strength of the* Jews. It was two *Cubits* and an half long, one and an half wide and as much in heigth. It was made of *Incorruptible Wood*, and cover'd both within and without with *Plates* of Pure *Gold*; that which covered it above was not of *Wood* but a *Table* of *Gold*, of the ſame bigneſs of the *Ark*, and this *Cover* was called the *Propitiatory*, becauſe it was from thence that GOD gave forth his *Oracles* to his *People*, at ſuch times as he would be favourable unto them.

The ſame Year.

There was upon this *Propitiatory* two *Cherubims* which regarded each other, and which extended their *Wings* all along the *Ark*, as it were to ſerve for a *Throne* to his *Majeſty*, which hath given occaſion to thoſe manner of Expreſſions ſo frequently uſed in *Scripture*, which repreſent unto us GOD ſeated upon the *Cherubims*. GOD alſo cauſed to be fixed on the four Corners of the *Ark Golden Wings*, and ordered Staves to be made of *Shittim Wood*, covered with *Gold*, which were always put through the *Four Rings*, and ſerved to carry the *Ark* when the *Camp* moved. GOD would have this *Ark* conſecrated unto him, and that there ſhould be nothing elſe put therein, but the *Tables* of the *Law*, which cauſed it to be called the *Ark of the Teſtimony*, or the *Ark of Alliance*; becauſe the *Law* in *Scripture* is called by theſe two Names. They put alſo a Meaſure of *Manna* therein, with *Aaron*'s *Rod*.

'Twas in this manner that GOD was pleaſed in times paſt, to give to this dull *People* an Object of *Piety* which ſhould be viſible unto them, and which had a correſpondence to their *Weakneß*; but the *True Ark* where GOD will now inhabit, according to the *New Law*, is the *Soul of the Faithful*, who keep his *Commandments* written in their Hearts upon two *Living Tables*, which preſerve the *Manna of Grace*, by which they are always nouriſhed, and which have within them (like *Aaron*'s Rod) through the inflexibility of their *Vertue* and *Juſtice*. The *Propitiatory* which covered it, repreſented *Jeſus Chriſt*, which is our *Propitiatory*, (as S. *Paul* ſaith) *and who hath reconciled us to his Father*, and dwelleth in the *Souls* of the *Faithful*.

This Propitiatory *had two* Cherubims; But (*as* S. Auſtin *often ſaith*) Chriſtians are *Cherubims* themſelves through the fulneſs of their *Charity*, which renders them like unto the Seats and Thrones of GOD. Thus conſidering the Honour to which GOD has been pleaſed to call them, they ought to deſpiſe the vain Greatneſs of this *World*, and to ſeparate themſelves from it as unworthy of them, and to be always as a *Sanctuary* where the LORD takes pleaſure to inhabit; and not to imitate that which the Enemies of the *Temple* of GOD have formerly done, in placing the *holy Ark* by the *Idol Dagon*; which (S. *Auſtin* ſaith) we do at ſuch time as we link the Vanity of the *World* with the Truth of GOD, and the Worſhip of *Devils* with that of *Jeſus Chriſt*.

The Table of Shew-Bread.

AS ſoon as the *Ark* of *Alliance* was made an end of, *Moſes* made a *Table* according to the Command of GOD: It was of *Incorruptible Wood*, and covered over on all ſides with *Plates of Gold*, the Length of it was two *Cubits*, its Breadth one, and its height half a *Cubit*. GOD cauſed him to put a little *Crown* of *Gold*, which had a ſmall riſing both above and below; and there were four *Rings of Gold* underneath the ſaid *Crown*, through which were put *Staves* covered with *Gold*, for the carrying it whereever the *Camp* removed.

The ſame year 2514.

The uſe to which this *Table* was allotted, was continually to offer before GOD that *Bread*, which was commonly called the *Shew-Bread*. There were Twelve of them, ſix at each end of the *Table*, and made of the fineſt *Flower* mixt with *Oil*; they were changed every Week, and new ones put in their room. The Stale ones the *Prieſts* were only permitted to eat; and in the *holy Place*, to ſhew the greater Zeal: GOD alſo ordered *Moſes* to make little *Baſons of Gold*, to put theſe *Loaves* in on the *Table*, and other little *Diſhes* of *Gold*, to cover them. GOD commanded that they put upon each of theſe two little Piles, a *Veſſel* full of the moſt excellent *Incenſe*, that the *Smoke* might aſcend up to *Heaven*, to the end that theſe *Loaves* might be conſecrated to GOD.

It was in this (as the Fathers obſerve) *the continual Sacrificee, conſiſted by which* GOD *would witneſs to his People a continual acknowledgement; and that he did declare, That it was only from his* Goodneſs *it did poſſeſs what it had. He would for this Reaſon, that there ſhould be* 12 Loaves *to make the* 12 Tribes *of* Iſrael, *that each* Tribe *might ſee into a juſt reſentment of his* Mercies, *and that altogether they might look upon* GOD *as the Author of all their Good.*

It is yet to this day the Acknowledgment which he requires from Chriſtians, *and by ſo much the more reaſon as the Favours which he hath done them are more excellent. They have another* Shew-Bread, *that is to ſay,* Jeſus Chriſt, *upon the* Holy Table, *which is offered up to* God *for Thankſgiving, and who offers himſelf to his* Father, *in acknowledgment of the Gifts which he hath poured down upon his* Church.

The Golden Candleſticks.

NOtwithſtanding that every thing was magnificent in the *Temple*, which GOD had ordered *Moſes* to raiſe for his Honour; nevertheleſs one may ſay, that one of thoſe things that moſt ſhined, was the *Golden Candleſtick*, which GOD had commanded *Moſes* to make according to his particular Order, as is at large ſet down in the 25th Chapter of *Exodus*, beginning at the 31th Verſe; the Form of which, in ſome reſpect, appears by the *Figure* thereof.

Anno Mundi 2514.

Over this *Candleſtick* with the ſeven *Branches*, were put ſeven *Lamps*, made alſo of pure *Gold*; and the *Oil* to feed theſe *Lamps*, was the pureſt *Oil* of *Olives*. It was the *High Prieſt* himſelf who had the Order to light them every Day, that they might burn all Night in the *Tabernacle*. Theſe ſeven *Lamps* ſo Myſterious, have great coherence with thoſe we read of in the *Apocalayps*, where *Jeſus Chriſt* (glorious after his *Aſcenſion*) takes pleaſure to ſay, That *He dwells in the midſt of the* ſeven Lamps, which he clearly ſaith to be the *Churches*.

GOD marked it even in the Ancient *Law*, what the *Miniſters* ought to be in the New, to whom *Jeſus Chriſt* has ſaid himſelf, that he lighted them as Lamps, not to be hid in an obſcure place, but to ſhine in the *Houſe*, (as he ſaith of S. *John Baptiſt*) to the end that that ſplendour which the *paſtors* caſt forth to the Eyes of *Men*, may ſpring forth from the interiour Fire of that *Charity* with which they burn in their Hearts in the Eyes of *God*; and that their Lamps having been once lighted by the Fire of the *Holy Ghoſt*, they may never be extinguiſhed, and raiſe themſelves above all the endeavours that Men can make to extinguiſh them, (*according to the words of Paulinus*) or to change the Order of GOD, and raiſe upon the *Candleſtick*, Lamps which have nothing but Smoke, and hide under a Buſhel the true *burning Lamps*, and which might be a Light to others.

S. *Gregory* hath alſo admired in this *Candleſtick* the ſolidity of the Workmanſhip, which he look'd upon as a Figure of that firmneſs which all the *Paſtors* of the *Church* ought to have, leſt God ſhould change their *Candleſtick* out of its place, as he threatned a Biſhop in the *Apocalyps*. But this ſame *Father* very well remarks That this Firmneſs can't come to them, but from *Jeſus Chriſt*, which is the Stock that ſuſtains all the Branches which can't ſubſiſt of themſelves, and which have no ſtrength, but that which they draw from our *Savicur*.

As long as the Paſtors remain fixt to *Jeſus Chriſt*, they have nothing to fear. Men may well endeavour to ſhake them; but God, who hath himſelf plac'd them in his *Church* as Lamps, to enlighten the Faithful, keeps them always ſo, that they remain firm and unſhaken in the *Houſe* of the LORD, in deſpite of all the *Tempeſts* and *Agitations* of the *World*.

The High Prieſt's Habits.

THere remained no more (after ſo many Works) but the *Ornaments* of the *High prieſt* and the *Levites*. That which they had common to them all, is, (that beſides the under Habits which GOD had ordained for comlineſs) they had all of them a certain *Garment* of *Linnen*, ſomewhat like unto the *Canonical Surplices* except that they had no Folds. And that was the only Garment which was common both to the *High Prieſt* and the *Levites*; but the *High Prieſt* had over that *Linnen Garment* another of the colour of *Jacynth*, which was fuller, and hung down almoſt to his Feet; below which there were faſtned *Pomgranates* and little Bells of Gold intermixed, to the number of 72.

Anno Mundi 2514.

Over this *Robe* the *High Prieſt* veſted himſelf with the *Ephod*, which was a certain rich Stuff, Embroidered, which reached but half way his Body. It was clos'd on each ſide, and open but above by the Breaſt which was joyned together with two Claſps, on which were two Precious Stones of admirable beauty, upon which were engraven the Names of the 12 *Tribes*, ſix upon each Stone. There was upon the fore-part of this *Ephod* a void place a Foot-ſquare, which was filled up with a piece of *Embroidery*, called Pectoral, enriched with

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12 Precious Stones, on each of which were writ one of the Names of the 12 Tribes of *Iſrael*; theſe two words following were writ upon a little Plate of Gold, viz. *Doctrine* and *Verity*. This Pectoral was faſtned with four Golden Chains, two hold it above, and two faſtned it below to the Girdle.

Although that this *Ephod* was very ſtrait, nevertheleſs the *High Prieſt* did not ſtick to gird it cloſer, with a Girdle of rich Embroidery. He had upon his Tyer or Head-Band a Plate of Gold, which covered his Forehead, on which were engraven theſe Words, *Holineſs belongs to the* LORD.

All the Glory of theſe *Habits*, notwithſtanding the Greatneſs thereof, were nothing when we fix our Eyes on that Magnificence which was figured by it. The Gold ſparkled (ſaith S. *Gregory*) to ſhew that God chiefly demands Wiſdom in thoſe which approach his Altar, even a Wiſdom of Godlineſs, which renders their Life more pleaſing to him, than their *Prieſtly Garments* are to the Eyes of *Men*. Theſe little Bells ſignifie to the Prieſts, that their *Lives* ought to ſpeak, and that their *Actions* ought to diſpoſe Men to think on *God*. Theſe Bells made no noiſe when the High Prieſt moved not, and Miniſters edifie not their People at ſuch times as they advance not in Piety.

This Pectoral, on which were writ the Words *Doctrine* and *Verity*, did denote, that the Heart of the *Prieſt* ought to be employed, in caſting away all vain Thoughts and Earthly *Affairs*. The 12 Names engraven on the 12 Stones, denote, that they ought always to be mindful of the *Ancient Fathers*, their Predeceſſors: For *according to the ſame* Father, the Prieſt can't be unblameable in his Life, but when he treads the Steps of theſe Saints, and hath always the Example of their Life before his Eyes, to follow them himſelf, and to cauſe others to do the like.

The Altar of Perfumes, and of Burnt Offerings.

TO accompliſh all that GOD had Commanded *Moſes* to put into the *Tabernacle*, this Holy Man cauſed another to be made which they called the *Altar of Perfumes*, becauſe they offered continually upon it to GOD. It was of *Shittim Wood*, covered with Gold on all ſides. It was ſquare, being a Cubit long and broad, and two Cubits high. GOD himſelf had markt it out in what manner they ought to compoſe the Perfumes that were offered on this *Altar*. It was placed in the *Tabernacle* over-againſt the *Vail* which GOD had cauſed to be ſet before the *Ark*, between the *Table* on which was put the *Shew-Bread* and the *Golden-Candleſtick*.

Anno Mundi 2514.

Juſt before the *Tabernacle*, GOD had cauſed another *Altar* to be made, which ſtood in the *Court*, as it was appointed for the *Burnt Offering*, which was not covered. It was called the *Altar* of the *Holocauſt*, that is, whole *Burnt-Offerings*. It was ſquare being five Cubits long and as many broad, and three in height. It was made of *Shittim-Wood*, but covered on all ſides with great Plates of Copper. Its Superficies was covered with a *Grate*, over which was a little *Grate*, which aſcended a Cubit and an half unto the middle of the Altar.

This Altar, which was not ſolid, but hollow, was not in that particular like unto the other Altars, which GOD had commanded ſhould be Erected to him at ſuch time as they ſhould be in a fixt condition, which ought to be Solid; that is, either of *Earth*, or of *unhewn Stone*. This (on the contrary) was an Altar to be carried about, and to change Place when the People did decamp to go elſewhere.

Theſe two Altars (according to S. *Gregory*) did denote, during the Ancient Law, the ſtate of *Souls* in the New Law, and the two different Orders which ſhould be always in the *Church*; that is to ſay, that of *Penitence* and that of *Innocence*. One of theſe two Altars was in the *Tabernacle*, and the other without to ſignifie to the *Penitent*, that they are yet unworthy to enter into the *Temple*. One of theſe Altars was appointed to burn the Fleſh of *Animals*; which admirably repreſents the exterior *Actions* of *Repentance*, by which the *Penitent* offers himſelf in ſome ſort to GOD, and conſumes as a *Holocauſt*; the other was reſerved to burn the *Perfumes*, to raiſe up to *Heaven* the Odour and Smoke of the *Incenſe*; which ſignified the heat of *Charity* in their *Souls*, and the fervour of their Prayers.

So one of theſe Altars is for thoſe that ſigh as yet, in the remembrance and reſentment of their *Sins*; and the other is for thoſe that ſigh no longer, but through the deſire of *Heaven*, and GOD, who there inhabits. The *Prieſts* raiſe the firſt Altar when they repreſent to Sinners with vigour their Faults they have committed, to excite in them a wholſome *Contrition*: And they raiſe the ſecond at ſuch time, when they have brought theſe humble *Sinners* to a *holy Repentance*.

Theſe two Altars, although ſo different in themſelves, have nevertheleſs this of common, that both of them honour GOD, by a holy

a holy *Adoration*, and have both need of the Fire of his *Holy Spirit*, to conſume the *Sacrifices* which are offered.

Solomon's Temple.

THE Reign of *Solomon* was a time of great *Peace* and *Plenty*; for the infinite *Riches* of this *prince*, dilated it ſelf over all his *Subjects*, who (as the *Scripture* ſaith) lived peaceably, each under the ſhadow of his own *Fig-tree* and *Vine*. They then had but a mean eſteem of *Gold* by reaſon of the great plenty, and *Silver* was ſcarce regarded amongſt them. All the Magnificence of ſucceeding *Princes* have not been equal to his, and they might paſs for poor and private *Perſons* in compariſon to him.

Anno Mundi 3000.

There was every Day uſed in this *Kings Houſe* about 11 *Hogſheads* of *fine Flower*, and about 22 of *ordinary*, 10 *Fat Oxen*, and 20 others taken out of the *Paſtures*, likewiſe 100 *Sheep*, beſides an infinite number of *Veniſon*, with all ſorts of *Fowl* both Tame and Wild. He had 40000 *Horſes* for *Draught*. and 12000 for the *Saddle*, all which were fed and kept in a moſt excellent order.

This great Plenty was occaſioned by reaſon of the *Peace* which all *Judea* enjoyed, and this occaſioned *Solomon* to have the Name of *Pacifick*. It was this *Peace* that was neceſſary for him for his deſign of building the *Temple*, firſt deſigned by *David*, but could not be accompliſhed by reaſon of his *Wars*. This Young *Prince* uſed his utmoſt Endeavours to accompliſh this Undertaking, Employing for the building thereof 80000 *Stone-Cutters*, 70000 *Labourers*, and 3600 *Overſeers*.

This *Temple* was begun in the 4*th* year of *Solomon*'s Reign, 480 years after the *Iſraelites* going out of *Egypt*, and it was finiſhed in the beginning of the *Year* 3000, being juſt a 1000 *Years* before the Birth of the *Meſſias*, of which it was a *Figure*. So *Solomon*, who was not much above 20 years old when he began this Work, had the good Fortune to raiſe the Firſt *Temple* upon *Earth* to the Name and Glory of the *True* GOD, and to accompliſh in few years the Moſt Magnificent Building, which until that time had ever been ſeen; which is at large ſet down in the 6*th Chapter* of the Firſt Book of the *Kings*, as to its Bigneſs, Richneſs of Building, *&c.* to which I refer the Reader.

Too happy (ſaith S. *Ambroſe*) *if* Solomon *had taken care by raiſing a* Temple *to* God *ſo to fix himſelf in* Humility, *that his* Soul *might have been a* Temple *more acceptable, than that which he cauſed to be built! But after having Conſecrated to* God *a* Temple *of* Stone *in his Youth; he ſhamefully prophaned in his old Age*, (as we ſhall ſee hereafter) *the* Temple *of his* Body. *And he learns others by his Example, That thoſe who give* Preſents *to* God, *or his* Church, *muſt not over-much depend on thoſe* Gifts, *how ſplendid ſoever they appear to the Eyes of* Men; *but to remember, That the true Happineſs of* Man *in this Life* (as S. *Auſtin* notes) *is to be abaſed, not raiſed; ſince all that which* Solomon *had done, and poſſeſſed of Magnificence, did not hinder him at laſt to be overwhelmed by the acceſs of his* glory *and* happineſs.

The Brazen Sea.

THE Building of the *Temple* of *Solomon*, although ſo admirable and myſterious in it ſelf, had been imperfect, if this *Prince*, of whom all theſe Works were *Figures* (as he himſelf was the *Figure* of the True *Solomon*) had not accompanied this *Holy Building* with all ſuch Neceſſaries as belonged to the Worſhip of GOD, and to the Ceremonies of his *Sacrifice*. After ſo many Works in *Gold* which he cauſed to be made with an infinite Expence, he made this Work, which by reaſon of its vaſt largeneſs, is particularly deſcribed in Scripture, and deſerves a particular Explication.

Anno Mundi 2514.

It was a *Brazen Veſſel* extremely large, being 5 *Cubits* high, 6 large, and 30 about, ſo that it would hold about 300 *Hogſheads* of Liquor, according to our Meaſures. It was ſuſtained by 12 *Brazen Oxen*, 3 of which regarded each quarter of the *Heavens*. It was enricht with all ſorts of Ornaments, as *Feſtoons*, the repreſentation of *Animals*, and of all ſuch things as the moſt curious Artiſts could invent and make.

The *Brazen Sea* was put by *Solomon*'s Order in the *Temple*, where it ſerved to purifie the Prieſts when they went in to exerciſe their Prieſtly *Functions*. GOD had given this Order to *Moſes*, and this holy *Prophet* had formerly cauſed a great *Baſon* of *Copper* to be made, which was between the *Tabernacle* and the *Altar*, to the end that the *Prieſts* might waſh their *Feet* and *Hands* at ſuch time as they went in and out.

It was this that gave occaſion to many Perſons to believe, that when the *Prieſts* went to offer *Incenſe* to GOD, that they went Barefooted, and GOD ordained them to waſh themſelves in that manner upon pain of Death, the *Scripture* commanding that this *Law* be obſerved for ever; ſignifying

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ing very clearly even then (all thoſe *Sacrifices* being then but the Figures of what was to come) what Purity he required one day from the Miniſters and Prieſts of his Altars of the *New Law*. For if it be hard (as S. *Gregory takes notice*,) that living amongſt Men, they have not always ſome foulneſs on their Feet, which ſignifies the Affection of the Soul; and on their Hands, which repreſents their *Actions*, they ought to have recourſe to the Sacred *Waters* of humility of Heart and compunction, that they may have always their Souls clean, and not to approach thoſe Myſteries, if it were poſſible, which are ſo highly reſpected even by the *Angels* themſelves, but with the very Purity of *Angels*.

Thus much ſhall ſuffice for the *Ornaments* about the Map; and although this once ſo famous a *City* is now bereaved of her former Beauty, and like a *Deſolate Widow* lies mourning in its ruinated Buildings; yet it is not ſo loſt, but that there are in the City (which is begirt with a Wall about 3 Miles compaſs) ſeveral places worthy of Note. As on *Mount Calvary*, where our *Saviour* was Crucified, there is a rich, magnificent and large Temple, built by the Vertuous *Helena*, Daughter to *Coilus*, a *Britiſh* King, and Mother to *Conſtantine* the Great, which not only poſſeſſeth the Mount, but alſo all the Garden below, where his Sepulchre was: And in this *Temple* there are ſeveral rich Structures, as one where *Chriſt* was impriſoned before his *Crucifixion*; alſo one where the Sepulchre was, the Altar of the *Holy Croſs*, the Altar of *Scourging*, the Chapel of the *Apparition*, the *Chapel* of the *Angels*, the Chapel of the diviſion of his *Garment*, the Chapel of S. *Helena* (who built the *Temple*,) the Chapel of S. *John*, the Sepulchre of *Joſeph* of *Arimathea*, under-ground; the Caſtle of the *Piſans*, the Monaſtery of the *Franciſcans*, the Church of S. *James*, the Church of S. *Mark*, where once ſtood his Houſe; a Moſque in the place of the Houſe of *Zebedeus*, a Chapel where the Houſe of S. *Thomas* ſtood; the Church of the *Angels*, in the place of the *Palace* of *Annas* the *High-Prieſt*; the Church of S. *Saviour*, where ſtood the Palace of *Caiaphas*; the Court of *Solomon*'s Temple, yet remaning but in the room thereof is a large *Moſque*.

Near about the City of *Jeruſalem* are alſo ſeveral places of Note; as in the Way between *Jeruſalem* and *Bethlem* there are the Ruins of *David*'s Tower, the Tower of *Simeon*, *Bathſheba*'s Fountain, the Ciſtern of Sages, the Monaſtery of *Elias*, *Jacob*'s Houſe, the Sepulchre of *Rachel*, the Ciſtern of *David*, the Houſe of *Joſeph*, the Monaſtery of *Bethlem*, the Monaſtery of the *Holy Croſs*. And at *Bethlem*, over the place where *Chriſt* was Born, the Vertuous *Helena* erected another fair and goodly *Temple*, which is poſſeſt by the *Franciſcans* of *Jeruſalem*, being called by the name of S. *Maries* of *Bethlem*.

Nigh to *Jeruſalem* is the *Deſert* of S. *John Baptiſt*, with the Ruins of a Monaſtery over his Cave and the Fountain; as alſo the Mountains of *Judah*, where is the Church of S. *John Baptiſt*, the Fountain, and the Houſe of *Elizabeth*; alſo the Sepulchre of *Zachary*, part of the Pillar of *Abſalom*, and the Cave of S. *James*. At *Bethany* (2 Miles from *Jeruſalem*) is the Houſe of *Simon* the *Leper*, the Houſe of *Lazarus*, as alſo the Sepulchre, where is the *Mount* of *Olives*, and where is the Sepulchre of the *Virgin Mary*; to which place our *Saviour* often reſorted, and from which *Mount* he aſcended up into *Heaven*.

The Port to this City is *Joppa*, about 10 Miles diſtant, to which place the Wood and Stones (taken from *Mount Libanus* for the building of *Solomon*'s Temple) were brought, and from thence conveyed by Land to the City; And from this Port *Jonah* embarked, to fly from the Face of the LORD.

To this City of *Jeruſalem* there is a great reſort of People, as well of Proteſtants as Papiſts, though for ſundry ends, that is, as well for Devotion, as Curioſity, which bring in a great Revenue; none being permitted to enter without paying ſome Money, which the *Jews* here inhabiting do Farm of the *Grand Seignior* at a large yearly Revenue, and ſo become Maſters (as it were) thereof making a great Profit by ſhewing the ſaid Places to thoſe Strangers, which come hither from all Nations.

The Dedication of the TEMPLE.

Solomon *aſſembles all* Iſrael, *in order to the Solemn Dedication of the* Temple.

AS ſoon as *Solomon* had finiſhed all the Buildings of the Temple, and the Utenſils and Furniture thereof, *Anno Mundi* 3001. before *Chriſt* 1003. he reſolved ſolemnly to *Dedicate* and *Conſecrate* the ſame, and to bring up the Ark from the City of *David*, for to place it therein.

It will not be amiſs to obſerve the ſeveral Removes of the Ark of GOD; ſo famous in Scripture. The Tabernacle and Ark being firſt made by *Moſes* in the *Deſert*, were afterwards by *Joſhua* ſet up at *Shiloh* the 7th year after that the *Iſraelites* had paſt through *Jordan*. This *Shiloh* was a City in the Tribe of *Ephraim*, and ſeems to have been the ſame with *Salem*, where *Melchiſedech* Reigned, and near to which S. *John* Baptized: In this place the Ark continued 328 years till the time that the *Iſraelites* carried it into their Camp againſt the *Philiſtins*, who took it and ſent it back ſeven years after. Upon its Return into the *Holy Land*, it was placed in the Houſe of *Abinadab* in *Kiriah-jearim*, where it continued 70 years, and then tranſlated from thence to the Houſe of *Obed-edom*, where it abode only 3 Months; at the end of which *David* tranſported it to *Zion*, which was the *Citadel* of *Jeruſalem*. It ſeems likely alſo that at the ſame time the Tabernacle, which had continued all this while at *Shiloh*, was ſet up at *Gibeon*, a City in the Tribe *Judah*.

But 40 years after this, at the time of the Dedication of the Temple, *Solomon* placed the Ark and the Brazen Altar there, where they continued 424 years, at which time *Nebuchadnezzar* took *Jeruſalem*, and burnt the Temple; which being foreſeen by *Jeremiah* the Prophet, he took care to convey the Ark to Mount *Piſgah*, where he was aſſured by GOD it ſhould remain unknown till the Return of the Children of *Iſrael* from the *Babyloniſh Captivity*; which makes it more than probable, that the ſaid Ark was afterwards placed in the Second Temple which was begun by *Cyrus*, and finiſhed by *Darius*, King of *Perſia*.

But amongſt all theſe Tranſlations of the Ark, none was ſo famous as that which was performed at this time by *Solomon*, who to render this Solemnity the more auguſt and glorious, Invited all *Iſrael* to be preſent at it. He himſelf Marched before the Ark, which was carried by the *Prieſts*, both he and all the *People* Sacrificing *Sheep* and *Oxen*, that could not be told for number. As ſoon as they were come into the Temple, the *Prieſts* placed the Ark in the moſt *Holy Place*, under the Wings of the *Cherubims*; and when they were come out from thence, the Cloud of the Divine Preſence filled the *Temple*, ſo that the *Prieſts* could not ſtand to *Miniſter*, becauſe the Glory of the LORD had filled the Houſe.

Solomon was overjoy'd, when he ſaw this pregnant Teſtimony of the *Lord*'s approving of the place which he had erected to the Glory of his Name; and kneeling down in this tranſport of Joy before the Altar, he ſaid, *Is it poſſible that* God *ſhould condeſcend to dwell upon Earth; behold the Heaven, and the Heaven of Heavens cannot contain thee, and how much leſs then this Houſe that I have built?* He entreated the *Lord* to bleſs his People, and to hear favourably the Prayers of thoſe who ſhould addreſs to him in this *Holy Place*, which he had *ſanctified* by his Preſence; that when his People ſhould be oppreſſed by their *Enemies*, they might find a ſure refuge and defence againſt them in this *Holy Place*; that when their Sins at any time ſhould make the *Heavens* to be ſhut up over them, that then the Prayers which ſhould be offered up in this Temple, might open the Windows of *Heaven*, and bring down *Rain* upon the *Earth*; and in a word, That his *Eyes* might always be open, and his *Ears* attentive to all the Supplications of his People that at any time, or upon any occaſion ſhould be made there, to avert from them all the Evils they feared, and to procure them all the Bleſſings they deſired.

This Solemnity laſted 14 *Days*, becauſe it fell in with the *Feaſt of Tabernacles*, which added 7 days to the Feaſt of the Dedication; which being ended, *Solomon* ſent home the People full of joy and gladneſs of Heart, for all the goodneſs the *Lord* had done for *David* his Servant, and for *Iſrael* his People. *Solomon* having offered at this Solemnity 20000 Oxen, and 120000 Sheep.

The *Fathers obſerve*, *That* Solomon's *Behaviour on this occaſion ought to imprint a profound reſpect in all* Chriſtians, *at their entring into the* Church, *as enjoying there the truth and ſubſtance of what the* Jews *had only a ſhadow and glimmering of in their Tabernacle and Temple*,

The

105) *The Dedication of the Temple.* 1 Kings 8

106) *The Queen of Sheba comes to See Salomon.* 1. Kings 10.

The Queen of SHEBA.

The Queen *of* Sheba *comes to ſee* Solomon *and all his Glory, to hear his* Wiſdom, *and to Preſent to Him her* Royal Gifts.

Solomon having finiſhed and furniſhed the *Temple*, which he had built for the Worſhip of GOD, and for the glory of his Name, began to build a PALACE for himſelf, about which he ſpent 13 years; the magnificence and ſumptuouſneſs of which was beyond expreſſion, being all ſhining and luſtrous with Gold and Precious Stones, ſo as to dazle the Eyes of Spectators; and all the Architecture and Carved Work thereof was moſt curious and wonderful to behold.

Anno Mundi 3013. before *Chriſt* 991.

Theſe aſtoniſhing effects of his Wiſdom and Magnificence, ſoon proclaim'd his Fame and Renown throughout all the Corners of the Earth, and brought *Ambaſſadours* in crowds from all *Princes* that had heard of his Wiſdom, to *Jeruſalem*, to congratulate his great Glory, and to take a view of his more than *Regal Magnificence*; conſidering him as the Miracle, not only of his Age, but of all that were paſt before him.

But the Perſon that teſtified the moſt earneſt and impatient deſire to ſee *Solomon*, and to be an Ear-Witneſs of his Wiſdom, was the Queen of *Sheba*, otherwiſe called *Æthiopia*; who came from the fartheſt part of the South, to ſee whether the advantageous and ſtupendious Reports of that young *King* were true, or not? She came to *Jeruſalem* with a vaſt Train of *Guards* and *Attendants*, and with a numerous Company of *Camels* bearing Spices, Gold, and Precious-Stones; of which ſhe made a Preſent to the King, beſtowing upon him 120 Talents of Gold, which amount to about 800000 *l. Sterling*, beſides Spices, Perfumes, and Precious-Stones, to a prodigious Value.

This Great and Wiſe *Queen*, after ſhe had taken a full and exact Notice of the unparallel'd Magnificence of King *Solomon*, the Wiſdom of his Diſcourſe, and his ſagacity in anſwering Queſtions, his penetrating inſight into the deepeſt Myſteries; the order of his *Houſe*, the Number of his Officers and Servants, and the Tranſcendent Riches of their Liveries, She was quite tranſported, *and* (as the Scripture expreſſeth it) *there remained no more ſpirit in her*: And Addreſſing her ſelf to *Solomon*, ſaid; *I find now it was true*, O King, *what was reported to me in my own* Country, *of thy* Wiſdom *and* Heroick Acts *but thy* Renown *ſo far* ſurpaſſing *any thing that ever I had heard of, or could well imagine, it alſo ſurpaſt my belief, till now, that mine own* Eyes *and* Ears *have convinced me, that the one half has not been told me of thy* Wiſdom, Grandure, *and* Magnificence; *and that* common Fame, *which I thought had been too laviſh in ſetting forth thy* Praiſe, *has indeed detracted from, and obſcured thy* Glory. *Bleſſed and happy are theſe thy* Officers, Miniſters, *and* Servants, *that ſtand continually before thee, and hear thy* Wiſdom, *and the piercing ſagacity of thy* Judgment; *and bleſſed be the* Lord *thy* God, *which delighted in thee to ſet thee on the* Throne *of* Iſrael. *For becauſe the* Lord *loved* Iſrael, *therefore made he thee* King, *to do* Judgment *and* Juſtice *amongſt his* People.

Thus this great *Queen* returned to her own *Country* with joy and gladneſs, being fully ſatisfied with what ſhe had heard and ſeen, as well as with the Preſents ſhe received from *Solomon*, and the Anſwer of all her Deſires and Queſtions, to the full content of her Heart.

The *Fathers* tell, *That this* Princeſs was a lively and excellent *Emblem* of the *Church*, and we have reaſon to fear, that (according to the Words of our *Saviour*) ſhe will riſe up in Judgment againſt us one day; for whereas ſhe did not think much to come from the utmoſt parts of the *Earth*, to hear the Wiſdom of *Solomon*, and in a ſtrange tranſport of Joy and Wonder, pronounced thoſe *bleſſed* and *happy*, that had the advantage of being near him, and of ſerving him; *We* Chriſtians (*on the contrary*) *who have* GOD *for our* Maſter, *the Wiſdom of* JESUS CHRIST *for our Rule*, Heaven *and all the Riches and Glory of it for our Reward, do frequently prefer* Men *before* GOD, *the Wiſdom of this World before that of* Jeſus Chriſt, *and the poſſeſſion of the* Earth *before that of* Heaven.

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The Fall of SOLOMON.

Solomon *loving may ſtrange* Women, *is by them ſeduced to Offer* Incenſe *to* Idols. *His* Death.

Anno Mundi 3023. before *Chriſt* 981. *Solomon* being above 50 years of Age.

Solomon having atchieved ſo many great and wonderful things, as made him the wonder of the Age in which he lived, as well as of all thoſe that came after; at laſt terminated all the Glory he had acquired by his Wiſdom and Vertue, with a ſhameful End; and by his Example, much more remarkable than that of his *Father David*, teaches us, *Not to rely upon our ſelves, but the higher we are raiſed, the more to apprehend the effects of our own weakneß.*

We ſee *Women* here deceiving the wiſeſt of *Men*, and corrupting and defiling a Heart, which for ſo many years had been the Temple of GOD, and the *Altar* from whence continually aſcended the Flames of Divine Love. From the Love of Wiſdom, he degenerated to the Love of *Women*, and from the Love of *Women* to Idolatry. He had 700 *Wives* Princeſſes, and 300 Concubines, notwithſtanding that the Law of GOD, tho' it permitted Plurality of *Wives*, forbad the multiplying of them to ſuch an exceſs, and very expreſly oppos'd the taking of the Daughters of ſtrange Nations to *Wife*. Having built a Temple to the true GOD, he now builds Temples for Idols, and by a ſinful compliance with his *Egyptian*, *Moabitiſh*, *Ammonitiſh*, *Edomitiſh*, and *Sidonian* Wives, together with the Daughter of *Pharaoh*, he falls to flat Idolatry, Worſhipping their *Gods* and *Goddeſſes*; going after *Aſhtoreth* the *Goddeß* of the *Zidonians*, and after *Milcom* the Abomination of the *Amorites*. He alſo built a High-place for *Chemoſh* the Abomination of *Moab*, in the *Hill* that is before *Jeruſalem*; and for *Molech* the Abomination of the Children of *Ammon*, with other like Abominations.

This enormous Crime of *Solomon*, irritated GOD ſtrangely againſt him. He now appeared unto him, not as heretofore, to approve of his Behaviour, or to promiſe him whatſoever he deſired, but to witneſs his juſt Indignation againſt him, for having ſo wickedly broke his Covenant, and ſo ſhamefully tranſgreſt his *holy Law*, aſſuring him he would rend his Kingdom from him, and give it to his Servant; but that however for *David's* ſake, he would leave his Son one *Tribe*.

Solomon underſtanding that this Servant the LORD had told him ſhould inherit his Kingdom, was *Jeroboam*, whom he had brought up from a Youth, and to whom *Ahijah* the *Prophet* had foretold in the Name of the LORD, that he ſhould be *King* over the Ten *Tribes*, did his endeavour to kill him; which obliged *Jeroboam* to flee to *Egypt*, and to deſire the Protection of *Shiſhak*, King of that Country, where he continued till the Death of *Solomon*; who having Reigned peaceably 40 years, died when he was about 60 years of Age, and was buried in the City of *David* his Father, and, *Rehoboam* his Son Reigned in his ſtead.

Anno Mundi 3029. before *Chriſt* 975.

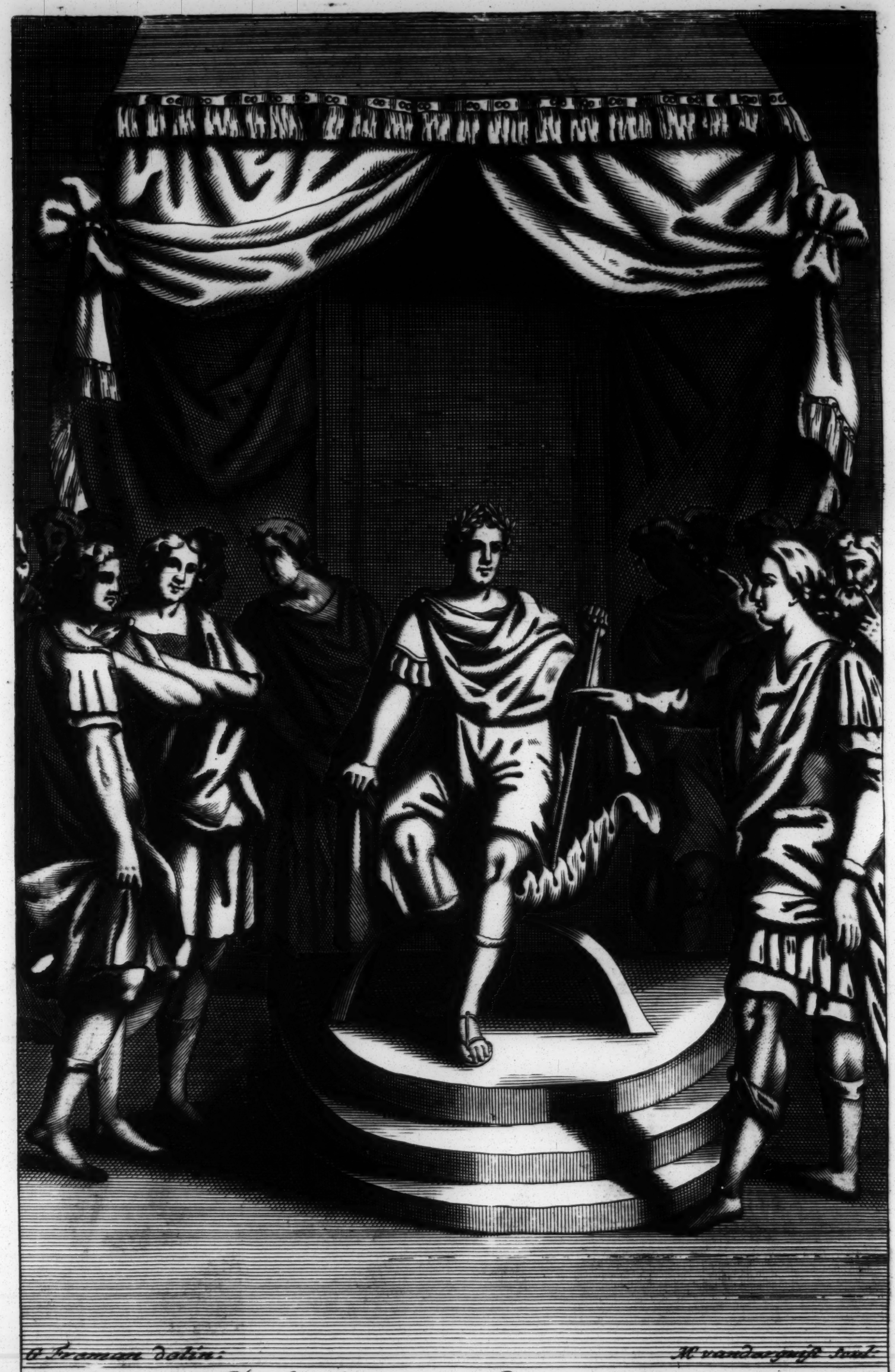
If *Solomon*'s Fall and Apoſtacy were fatal to himſelf and his Poſterity, yet it may be of great uſe and advantage to thoſe who ſhall ſeriouſly, and with attention, conſider of it with the Eyes of *Faith*. It is a ſtrange thing to conſider, that he who had been a Perſon ſo highly beloved, favoured and dignified by GOD, that it ſhould not be certainly known, whether his Condition doth not deſerve more to be lamented and deplored, than praiſed or commended. For his Sin is certain and evident, as well as *David's* was; but this is the difference between them, that tho' the *Fathers* Repentance was very certain, from expreſs Words of Scripture that of the Son is as uncertain and doubtful: Tho' many have ſuppoſed the Book of *Eccleſiaſtes* to be a kind of Retractation of his *Apoſtacy*, Written by him, and left to Poſterity for a teſtimony of his *Repentance*.

However it be, this dreadful Example ought to inſpire us with the greateſt contempt and diſeſteem of all *Worldly Grandure*, *Pomp* and *Glory*; yea, tho' we ſhould receive them from the hand of GOD himſelf, as indeed *Solomon* had them no other way; eſpecially when we ſee what a repreſentation he himſelf makes of them in his *Book* now mentioned. Surely, if we would not deceive our ſelves, we muſt prefer *Job*'s *Dunghil* before *Solomon*'s *Throne*; becauſe in the former we ſee the Model of that perfect *Patience* which Crowns all the Saints, whereas in the other we ſee the Fall of a *Man*, who could not defend himſelf againſt the Poyſon of *Proſperity* and *Greatneß*, by the higheſt degree of *Wiſdom* that ever was beſtowed upon *Man*.

REHO-

107) *The fall of Solomon.* *1 King 11.*

G. Frisman Dolin: *F. H. van Hove Soul:*



A. Francen. delin: *M. vanderGucht. Sculpt.*

108) *Roboboams Counciellors.* *1 Kings 12*

Rehoboam's Counſellors.

After the Death of Solomon, *his Subjects ſend their* Deputies *to* Rehoboam *his Son; who preferring the Counſel of his* Young Men *before that of the* Old Men, *who had been of Counſel to his* Father, *thereby loſeth the Kingdom of* Iſrael.

AS ſoon as *Solomon* was dead, and his Son *Rehoboam* was ſeated on his Throne, the whole Congrega. tion of *Iſrael* having ſent for *Jeroboam*, who was fled in *Egypt*, appeared before King *Rehoboam*, and deſired a Mitigation of the Taxes his Father *Solomon* had laid upon them, *Rehoboam* deſired three Days to conſider of their Demand, and accordingly he firſt adviſed with the Old Men, who had been of his *Father's Counſel*; who with one conſent adviſed him, to give them a favourable Anſwer, and to take off from them the Grievances and Burthens they complained of, and that were ſo uneaſie to them; repreſenting to him, That by thus gaining of their Affections at the beginning of his Reign, he would not fail ever after to continue *Maſter* of them.

The ſame year 3029. before *Chriſt.* 975.

But this young *Prince* forſaking this good Advice of the Old Men, conſulted the Young Men, that were grown up with him; who adviſed him to anſwer the People roughly, threatning them, That they muſt expect to be governed by him with more ſeverity than his Father had ever done; and that he ſhould be ſo far from leſſening their Burthens, that he was reſolved on the contrary to encreaſe them.

The *Scripture* obſerves, That this happened by a ſpecial diſpoſal and permiſſion of GOD, who ſuffered *Rehoboam* thus blindly to follow the raſh and giddy Counſel of the young Men, and to reject the good and ſeaſonable Advice of the Old Men, that he might perform the word which he had ſpoken by *Ahijah* the *Shilonite*, unto *Jeroboam* the Son of *Nebat*, That he ſhould be King over *Iſrael*. For all the People, as ſoon as they had received this churliſh and unwelcom Anſwer from their new *King*, Revolted from him, proteſting they would never own him for their *Prince*.

Rehoboam perceiving (when it was too late) the ill effect of his raſh and indiſcreet Behaviour, ſent *Adoram* his *Treaſuerer* to endeavour to pacifie them, and offer them better Terms: But his Subjects Minds were ſo exaſperated by the outragious Reception and Anſwer he had given them; that inſtead of hearkning to him, and being perſwaded by him, they Stoned him to Death: The Report of which no ſooner came to *Rehoboam*'s Ears, but he immediately got up into his Chariot, and fled, for fear himſelf alſo ſhould have fallen a Victim to their Rage and Fury.

Thus all *Iſrael* (that is, the Ten *Tribes*) revolted from *Rehoboam*, and Proclaimed *Jeroboam* King over them. And when *Rehoboam* had raiſed an *Army* of an hundred and fourſcore Thouſand choſen Men out of the Tribes of *Judah* and *Benjamin*, (which GOD kept true to his Worſhip, and faithful to their *King*) to fight againſt *Iſrael*, and to reduce them to his Obedience by force of *Arms*, GOD ſent *Shemajah* the Prophet, to charge *Rehoboam*, and all the People of *Judah* and *Benjamin*, not to fight againſt *Iſrael*, becauſe what had hapned was from him, and according to what he had foretold by his Prophet ſhould come to paſs.

This was the beginning of that famous Rent and Diviſion of the Kingdom of *Iſrael* from that of *Judah*, which continued ſo long after, through many Ages, as a laſting Monument of the Folly of a young *King*, who loſt that by his Raſhneſs and Indiſcretion, which he might eaſily have preſerved by his Wiſdom. GOD alſo made it appear by this remarkable Inſtance, That he is the Maſter of *Kings*, and that he inſpires them with good or ill Advice, according as they are Subjects either of his *Mercy* and *Goodneſs*, or of his *Wrath* and *Severity*.

We ſee here the Wiſeſt of all Kings, *leaving his* Kingdom *in the hands of a ſtupid and indiſcreet Son*, GOD *being reſolved viſibly to puniſh the Father in his Son, and to avenge the Diſorders and Sins of* Solomon's *Old Ages, by the folly and raſhneſs of* Rehoboam's *Youth*.

The Diſobedient PROPHET.

A Prophet *ſent by GOD, to reprove* Jeroboam *for his Wickedneſs and* Idolatry, *is kill'd by a* Lyon *for diſobeying the Word of the Lord; who had charged him neither to eat nor drink in that place.*

Jeroboam ſeeing himſelf King over the Ten Tribes of *Iſrael*, gave us an Inſtance, that Irreligious Princes do often prefer Reaſons of State before the Concerns of Religion. For this Profane *Prince* conſidering, that if his Subjects ſhould continue to go up to *Jeruſalem* to worſhip GOD, and offer Sacrifices, they might probably within a ſhort time be prevailed upon to return to the Obedience of their lawful King, which would redound to his inevitable ruin; he (to prevent this) reſolved to make two *Calves* of Gold, the one of which he ſet up at *Bethel*, and the other at *Dan*; and then in preſence of all the People declared, That theſe were the *Gods* that had brought them up out of the Land of *Egypt*. He alſo erected *Altars* to them with a great deal of Magnificence, and endeavour'd to eſtabliſh the Worſhip of theſe his *Idols*, as much as might be in imitation of the Service of the True GOD at *Jeruſalem*.

Anno Mundi 3030. before *Chriſt* 974.

Now it hapned, as *Jeroboam* was offering *Incenſe* on one of theſe *Altars* in *Bethel*, GOD ſent a Prophet to him, who addreſſing his Words to the *Altar*, propheſied againſt it, that a Child who was to be born of the Race of *David*, named *Joſiah*, ſhould kill and offer upon that *Altar*, all the Prieſts that offered *Incenſe* upon it, and that for a ſign, that what he had ſaid ſhould certainly come to paſs, the *Altar* ſhould be rent, and the *Aſhes* upon it poured forth, at the ſame inſtant as it alſo hapned. Which denunciation of the Prophet was accordingly accompliſhed by *Joſiah* two hundred and fifty years after.

Jeroboam could not endure this holy liberty of the Prophet, who propheſied againſt the Altar he himſelf had erected, and putting forth his Hand, he ordered his Officers to lay hold on him, but his Hand was immediately withered and dried up, ſo that he could not draw it in again to him. *Jeroboam* greatly humbled by this remarkable inſtance of the Divine Vengeance, entreated the Prophet by his Prayers, to obtain his Cure of him, who of juſtly had ſmitten him; whereupon the Man of God having beſought the LORD for *Jeroboam*, his Hand was reſtored. Upon this the *King* deſired the Man of GOD, to come home with him and refreſh himſelf, and that afterward he would ſend him home with a Reward; which the Prophet utterly refuſed, declaring to the *King*, that the LORD had expreſly forbid him to eat or drink in that place.

As the Man of GOD was returning homewards, an old Prophet that dwelt at *Bethel* having underſtood what he had done that day, and the Words he had denounced againſt the Altar *Jeroboam* had ſet up, he Sadled his *Aſs* and went after him, and having found him ſitting under an *Oak*, deſired him to go home with him and eat Bread; which when the Man of *God* had refuſed, as being charged to the contrary by *God* himſelf; the other anſwered, *I am a Prophet as well as you, and an* Angel *commanded me to bring you back, that you might eat with me and refreſh your ſelf.* And with this Lye he made the Man of *God*, come back with him to his Houſe.

But as they were ſitting at Table, and eating together, the *Word* of the *Lord* came to the old *Prophet*, that had ſeduced the Man of *God*, and told him *That becauſe he had diſobeyed the Word of the LORD, and had eaten contrary to his expreſs Command, he ſhould not be buried with his* Fathers. Which hapned accordingly; for as the Man of God was returning to *Judah* on the old *Prophet's Aſs*, a *Lion* met with him by the way and ſlew him, without any farther devouring his dead Body, or touching the *Aſs*.

S. *Gregory* obſerves, That probably this Man of *GOD* had taken ſome ſecret complacency and delight in the great things which he had done, in afflicting the *King* with ſo ſudden a Stroke, and as ſuddenly healing him again as well as in ſpeaking to him with ſo great liberty; and that this *Vain-Glory* wherewith he was elevated, had ſo overclouded and darkned his Soul, that inſtead of obeying without diſpute the *Word* of the *Lord*, or without putting his own interpretation upon an expreſs Command of *God*, he ſuffered himſelf to be deceived by the *Prophet*, which prov'd the cauſe of his death; *God* reſolving to inflict this ſhort puniſhment upon his Body, that his *Soul* might be eternally ſaved.

ZIMRI

109) *The Disobedient Prophet.* *1. Kings 13.*

G Froman delin: *P P Bouche Scul:*

G Froman dolin: — P.P. Bouche Soul:

110) Zamri Burnt. 1. Kings 16.

ZIMRI BURNT.

Zimri *Conſpiring againſt* Elah, *the Fourth King of* Iſrael, *is beſieged by* Omri *in* Tirzah, *and ſeeing the* City *taken, retires to the* Palace, *and there Burns himſelf.*

Jeroboam having Reigned 22 years, died; in which time by his wicked Policy he was the cauſe of the Apoſtacy and Idolatry of the ten Tribes, by means of the *Golden Calves* he had ſet up at *Dan* and *Bethel*, and the ſuperſtitious Will-Worſhip he had eſtabliſhed and annexed to them. He had continual Wars with *Rehoboam*, from whom he was revolted. After his Death, *Nadab* his Son ſucceeded him, who Reigned only two years: For *Baaſha* the Son of *Ahijah*, of the Tribe of *Iſſachar*, conſpired againſt him, and ſlew him at *Gibbethon*, as he was beſieging that *City*; and not contenting himſelf there with, he went and ſlew all *Jeroboam*'s Houſe, without ſo much as ſparing one of them, according to the Word of the LORD, which he had denounced againſt *Jeroboam*, by the Mouth of *Ahijah* the *Prophet*.

Anno Mundi 3075. before *Chriſt* 929.

Baaſha being thus elevated to the Throne of *Iſrael*, by the Murther of his Sovereign and all his Family, he began to wage cruel Wars againſt *Aſa* the good King of *Judah*, who was the Son of the wicked *Abijam*, who ſucceeded *Rehoboam* his Father. But GOD willing to recompence the Devotion and Piety of this good King, who treading in the ſteps of his Father *David*, removed the *Sodomites* out of the Land, and deſtroyed the *Idols* his Father *Abijam* had ſet up, made him victorious againſt his Enemies, and particularly againſt *Baaſha* King of *Iſrael*, who was in continual War with this good King, and followed the wicked Examples of his two Predeceſſors, *Jeroboam* and *Nadab*,

Wherefore alſo *Jehu* the Prophet of the LORD was ſent to him, to denounce his Anger againſt him, for his continuing in the Wickedneſs of *Jeroboam* the Son of *Nebat*, who cauſed *Iſrael* to ſin, and that all his Poſterity ſhould be deſtroyed and come to nought, like as he had deſtroyed that of *Jeroboam*; *Baaſha* who died ſoon after this Denunciation of the Prophet, and left the Kingdom to his Son *Elah*; who began his Reign with the Murther of *Jehu* the Prophet of the LORD, becauſe of the Words of his Prophecy, declared to his Father concerning the Ruin of his Poſterity, whereby he haſtned the fulfilling of it; for when he had *Reigned* only two years, *Zimri* (the Commander in Chief over one half of his Chariots conſpired againſt him as he was in *Tirzah*, drinking himſelf drunk in the Houſe of *Azza*, Steward of his Houſhold.

Zimri by this treacherous Cruelty having obtained the Crown of *Iſrael*, deſtroy'd all the Family of *Baaſha*, with all his Kinſfolk and Friends, without ſparing any of them. But he did not long enjoy the Dignity he had purchaſed with ſo much Blood; for the *Iſraelites* having underſtood what *Zimri* had done, made *Omri* their King, who immediately went and beſieged *Zimri* in *Tirzah*, and ſoon after having made himſelf Maſter thereof, when *Zimri* ſaw that he muſt inevitably fall into the hands of his Enemy, he became no leſs cruel to himſelf, than he had been a little before to his Maſter and all his Family; for ſetting Fire to his Palace, he burnt himſelf, and all that belonged to him; thus avenging upon himſelf and his Poſterity the Murther of his *Lord* and *Maſter*, and his whole Houſe. *All which* (as the Scripture obſerves) *hapned unto him for the* Sins *which he had committed in doing Evil in the ſight of the* Lord, *in walking in the way of* Jeroboam *and his* Idolatry, *whereby he made* Iſrael *to ſin*.

GOD *made it appear by this Example, how hateful and abominable* Tyrants *are in his ſight: He who might have liv'd happily, could he have contented himſelf with the degrce of Honour to which his* Services *and the Favour of his* Prince *had rais'd him, became moſt fatally miſerable, as ſoon as his Ambition prompted him to aſpire to the Crown, by the Murther of his* Lord *and* Maſter: *For in ſeven days time he loſt both* Life *and* Kingdom, *which he had ſo unjuſtly and cruelly uſurped; and his* Conſcience *flying in his Face, and reproaching him for his* Crime, *he condemn'd himſelf to the* Fire, *together with his whole* Poſterity, *to exterminate a* Race *ſo impious towards* GOD, *and faithleſs to their* Prince.

ELIJAH

ELIJAH Fed by RAVENS.

GOD having ſmitten the Land *of* Iſrael *with* Drought *for* 3 *Years together, ſends the Prophet* Elijah *to the Brook* Cherith, *where he is fed by two* Ravens.

Anno Mundi 3092. before *Chriſt* 912. or thereabout.

OMRI being thus peaceably poſſeſs'd of the Crown of *Iſrael* by the Death of *Zimri*, who had burnt himſelf, Reigned 12 years, and left the Kingdom to his Son *Ahab*, of whom the *Scripture* gives this Teſtimony, *That he did Evil in the ſight of the LORD, above all that were before him*; his natural Wickedneſs and Impiety being much increaſed by his Marriage with *Jezabel* Daughter of the King of *Zidon*.

This wicked *Prince* carrying his enormous Crimes to that height of Impiety, which none of his Predeceſſors had ever yet arrived to, GOD ſent his Prophet *Elijah* to denounce his Judgment againſt him, aſſuring, him that the LORD would puniſh his Dominion, by bereaving them of the Rain and Dew of Heaven for three years together.

During this time of Drought and Scarcity, *GOD* ſent *Elijah* to the Brook of *Cherith*, where he took care to Feed him by the Miniſtry of two *Ravens*, who brought him Bread and Fleſh twice a day, Morning and Evening. But the long continued Drought having at length dried up the Brook, ſo that he wanted Water to drink, *GOD* commanded him to go to *Zarephath*, and to Lodge there with the *Widow Woman*, whom he had commanded to take care of him.

Elijah obeyed the Divine command, and when he was come near to the Gate, of the *City*, he met with the *Widow Woman*, to whom the *LORD* had directed him, who was gathering of Sticks, and prayed her to fetch him a little Water to drink; and as ſhe was going to fetch ſome for him, he called to her, and deſired her to bring a Bit of Bread: But the *Woman* told him, ſhe had not a Bit in the Houſe, nor indeed any thing beſides an handful of Meal, and a ſmall remainder of Oil; and that ſhe was gathering ſome Sticks, to bake a Cake of it, that ſhe and her Son might eat it for their laſt Meal, and dye.

But this *Holy Prophet*, who on this occaſion was an Illuſtrious Inſtance, That when *GOD* ſends his Prophets and Servants to any Houſe, 'tis rather with deſign to heap *Bleſſings* upon them, who are ſo kind as to receive them, than to procure Relief or Comfort to themſelves, wiſhed His *Hoſteſs*, to make firſt a little Cake for him of the *Flower* ſhe had, and bring it to him; and that afterwards ſhe might prepare the like for her ſelf and Son; aſſuring her in the Name of the LORD, that the Meal ſhould not waſte, nor the Cruiſe of *Oil* fail, till the time that the LORD ſhould ſend *Rain* again upon the Earth.

This good Widow was tranſported with Joy, to ſee this great Miracle wrought, as *Elijah* had foretold, to which her Faith alſo contributed; and 'tis the more obſervable, that nowithſtanding ſhe was an Idolatrous Woman, yet was willing in her great Neceſſity and Want to relieve this *Holy Prophet*, even before ſhe ſerved her ſelf, when at the ſame time his own *Country-Men* perſecuted him; being a *Figure* herein of the *Gentiles* embracing *Jeſus Chriſt*, when the *Jews* at the ſame time (by *Unbelief*) rejected him.

But the Death of her only Son hapning not long after, caſt her into extreme Sorrow, of which ſhe complain'd with ſo much paſſion and bitterneſs to that *Holy Prophet*, that being touched with her grief, he took the *dead Child*, and having laid it upon his Bed, he ſtretched himſelf three times upon the Dead Body, applying the parts of his *Body* to thoſe of the *Child*, and cried unto the LORD to let his *Soul come into him again*; which hapning accordingly, he reſtored him alive to his *Mother*.

This Miracle *of* Elijah *contains an excellent Repreſentation of the holy Myſtery of the* Incarnation, *wherein the Divine living Body was applyed to our dead Bodies, to quicken them from the* Death *of* Sin; *to live the* Life *of* Righteouſneſs *and* Holineſs.

This proceeding of the Prophet *contains alſo an admirable Leſſon, for the* Paſtors *of the* Church, *That they ought to proportion themſelves to the Littleneſs of their* Hearers, *and condeſcend to their Weakneſs; to meaſure themſelves upon them, for ſo the* Hebrew *word ſignifies, by diſpenſing the Truths of the* Goſpel *to them, ſo as they are able to bear and digeſt them.* Elijah *proportioned the poſture of his* Body *to the Littleneſs of the Child, but it was in order to raiſe it to life again. Thus the* Miniſters *may allay and temper the high Truths of the* Goſpel *in condeſcenſion to the Weak; but in order to raiſe them, and not at all to ſink and fall down with them.*

ELI-

III) Elijah fed by the Ravens. 1 Kings 17.

112) *Elijahs sacrifice.* 1. Kings 18

ELIJAH's SACRIFICE.

Elijah *having given the* People *a convincing Proof of the True* GOD, *by bringing down* Fire *from* Heaven *to conſume his* Sacrifice, *Commands them to kill the* 450 Prieſts *of* Baal.

WHilſt the Prophet *Elijah* was ſafely Lodged with the Widow of *Zarephath*, *Ahab* and *Jezabel* were making great ſearch for him, to put him to death; and not being able to find him, they diſcharged their Fury upon all the Prophets they could meet with.

Anno Mundi 3096. before *Chriſt* 908.

Now when the time was come, that the LORD in pity to *Iſrael* reſolved to put an end to this terrible *Drought*, which had laſted three years, he commanded *Elijah* to go and ſhew himſelf to *Ahab*. And accordingly he went to preſent himſelf before him, and by the way meeting with *Obadiah*, who was *Ahab*'s High Steward, and a Man fearing GOD, he bad him go and tell *Ahab* he was there, and if he would, he might ſpeak with him. But *Obadiah* teſtifying his Fear, leſt the Spirit of GOD might tranſport him elſewhere, whilſt he went to deliver this Meſſage to his Lord, whereby he would be left expoſed to the Kings Fury; *Elijah* aſſured him, that he needed not fear any ſuch thing, for that he was reſolved to ſhew himſelf to *Ahab* that day.

Obadiah having delivered his Meſſage to *Ahab*, he immediately came to meet *Elijah* and as ſoon as he ſaw him, told him with a great deal of bitterneſs, That he was the cauſe of all the Troubles and Miſeries of *Iſrael*. But *Elijah* not at all daunted with the Words or Preſence of this wicked *King*, anſwered him with a *Spirit of Fire* (which was his peculiar gift) and ſaid; *'Tis not I that trouble* Iſrael, *but thou O* King, *and thy* Fathers Houſe, *who have forſaken the living* God *to* Sacrifice *to* Baal: *Now therefore gather to me all* Iſrael, *and the* Prophets *of* Baal *at* Mount Carmel.

This being perform'd by *Ahab*, who could not reſiſt the *Spirit* that ſpake in *Elijah*, that *Prophet* demanded of the *People two Opinions? If the* Lord *be* God *follow him*, with a *fiery Zeal*; *How long halt ye between*; *but if* Baal *be* God *then follow him*. *Behold* (continued he) *I am alone left of all the* Prophets *of the* Lord, *at a time when* Baal's Prophets *are* 450. And then addreſſing himſelf to the *Prieſts*, ſaid, *Take a* Bullock *and dreſs it, and lay it on the* Altar, *but without* Fire, *and I will take another in like manner*; *and call ye on the Name of your* God, *and I will call on the Name of the* LORD, *and let the* God *that anſwers by ſending* Fire *from* Heaven *to conſume the* Sacrifice, *be own'd to be the true* God.

All *Iſrael* approving of this juſt Propoſal of *Elijah*, the Prieſts of *Baal* began to dreſs their *Bullock*, and having laid it on the Altar, they called on the Name of *Baal* from Morning to Noon, ſaying, *O* Baal *hear us!* but without receiving any *Anſwer*; which gave occaſion to *Elijah*, in a holy Zeal, to mock and deride them; ſaying, *Cry lowder, for may be your* God *is on a Journy, or engaged in ſome Purſuit, or aſleep and muſt be awaked*. But they ſeeing that they prevailed not, cut themſelves (after their manner) with *Knives* and *Lancets* till the *Blood* guſht out upon them, but all to no purpoſe.

Now when the time of Evening Sacrifice was come, *Elijah* built an Altar of 12 Stones, and made a Trench round about it, and laid the Bullock upon the Wood on the Altar, and then ordered 4 *Water-pots* to be fill'd with *Water* three ſeveral times, and to be poured upon the Wood and *Sacrifice*, which running down from thence filled the Trench with *Water*. This done, *Elijah* praying to GOD, *Fire* came down immediately from *Heaven*, and conſumed the *Sacrifice* and the Wood, together with the *Stones* and *Duſt*, and lick'd up the Water that was in the Trench.

The word the *Scripture* makes uſe of ſignifies a kind of *Water-pot*, which contained about 7 Gallons of our Meaſure.

All the People convinced by this evident *Miracle*, fell down on their Faces, crying out, *The Lord he is God! The Lord he is God!* and *Elijah* laying hold of this opportunity, ſaid unto them, *Take the* Prophets *of* Baal *and kill them, without letting one of them eſcape*. Which having been performed accordingly, *Elijah* promiſed *Ahab*, That GOD would very ſuddenly ſend down *Rain* upon the Earth; which hapned according to his word, inſomuch that *Ahab* was overtaken with it before he got to his *Houſe*.

This Example (as the *Fathers* take notice) *ſhews us the inſuperable ſtrength of* Truth, *which alone is able to keep up the Hearts and Courage of* Men, *when all human Conſiderations ſerve only to beat them down. Thus we ſee it made* Elijah *reſolutely cleave to the true Worſhip of* God, *notwithſtanding he ſaw himſelf left alone, and perſecuted of all* Men.

The Flight of Elijah.

Elijah *threatned by* Jezabel, *who was reſolved to revenge the Death of her* falſe Prophets *upon him, fleeth to* Beerſheba, *where he is comforted by an* Angel, *who brings him* Meat *to eat.*

JEzabel (*Ahab*'s ungodly *Queen*) being informed, how *Elijah* had ſlain all the *Prieſts* of *Baal*, ſent him word, That before a day came about, ſhe would ſerve him in the ſame manner, as he had ſerved the Prieſts of *Baal*. The holy Prophet fearing *Jezabel's* Rage, fled with all the ſpeed he could to *Beerſheba*; and by this ſtrange viciſſitude of Courage and Fear, which appeared in him at ſeveral times, gives us occaſion (as S. *Gregory* obſerves) to ſee *how inconſtant frail* Man *is in this life, who after the moſt Heroick Exploits of an all-daring and all-ſurmounting* Faith, *comes many times ſoon after to experience how weak and frail he is.*

Anno Mundi 3097. before *Chriſt* 907.

Elijah being fled into the Wilderneſs, found himſelf quite overwhelmed with Grief and Trouble, ſo far that he earneſtly beg'd of GOD to take away his Life; and being ſpent with wearineſs and deſpondency, he fell aſleep; but ſoon after an *Angel* came and awakned him, bidding him ariſe and eat, and finding a Cake, and a Cruiſe of Water at his Head, he did eat, and drink, and laid him down again: Then the *Angel* came and awakned him a ſecond time, bidding him eat again, becauſe he had a great way to go. *Elijah* did ſo and went in the ſtrength of that Meat forty Days and forty Nights unto *Horeb* the Mount of GOD. Which miraculous Bread has been always lookt upon as a Figure of the *Holy Euchariſt*, which ſupports and comforts us during our Pilgrimage in the Wilderneſs of this World.

Elijah being come to *Horeb*, GOD commands him to go to *Damaſcus*, and Anoint *Hazael* King of *Syria*, and *Jehu* King of *Iſrael*, and *Eliſha* to be Prophet in his room, whom he met with on his way Ploughing with 12 Ploughs, of which he himſelf guided one; and as *Elijah* paſſed by him, he caſt his Mantle upon him; whereupon finding himſelf tranſported with a violent motion, he left his *Oxen* and ran after *Elijah*, deſiring only leave of him to take his farewel of his Father and Mother; which being granted him, he returned to *Elijah*, and having kill'd a yoke of Oxen for a Sacrifice, he invited the People that were with him to the Feaſt, and afterwards aroſe and followed *Elijah*, and miniſtred unto him.

He left a Father (ſaith S. *Ambroſe*) but he found another, and a better in *Elijah*, who having for this his Spiritual Son Bowels of Love, far more tender than thoſe of a fleſhly Father can be, not only furniſht him with all Neceſſaries during his Life; but at his departure from him left him Heir of his *Spirit*, that is, of his *Holineſs*, gift of *Prophecy* and *Miracles*, as we ſhall ſee hereafter.

Thus GOD has given us Inſtances in the *Old Teſtament*, as well as in the *New*, that great Diſciples are ordinarily the Spiritual Children of Men eminent in Holineſs, who by their excellent Actions have deſerved to leave behind them, as eminent followers of their Lives, and heirs of their Vertues and Graces; only with this difference, that under the Goſpel or New Law, we are not only the Diſciples of the Men of GOD, but of him who is the *Man-God*, our Bleſſed *Saviour*, who ſo temper'd and allay'd the admirable Actions of his Life (as S. *Auſtin* obſerves) to the end that the Example of his Holineſs, might not be too diſproportionate to our weakneſs.

Wherefore alſo (as the ſame *Father* obſerves) when *Moſes* and *Elijah* in their time appeared in the *World*, with a profound *Humility*, which was the ſpring and ſource of all thoſe *Virtues* which ſhone forth ſo gloriouſly in their *Lives* and *Converſation:* There was only one *Joſhua* and one *Eliſha* found amongſt all their Contemporaries, for to imitate and copy their unparallel'd *Examples*; becauſe proud *Men*, at that time, did diſdain to follow the ſteps of *humble Men*. But now under the *Goſpel*, the moſt exalted Pride cannot but be covered with ſhame and confuſion, by ſeeing *holy Humility*, the ſure baſis and foundation of all Graces, not only exalted and conſecrated, but indeed Deified in the whole Comportment, Life and Death of our *Saviour Jeſus Chriſt*, even in his Perſon, who was GOD himſelf, bleſſed for ever.

The

113) *The flight of Elijah.* 1 Kings 19.

114) *The Piety of Jehosaphat.* 1 Kings 22.

The Piety of Jehoſhaphat.

Jehoſhaphat *the Good and Pious* King *of* Judah, *makes all the* Kings *about him to fear and ſtand in awe of him. He gives many Teſtimonies of his Piety towards* GOD, *who made him Victorious over his* Enemies.

WHilſt King *Ahab* Reigned over *Iſrael*, and that he and his *Queen* encouraged one another in committing all ſorts of Impieties, good King *Aſa* governed the Kingdom of *Judah*, who had given many pregnant Inſtances of his *Piety* in the ſeveral Stages of his Life, ſave that towards the end of it, he ſtained his former excellent Actions, by making a League with *Benhadad* King of *Syria*.

Anno Mundi 3105. before *Chriſt* 889.

GOD ſent a *Prophet* to reprove him for this Fault; who demanded of him, in the Name of his *Great* Maſter, whether he thought the Divine Aſſiſtance not ſufficient to make him Victorious over all his *Enemies*, without ſeeking for Aid from *Idolaters*, who were an abomination unto him?

But King *Aſa* not being able to bear this free, but juſt Remonſtrance of the *Prophet*, cauſed him to be ſeized and put into *Priſon*; and oppreſſed alſo ſome of his Subjects at the ſame time. The *Scripture* alſo takes notice, that being for a long time afflicted with the *Gout*, he put more confidence in the ſkill of his *Phyſicians*, than in the help and power of GOD.

Thus King *Aſa*, after he had for a long time deſerved the juſt Praiſes of Men, and approbation of *God*, by his Adminiſtration and Behaviour worthy of a great and good *Prince*; at laſt diſhonoured his *Life*, and caſt a blemiſh upon the Reputation he had ſo juſtly acquired, by a mixture of *Actions*, which were either injurious to God, or cruel to Men.

Jehoſhaphat his Son ſucceeded him, who by walking in the ſteps of his Father *David*, and fearing God greatly, drew down the *Divine Bleſſing* upon his *Kingdom*, upon his *Arms*, and all his undertakings, the *Lord* making him formidable to the King of *Iſrael*, and to all the *Princes* round about him. This good *King* encouraging himſelf in the ways of the *Lord*, did not at all expreſs the ſame Fearfulneſs and Backwardneſs, as his Predeceſſors had done, but took away all the *High Places*, and cut down the *Groves* that were in *Judah*. He ſent alſo ſome of his *Princes* to accompany the *Prieſts* and *Levites* throughout all the *Land*, who taking the *Book* of the *Law* with them, went about throughout all the Cities of *Judah* to teach the *People* the *Law* of God, which had been in a great meaſure diſus'd and forgot during the wicked Reign of ſome of his *Predeceſſors*.

His deſire alſo to enlarge and ſtrengthen his *Kingdom* was extraordinary, and herein he ſhewed himſelf a great *King* indeed; who having in the firſt place endeavoured to ſettle thoſe things which immediately concerned the Glory of God, and the Spiritual good of his *Subjects*, in the next place took care to maintain the glory of his *Crown*, and to procure the temporal ſafety and happineſs of his *People*.

Ahab King of *Iſrael* ſeeing *Jehoſhaphat* ſo great and victorious a *Prince*, was loath to have him for his *Enemy*, tho' the Kingdom of *Judah* contained but the ſixth part of that of *Iſrael*, having only two Tribes under it, whereas the Kingdom of *Iſrael* had Ten; and therefore made an Alliance with him, and perſwaded *Jehoſhaphat* to accompany him in an Expedition, he intended to make againſt the King of *Syria*; where *Ahab* was ſlain, and *Jehoſhaphat* himſelf was in great danger; but crying unto the *LORD* in his diſtreſs was wonderfully delivered by him. Yet the *LORD* afterwards ſent *Jehu* the *Prophet* to reprove him, for entring into an Alliance with that wicked *King*; the *Prophet* demanding of him, Whether it became him who had been ſo highly favoured, and bleſt by *God*, to help the ungodly, and love them that hate the *LORD*?

Thus GOD made it appear by the Victorious Succeſſes of this Prince, *that he takes delight to make them formidable to all their Enemies, who fear none but him alone, and to honour them that honour him, as well as to make them baſe and contemptible, who deſpiſe and lightly eſteem him.*

The

The Death of AHAB.

Ahab *fighting againſt the King of* Syria *is ſlain by an* Arrow *ſhot at a venture.*

THE Sins of *Ahab* and *Jezabel* daily increaſing, they at laſt arrived to their higheſt point by the horrid Murther of innocent *Naboth*. This Man was Owner of a *Vineyard* in *Jezreel*, near to *Ahab*'s Palace, which he manur'd and took delight in, as an Inheritance deſcended to him from his Forefathers: Now *Ahab* deſigning to enlarge his *Gardens*, deſired to have this *Vineyard* of *Naboth* either paying him the worth of it, or giving him another in exchange. But *Naboth* would by no means part with it.

The ſame year 3107. before *Chriſt*. 897.

Ahab, notwithſtanding that he was deſperately wicked, yet thought he had no right to take it by Violence from him; but finding himſelf unable to overcome *Naboth's* Reſolution, his refuſal cauſed in him ſo high a diſpleaſure and vexation, that he fell ſick upon it, and refuſed to eat. *Jezabel* having underſtood from his own Mouth, the cauſe of his ſadneſs and diſtemper, mocked at his ſimplicity, ſaying; *It is a ſign you have great Authority over your* Subjects, *when one of them is able to put you into this condition!* And immediately ſhe ſent Letters to the chief Men of the *City* where *Naboth* dwelt, that they ſhould ſuborn two falſe Witneſſes, to depoſe againſt *Naboth*, that he had blaſphemed *GOD* and the *King*, and that thereupon they ſhould condemn and Stone him.

Jezabel being punctually obey'd in all this, the falſe Witneſſes were found, and *Naboth* condemn'd and ſton'd the ſame day; and News thereof being brought to *Jezabel*, ſhe acquainted *Ahab*, That now he might go and take poſſeſſion of the *Vineyard* he had ſo much deſired. *Ahab* recovering at this News, goes down to ſee the *Vineyard*, where *Elijah* meeting him, thunders out this Sentence againſt him: *Thou haſt killed* Naboth, *and haſt taken poſſeſſion; but know that Dogs ſhall lick thy Blood, in the very ſame place where that Innocent Man was murther'd; and Dogs ſhall eat the* Fleſh *of* Jezabel *by the* Wall *of* Jezreel.

The War which *Ahab* ſoon after undertook againſt *Syria*, gave an accompliſhment to this *Prophecy*; for *Ahab* having deſired the King of *Judah* to accompany him; *Jehoſhaphat* deſired him to conſult ſome *Prophets* about the event of the *Battle*. *Ahab* (to comply with his deſire) ſent for 400 *Prophets*, who all with one Mouth promiſed *Ahab* the Victory; but *Jehoſhaphat* not ſatisfied with their *Predictions*, demanded, *Whether there were never a* Prophet *of the LORD there beſides, of whom they might enquire? Ahab* anſwered, *That indeed there was one, but that he hated him, becauſe he always propheſied Evil to him.*

This *Prophet* was *Micajah*, whom *Ahab* however (at *Jehoſhaphat's* entreaty) ſent for; who being come, boldly declared the unhappy Event of the Battle, and that *Ahab* ſhould be kill'd in it. *Ahab* provoked with this *Prediction*, cauſed *Micajah* to be caſt into Priſon, with Deſign to put him to death at his Return; at which *Micajah* was not at all concern'd, as being aſſured that he ſhould never return.

Ahab being advanced near to the Army of the *Syrians*, put himſelf into a Diſguiſe; but *Jehoſhaphat* entred the *Field* in his *Royal* Accoutrements, and the King of *Syria* having given order to his *Captains*, to aim chiefly to kill the King of *Iſrael*, they took *Jehoſhaphat* for him, and had like to have kill'd him; for if he had not diſcovered himſelf by his *Speech* that he was not King *Ahab*, he would have learnt by fatal Experience, how unhappy a thing it is for a good *Prince* to ally himſelf with ſuch as are ungodly.

In the mean time it hapned, that an *Arrow* ſhot at a venture reached *Ahab*, and pierced the Joynts of his Armour; of which Wound he died that Night. The *Blood* that guſht from his Wound had all ſtained his Chariot, and as they were waſhing it in the Pool of *Samaria*, the *Dogs* came and licked his Blood, according to the Word of the LORD, denounced againſt him by *Elijah* the Prophet.

So true is it, that the greateſt and moſt potent of Princes, *cannot avoid the juſt Doom of an incenſed GOD, which they have deſerved by their exorbitant Crimes and Exceſſes; and that* Heaven *with as much eaſe diſchargeth its* Thunderbolts *upon* Crowned-Heads, *which have a thundred againſt others, as upon their meaneſt* Subjects; *for thoſe who ſeem* Gods *upon* Earth, *are nothing but* Duſt *and* Aſhes *before GOD.*

The

115) The death of Ahab. 1 Kings 22.

116) *Elijah taken up in to Heaven.* 2 Kings 2

B Freeman delin: *P P Bouche Sculp:*

Elijah taken up into Heaven.

Elijah *is carried up to* Heaven *in a* Fiery-Chariot, *in the preſence of his Diſciple* Eliſha; *who thereupon receives a double portion of his Spirit, and divides the Waters of* Jordan *with the Mantle of* Elijah.

AHab dying in the manner as hath before been related, left the Kingdom of *Iſrael* to his Son *Ahaziah*, who following the ſteps of his Father, and of his Mother *Jezabel*, proſpered accordingly; for when he had Reigned two years, he fell out of a *Window*, and finding himſelf in danger of Death, he ſent Meſſengers to enquire of *Beelzebub* the *God* of *Ekron*, whether he ſhould recover of his Fall, or no.

Anno Mundi 3108. before *Chriſt* 896.

GOD being provoked, that a King of *Iſrael* ſhould ſend to enquire of an Idol, about the event of his Sickneſs, ſent *Elijah* to meet the King's Meſſengers, and to bid them ask their Maſter, *Whether he ſuppos'd there was no* God *in* Iſrael, *that he had ſent them to enquire of* Beelzebub *the* God *of* Ekron? and to aſſure him, *That for this his ſacrilegious and prophane ſlighting of the* God *of* Iſrael, *he ſhould not ariſe from his Sick-bed, but ſurely die.*

The Meſſengers returning to the King *Ahaziah* with this Meſſage, he enquired of them what kind of Man he was, that had charged them with it; and they replying, *That he was a hairy Man, and girt with a Girdle of Leather about his Loyns*; he preſently concluded it was *Elijah* the *Tiſhbite*, and ſent a Captain over fifty with his Company to take him; who in obedience to the King's Command went up to *Elijah*, where he was ſitting at the top of an *Hill*, and ſaid to him, *Man of GOD come down, and go along with me in the* Kings *Name*: But *Elijah* told him, *If I be a Man of GOD then let Fire come down from Heaven, and conſume thee and thy Company.*

King *Ahaziah* hearing no News of his firſt *Captain*, ſent a ſecond to ſeize the *Prophet*, who having commanded *Elijah* to come down with him to the *King*, was conſumed, together with thoſe under his Command like the former. *Ahaziah* in the impatience of his Revenge, at laſt ſending a third, who being terrified by the dreadful End of the two former Captains, as ſoon as he came up the *Hill*, fell down on his knees, and earneſtly beſought him to ſpare his Life, and the Lives of thoſe that were with him. *Elijah* moved to pity with his humble deportment, and being at the ſame time adviſed by an Angel to go along with him to the *King*, not fearing any thing, accompanied the Captain into the preſence of *Ahaziah*, to whom he denounced the Sentence GOD had pronounced againſt him, *That forasmuch as he had ſent to* Beelzebub, *as if there was no GOD in* Iſrael, *he ſhould never riſe from his ſick-bed, but die there.*

This was the laſt Action *Elijah* did in publick, for GOD ſoon after took him to himſelf; and *Eliſha* being informed of the Day that his Maſter ſhould be taken from him up to *Heaven*, would by no means be perſwaded to leave him. *Elijah* himſelf tryed him three ſeveral times, to ſee whether he might be induced to part from him; pretending that he had buſineſs elſewhere, and wiſhing him to ſtay there, and to leave him alone; but *Eliſha* ſtill proteſting, that he would never quit him, *Elijah* gave over, ſuppoſing that he had now ſufficiently tried the Faithfulneſs of his *Diſciple*; and as a reward of his Fidelity bad him ask what he would of him; who thereupon demanding a double portion of his Spirit, *Elijah* told him, *That he had demanded a hard thing, but that however in caſe he did ſee him tranſlated to* Heaven, *it ſhould be granted him, elſe not.*

Soon after, as they went on and diſcourſed together, there appeared a *Chariot* and *Horſes* of *Fire*, and parted them both aſunder, and *Elijah* went up in a *Whirwind* to *Heaven.*

This holy Prophet (ſaith S. *Chryſoſtom*) *mounting up to* Heaven, *left nothing to his* Diſciple, *ſave only his Mantle*; *As if he had ſaid to him, I have fought againſt the* Devil, *being covered with this* Armour, *and do thou alſo engage with him in the ſame Equipage.* Eliſha *accepted of this mean and poor* Mantle, *as the richeſt Inheritance, becauſe the true* Chriſtian Poverty *is an impregnable* Tower, *and inacceſſible* Fortreſs; *and the true Diſciples of* Chriſt *look upon inward and ſpiritual* Poverty, *as the Well-ſpring of all good things, as the lovers of this* World *place all their confidence in their Riches and outward Poſſeſſions,*

The *Children* devoured by *Bears*.

The Children *that Mocked* Eliſha *are devoured by* Bears.

AFter that the Prophet *Elijah* was tranſlated out of this *World* it appeared that he had been as good as his word to his Diſciple *Eliſha*, his Spirit not only reſting upon him, but acting in him with more efficacy than ever it had in *Elijah* himſelf. The firſt effect hereof appeared in his croſſing the River *Jordan* dryſhod, without any other means, but of *Elijah*'s Mantle he had left him, wherewith as ſoon as he had ſmote the *Waters*, and ſaid, *Where is the Lord God of* Elijah? the *Waters* immediately were parted, and he paſſed over.

The ſame 3018.

Eliſha being returned to *Jericho*, the Inhabitants thereof repreſented to him, that the ſituation of their *City* was very pleaſant, but that all the *Water* about it was very bitter, and rendred the *Ground* barren. *Eliſha* condeſcending to their deſire, bad them bring him a new Earthen Veſſel with ſome *Salt* in it, and going forth to the *Spring* of the *Waters*, he caſt *Salt* into it, and aſſured them in the Name of GOD, that from thenceforwards the *Waters* ſhould be healed, and be no more the cauſe of *ſickneſs* or *death* to any, or make the *Ground* barren, as formerly they had done. Which Words were no ſooner uttered by him, but the effect was there, and the *Waters* were healed ever after.

This *holy Prophet* (as S. *Ambroſe* obſerves) by the efficacy and power of his Word, not only changed the bitterneſs of thoſe *Waters* which flowed upon the *Earth*, but he penetrated to their deepeſt and moſt hidden ſource and *Spring*, where he changed the very Nature of them, and that ſo throughly and effectually, that the Change he then made, continued to the end of all ſucceeding Ages, as the *Scripture* obſerves. By *healing* theſe *Waters*, he healed a whole *People*, who were afflicted with manifold *Diſeaſes* and *Death* in *drinking* thereof, and in preſerving thoſe that were then, he (at the ſame time) was the preſervation of all thoſe, who in ſucceeding Ages ſhould proceed from them.

This (adds that *Father*) was an admirable Figure of the Renovation and great Change which *Jeſus Chriſt* (repreſented by the new *Earthen Veſſel* fill'd with Salt) was to make one day, not in a City only or Country, but throughout the whole World, in ſcattering his Salt, that is to ſay, his *Apoſtles*, into the bitter and deadly Waters, that is, amongſt the *People* corrupted and infected with Sin, in order to take away the barrenneſs of the *Ground*, and make it (for time to come) fruitful in *Vertues* and *Graces*.

But not long after this favourable and beneficial *Miracle* he had wrought, another ſucceeded, which made it evident, that this *holy Prophet* was fill'd with the ſame *fiery Zeal*, which was as ſignal and remarkable in his Maſter; for as he was going from *Jericho* to *Bethel*, near to that City he met with a Company of little Children, who ſeeing him bald, mocked him, crying out aloud, *Go up, thou Bald-pate, Go up thou Bald-pate. Eliſha* turning back looked upon them, and curſed them in the Name of the LORD; which Curſe was no ſooner pronounced by him, but two *Bears* came forth out of a *Wood* cloſe by, and killed 42 of them.

We may well ſay here, (*what* S. *Auſtin ſpeaks on another occaſion*) that this Anger of *Eliſha* was a *Prophetick Anger*, repreſenting to us before hand, what was to come to paſs in after Ages, and lively ſetting forth to us the miſerable condition of thoſe, who bearing the Name of the Children of the *Church*, do inſolently make a mock and Scoff at *Jeſus Chriſt*, and all the ſacred Myſteries of his ſacred *Life* and *Paſſion*; and tho' He ſuffered all manner of Outrage and Scoffing from the *Jews* on *Mount Calvary*, (as *Eliſha* was mocked by theſe Children becauſe he was Bald) for which Crime they and their City were miſerably deſtroyed and devoured by the *Roman Eagles*: Yet the *Blaſphemy* and *Sacrilegious* abuſe and prophanation of his *Holy Myſteries*, which *Chriſtians* are guilty of, is infinitely more exaſperating, and muſt conſequently expect a Puniſhment and Judgment far exceeding, not only that of theſe *Children*, but of the *Jews* alſo, who ſo outragiouſly affronted and mocked him on the *Croſs*; foraſmuch as they have (as the Scripture expreſſeth it) *trodden under foot the* Son of God, *and counted the Blood of the* Covenant, *wherewith they were ſanctified, an unholy thing, and done in deſpite to the Spirit of* Grace.

The Chriſtian Church as (S. *Auſtin* ſaith) *hath but too many ſuch Children as theſe; and tho' no Bears are ſeen outwardly to devour; yet the Devils make no leſs havock of their Souls, to whom they deliver themſelves for a Prey by their diſorderly Life; and the abuſe of his holy* Myſteries.

The

117) *The Children devoured by Bears.* 2 Kings 2.

G Freman Delin: *P P Bouche Sculp*

118) The Miracle of Elisha 2. Kings 4.

The MIRACLE of *ELISHA*.

A Widow *tormented by her* Creditors, *applying her ſelf to* Eliſha *for redreſs he commands her to borrow* Veſſels *of her* Neighbours, *which ſhe fill'd with* Oil, *from a ſmall Remnant ſhe had left in the Houſe, till there were no* Veſſels *for her to fill.*

AFter the Death of *Ahab* and his Son *Ahaziah*, *Jehoram* (*Ahabs* ſecond Son) ſucceeded his Elder Brother in the *Kingdom*, and did evil in the ſight of the LORD, tho' as the *Scripture* obſerves, not like his *Father* and *Mother* for he put away the *Image of Baal* that his Father had ſet up; but for all that he continued in the worſhipping of *Jeroboam's Golden Calves*. He reigned at the ſame time that good King *Jehoſhaphat* reigned over *Judah*, and theſe two *Kings* always continued in alliance and good correſpondence together.

Anno Mundi 3109. before *Chriſt* 895.

Jehoram at that time being engaged in a War againſt the *Moabites*, who had refuſed to pay him the *Tribute* they had paid to his Father *Ahab*, deſired *Jehoſhaphat* to come to his aſſiſtance, which *Jehoſhaphat* did accordingly, and coming at the Head of his own Army joyned his Forces with thoſe of *Jehoram*. But as they were on their March towards their *Enemies Country*, having marched ſeven days together thro' a dry *Wilderneſs*, where they ſuffered extream Thirſt for want of Water. *Jehoſhaphat* in this extremity enquired of *Jehoram*, whether there were not thereabout a Prophet of the LORD, whom they might conſult in this neceſſity, which threatned them and their *Armies* with utter deſtruction.

Eliſha at laſt being ſent for, and appearing before the *King* of *Iſrael*, told him plainly, that he might betake himſelf to the *Prophets* of his Father and of his Mother; and that if it had not been in conſideration of *Jehoſhaphat* he would never have come to him; but upon his account promiſed him both Water and Victory over the *Moabites*. And having ordered them to make the *Valley*, where they were, full of *Ditches*, next Morning a torrent of Water came from the Mountain and filled them, by which means the *Army* was ſaved.

This Water which was their preſervation, became the ruin and overthrow of their *Adverſaries*; for the *Moabites* ſeeing this Matter, to which the Rays of the *riſing-Sun* had given a Red colour, ſuppoſed it had been *Blood*, and that their *Enemies* had kill'd one another: In this belief they came and fell upon *Jehoram's* and *Jehoſhaphat's Army*, whom contrary to their expectation they found not dead, but full of Life and Courage, inſomuch as they ſoon put the *Moabites* to the flight, and purſuing them to their Capital City, beſieged it; whereupon the *King* of *Moab* in deſpair killed his eldeſt Son upon the Wall, and *Sacrificed* him; which caſt ſo great a horrour upon the *Jews*, that they broke up the *Siege*, and returned to their own Land.

In the mean time there was a Widow (who being exceedingly troubled with her *Creditors*, that threatned in caſe of Non-payment, to take away her two Sons and ſell them for *Bondſlaves*) came to *Eliſha*, and deſired his aſſiſtance and counſel in this extremity. *Eliſha* having heard her Complaint, aſk'd her, What ſhe had in the Houſe? who reply'd, She had nothing ſave a *Pot* of *Oil*; Whereupon he bad her borrow a great many empty Veſſels of her *Neighbours*, and having ſhut the Door of her *Houſe* upon her, to pour out of her *Pot* into them till they were all filled. The *Widow* obeying this Order of the *Prophet*, found her *Oil* hold out till there were no more *Veſſels* to fill: And being aſtoniſh'd at this Miracle, came to give *Eliſha* an account of what had hapned, who bad her ſell ſo much of the Oil as was ſufficient to pay her *Debts*, and to keep the reſt for her ſelf and Children to live on.

This *Miracle* (ſaith S. *Gregory*) was a Figure of that abundant effuſion of the Grace of the *Holy Spirit*, which ſhould one day fill the *Church*, repreſented by this *Widow*, who had only two Sons, whom the *Devils* would take from her, and make them *Bondſlaves*; which deſign of theirs was prevented by the effuſion of this holy and divine Unction.

S. *Bernard* ſaith, We muſt without ceaſing, deſire and pant for this holy and wonder-working *Oil*, that our Hearts may be filled brim-full with it; and to the end they may, we muſt keep them empty of vain Imaginations and ſenſual Conſolations. For the *Unction* of this *Holy Spirit*, repreſented by this *Widows Oil*, can fill no Veſſels, but ſuch as are empty and void of all ſinful and vain Prepoſſeſſions. 'Tis a vain thing for any *Man* to attempt a union between God and Mammon, *Jeſus Chriſt* and this World, the *Fleſh* and the *Spirit*; And it is impoſſible at the ſame time to reliſh and taſte the Pleaſures of *Earth* and thoſe of *Heaven*.

The

The Healing of *NAAMAN.*

Naaman *comes to the Prophet* Eliſha, *to be healed of his* Leproſie.

Eliſha the Prophet being willing to recompence the charitable Care the good *Shunamite* had taken of him, in entertaining and lodging him as he paſſed by that way, by delivering her from the reproach of *Barrenneß*, ſhe had till then laid under, procured her a Son; but the *Child* ſometime after dying whilſt it was young, the *Mother* came in a great paſſion of Sorrow to complain thereof to *Eliſha*, who (as ſoon he had underſtood the *Child's Death*) ſent *Gehazi* his Servant with his *Staff*, commanding him to lay it on the *Child's Face*; but the *Mother* would not be ſatisfied till *Eliſha* came along with her; who finding that what he had commanded *Gehazi* had not brought the *Child* to life, he (as *Elijah* his Maſter did in a like caſe) applied his *Body* to the *Body* of the *Child*, having prayed to the LORD, and thereupon the *Child's Spirit* return'd, and he deliver'd him to his *Mother*.

Anno Mundi 3110. before *Chriſt* 894.

Some time after he with a little *Flower* took away the poyſonous quality of a *Pot* of *Pottage*, prepared for the Sons of the Prophets, and multiplied a few Loaves, ſo as they ſatisfied a great Number of People.

But one of the moſt famous *Miracles* wrought by *Eliſha*, and which is recorded of him by *Jeſus Chriſt* in the *Goſpel*, was his curing *Naaman* the *Syrian* of the *Leproſie*. This Man was of great Authority with his *Maſter* the *King* of *Syria*, but was ſadly afflicted with that filthy *Diſeaſe*; And his *Wife* having a *Jewiſh Girl* that waited upon her, ſhe told her *Miſtreſs*, that if her *Maſter* would but go to the Prophet *Eliſha* in *Samaria*, he would cure him of his *Leproſie*. *Naaman* being acquainted herewith, told the *King* his Maſter, who ſent a *Letter* by him to *Joram* King of *Iſrael*, importing that he had ſent his General *Naaman* to him to be cured.

Joram looking upon this his unreaſonable Requeſt, only as a deſign to pick a Quarrel with him, rent his *Cloaths*, asking *Naaman*, *Whether his Maſter took him for a God, thus to require him to Cure his Diſeaſe?* *Eliſha* underſtanding what had paſt, ſent to the *King*, to bid him direct *Naaman* to him, that he might know there was a Prophet in *Iſrael*. So *Naaman* came with his *Horſes* and *Chariot*, and ſtood before the Door of *Eliſha's Houſe*, who without going out to him, ſent word by his Servant, *That he ſhould go waſh himſelf ſeven times in the River* Jordan, *by which means he ſhould be healed.*

But *Naaman* being in a rage at this uſage and Meſſage of *Eliſha*, went his way; but his Servants repreſenting to him, how eaſie the thing was which the Prophet had preſcrib'd for his Cure, deſired him by all means to try, whether the Prophet had ſpoken true. *Naaman* at laſt yielding to their Reaſons, went and plung'd himſelf ſeven times in *Jordan*; whereupon his Fleſh came again as the Fleſh of a little Child. As ſoon as *Naaman* perceived the Cure wrought upon him, he returned with all his Company to *Eliſha*, to expreſs his Acknowledgment, and to aſſure him, that from thence forward he would Worſhip no other GOD, but the LORD only; he preſt him alſo to receive his Preſents, but *Eliſha* utterly refuſed.

Now after *Naaman* was departed, *Gehazi* (*Eliſha's* Servant) ran after him, and telling him a Lye, procured of him two *Talents* of *Silver* and two Changes of *Rayment*. *Eliſha* knowing what had paſt, reproached *Gehazi* for his Covetouſneſs, and told him in the Name of the LORD, *That becauſe he had done this, the* Leproſie *of* Naaman *the* Syrian *ſhould cleave to him and to his Seed for ever*; which hapned accordingly, and the *Leproſie* immediately appearing over all his whole *Body* as white as *Snow*.

The *Cure* of this *General* (ſaith S. *Ambroſe*) is a *Figure* of the purification of *Chriſtians*, of their inward *Leproſie*, by the *Laver* of *Regeneration*. The Prophet *Eliſha* would receive nothing in conſideration of this *Cure*, to teach the *Miniſters* of the *Goſpel* by his Example, to part with and communicate freely to others, what they have ſo freely receiv'd themſelves from the *Author* and *Fountain* of all good. And *Gehazi's Leproſie* ſhews us, what inviſibly happens to the *Souls* of thoſe *Miniſters*, who make a Traffick of *Holy things*. It is not ſufficient for *Goſpel-Paſtors* (ſaith S. *Ambroſe*) to be exempt from *Avarice* themſelves, but they muſt take care that thoſe who are under them be ſo likewiſe; and they ought to uſe Severity, like *Eliſha*, when they meet with any, who ſtrive to enrich themſelves with a Sacrilegious *Merchandize*, diſhonouring the reputation of their *Profeſſion*, and expoſing the Sacredneſs of their *Miniſtry*.

The

119) *The healing of Naaman.* 2 Kings.

120) *The Seige of Samaria.* 2 Kings 6.

THE SIEGE OF *SAMARIA.*

The King of Syria *beſiegeth the* City *of* Samaria, *and reduceth it to a dreadful* Famine.

THE King of *Syria* having ſeveral times laid wait with his *Army*, to ſurprize *Joram* King of *Iſrael*, but all to no purpoſe, he became tranſported into a great Rage againſt his Chief Officers and Miniſters, as ſuppoſing that they diſcloſed his deſigns to him: But one of them told him, *He was much miſtaken to ſuſpect the Faithfulneſs of his* Servants *upon that account*; and aſſured him, *That it was* Eliſha *the* Prophet *that fruſtrated his Deſigns, by acquainting the King of* Iſrael *with his moſt ſecret Counſels.*

Anno Mundi 3116. before *Chriſt* 888.

As ſoon as the King of *Syria* had underſtood this, he was as much enraged againſt *Eliſha*, as before he had been againſt his *Servants*, and reſolved to ſeize him; and to that purpoſe, he ſent a great Party of his *Forces* to ſurround the City where *Eliſha* then was. *Eliſha*'s Servant ariſing in the Morning, and ſeeing the great Army of *Syrians*, that had inveſted the City, he was ſore afraid; but *Eliſha*, to rid him of his Apprehenſions, Prayed to GOD to open his Eyes; whereupon the young Man ſaw an *Angelical Guard* of *Horſes* and *Chariots of Fire*, ſurrounding and guarding his *Maſter*.

And at the ſame time *Eliſha*, entreated GOD to ſtrike the *Syrian Army* with *Blindneſs*, that were come to take him; which the LORD having performed at the requeſt of his Servant *Eliſha*, went down to them, and told them, *They had miſtaken their way*; *but if they would follow him, he would lead them to the* Man *they look'd for*; and ſo brought them into the Midſt of *Samaria*, and then prayed GOD to open their Eyes again, that they might ſee the danger in which they were.

King *Joram* ſeeing his Enemies thus miraculouſly made his Priſoners, demanded of *Eliſha*, whether he ſhould deſtroy them ſince GOD had delivered them into his hand? but the Prophet checked him for entertaining ſuch a thought, and on the contrary bad him ſet Meat and Drink before them, and ſend them back to their Maſter in Peace.

Not long after this *Benhadad* King of *Syria* raiſed a prodigious *Army*, and with it beſieged the City of *Samaria*, which thereby was reduced to ſo dreadful a *Famine*, that an *Aſſe's Head* was ſold for fourſcore Shekels, that is for about Twelve pound ſterling. But the Scripture gives us a more tragical Inſtance of the extreme *Famine* then raging in that *City*; which is, *As King* Joram *was walking on the* Wall, *a* Woman *cries out to him to do her* Juſtice; *and the* King *asking her what ſhe deſired of him, ſhe told him, That ſhe and another* Woman (*her Neighbour*) *had agreed to kill their* Children *and eat them*; *that accordingly ſhe had given her* Son, *and they had eaten him*; *but that her Neighbour inſtead of dreſſing her* Son *the next day, according to their Contract, had hid him, and would not deliver him.*

King *Joram* aſtoniſhed at the recital of ſo barbarous and unheard of Cruelty, rent his Cloaths, whereby the Sackcloth he wore next to his Skin was ſeen; but however, inſtead of reflecting upon his Sins, which were the cauſe of ſo dreadful a Judgment upon him and his People, he turns his Rage againſt *Eliſha*, and ſwore he would have his Head that very day, and accordingly ſent an Officer to his Houſe, to execute his wicked deſign: But *Eliſha* knowing of his Meſſage commanded thoſe that were with him to ſhut the Door againſt him, and lay hold of him; being aſſur'd by the Spirit of GOD, that the Kings purpoſe of taking away his Life was chang'd.

"This Behaviour of the King of *Iſrael* "ſhews how dangerous a thing it is, for a "Man in affliction, to give himſelf up to *Anger* and *Impatience*. We ſee this *Prince* here "dreadfully afflicted, and wearing Sackcloth "upon his Skin, which one would think was "a great ſign of his being ſenſible of the "Hand of *God* upon his *Capital City*; but for "all that, we find him very far from being "either humble or truly Penitent; for loſing "his Confidence in GOD, and abandoning "himſelf to Deſpair, he reſolves to Murther "him, who alone by his Holineſs and great "Intereſt in GOD, was the Inſtrument of ſa-"ving that *City* from utter ruine. But the "true Servants of God, who look upon their "Afflictions with the Eye of Faith, are "humble and ſubmiſſive under them, as "knowing their Sufferings are leſs than "they deſerve; yea, they bleſs God for them, "becauſe they do not conſider him as a "Judge that puniſheth Criminals, but as a "Father that chaſtizeth his Children for "their good and benefit, who loves them "whilſt he chaſtizeth them, and would ne-"ver take the Rod in his Hand, but be-"cauſe he loves them.

The Prediction of ELISHA.

A Lord *of* Samaria *queſtioning the Truth of the Word of the* LORD *ſpoken by* Eliſha, *is trodden to Death.*

JORAM having complain'd to *Eliſha* of the extremity to which the *Famine* had reduc'd the City of *Samaria*, the *holy Prophet* comforted him and the People, who were quite ſpent and faint, aſſuring them, *That the next day about that time, fine* Flower *and* Barley *would be as cheap, as then it was dear and ſcarce.* 'Twas a hard thing to believe this *Prophecy*, becauſe all Objects of Senſe did directly contradict it; and one of the Lords that were with the *King* was ſo bold to tell him, *That what he had ſaid could not prove true, except GOD ſhould be pleaſed to open the Windows of Heaven, and rain down Corn upon them.* But the *Prophet* reply'd, *He ſhould ſee it with his* Eyes, *but ſhould not eat of it.*

Anno Mundi 3119. before *Chriſt* 885.

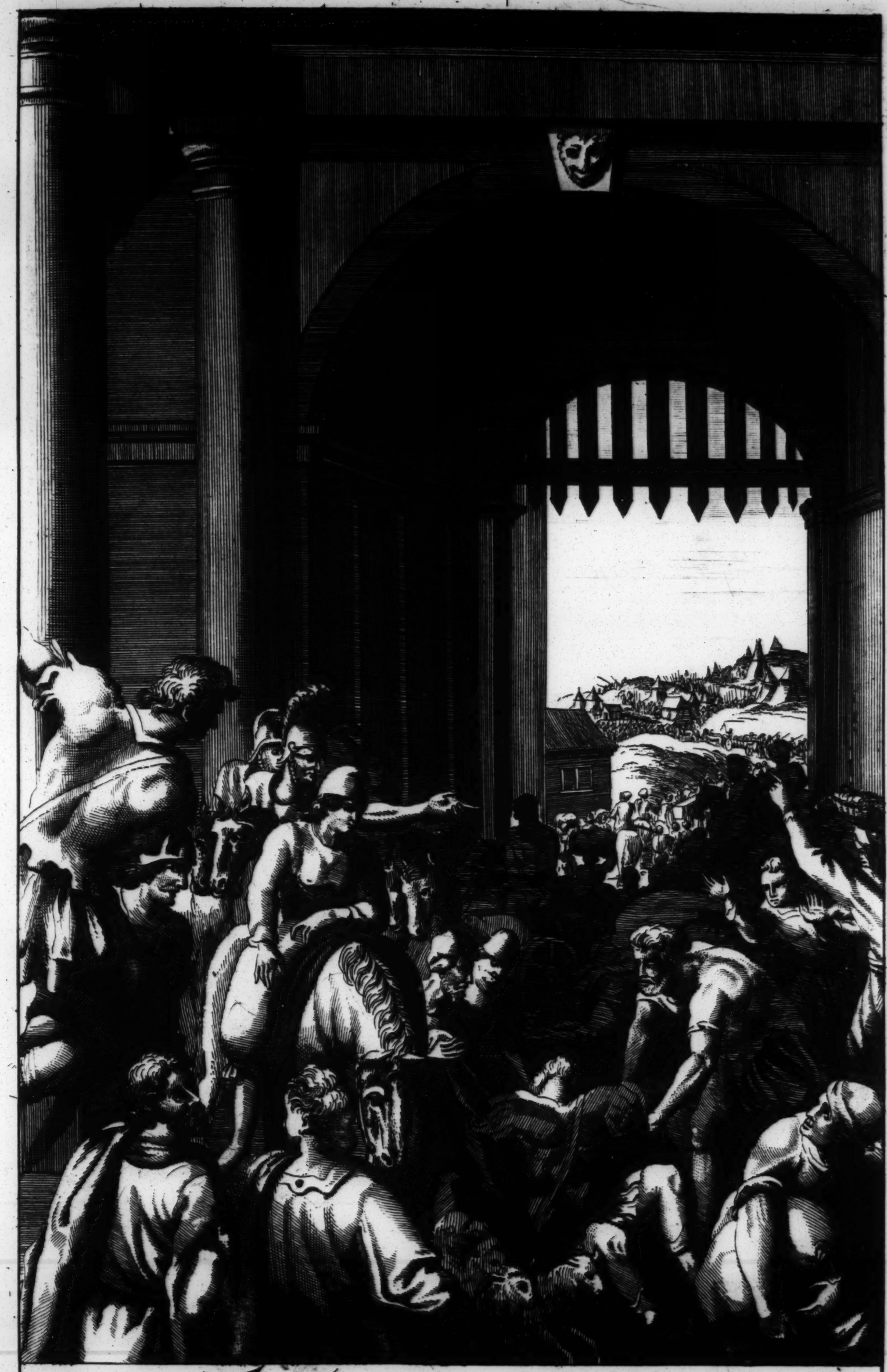
This *Prophecy* was verified in this manner: Four *Leprous Perſons* being got out of the City, encouraged one another to go into the Camp of the *Syrians*, and deliver themſelves to them, as knowing that the worſt that could happen to them was to be killed by them, which they thought far more eligible than to pine away with *Famine*; but when they were come to the Camp, they were extreamly ſurprized to find no body there; for GOD had ſtruck the *Syrians Army* with Terror, by making them hear a noiſe of *Chariots and Horſes*, as the noiſe of a great Army; whereupon they betook themſelves to flight for their *Lives*, leaving their *Tents*, *Horſes*, and all their Baggage behind them.

Theſe *Lepers* finding themſelves ſo unexpectedly Maſters of the whole Camp of the *Syrians*, fell to eating and drinking, and refreſhing themſelves in the firſt *Tent* they entred into, and carried away the Silver and Gold they found there, and hid it; but conſidering how injurious they were to the poor Inhabitants of *Samaria*, in concealing theſe good Tydings from them, they went to the Gate of the City, and acquainted the *Guards* with what they had been Eye-witneſſes of. *Joram* being informed of the *Lepers* Report, ſuppoſed it was only a Stratagem of the *Syrians*, to draw the *People* out of the City, and by that means to have an occaſion to deſtroy them; Wherefore he ſent out ſome *Chariots*, to diſcover whether the *Syrians* were fled indeed, or no; who following them as far as *Jordan*, found all the way full of *Garments* and *Veſſels*, which the *Syrians* had caſt away in their *flight*.

As ſoon as theſe *Meſſengers* had made a Report to the *King* of what they had ſeen, and that the *Enemy* was certainly returned home, the almoſt ſtarved *Citizens*, of *Samaria* flock'd in crowds out of the City, to go and plunder the *Tents* of the *Syrians*, by which means *Meal* and *Barley* was ſold in the City at the ſame price *Eliſha* had foretold the *King*, in the Name of the Lord. And about the ſame time the other part of his *Prophecy* was fulfilled likewiſe; for the *King* having commanded the *Lord*, who had expreſſed his disbelief of what *Eliſha* had pronounced to the King and People in the Name of GOD, to have charge of the *Gate*, to prevent any Diſorders that might happen on that occaſion, he was trod under foot by the People, and died.

It is Impoſſible (ſaith S. *Ambroſe*) *not to admire the Wiſdom and Power of* GOD *in theſe wonderful Events here ſet down, when we ſee that all contingent* Futurities *are preſent with him, which he diſcovers, when it pleaſeth him, ſo clearly to his* Servants, *as if they were already done. We ſee him here ſaving* Samaria *after a Miraculous manner, and alone fighting againſt her Enemies, whom he ſtrikes with Fear and Terrour, making them run away for their Lives, when none purſu'd them. We ſee a City deliver'd before they themſelves were aware of it. Four* Lepers, *whom the Prophet* Eliſha *had not healed, tho' he healed* Idolatrous Naaman *the* Syrian, *were appointed by* GOD, *to publiſh and make known this Deliverance. And when all the* People *were tranſported with Joy for this their unlookt for Deliverance and Salvation, one Great Man is trodden to death by them, as they crowded through the Gate to plunder the* Syrians Tents, *that he might teach us by his Tragical end, How dangerous a thing it is to have too high thoughts of the Power of Man, and too mean thoughts of the Omnipotence of* GOD; *that we affront him, when we disbelieve the Truth uttered by the Mouth of his Servants, and that we cannot deſpiſe them, without deſpiſing him that ſends them.*

Jeza-



121) *The Prediction of Elisha.* 2. Kings 7.

W. Freman. delin: *I. Kip Scul:*

122) *Jesabell devoured by Dogs.* 2. Kings. 9.

Jezabel Devoured by Dogs.

Jezabel *being thrown out of a Window by* Jehu's *Order, is devoured of* Dogs

Eliſha being come to *Damaſcus*, *Benhadad* King of *Syria* ſent *Hazael* to him to know whether he ſhould recover of his Sickneſs, with which he was then afflicted. *Hazael* having deliver'd his Meſſage to *Eliſha*, he told him at firſt, that the *King* his Maſter might recover; but preſently added, that withal the LORD had ſhewed him he ſhould certainly Die; and at the ſame time fixing his Eyes upon *Hazael*, he fell a Weeping. And *Hazael* having asked him, why he Wept? The *Prophet* reply'd it was, becauſe of the Evils he foreſaw that he would bring upon *Iſrael*, when he ſhould poſſeſs the *Crown* of *Syria*.

Anno Mundi 3120. before *Chriſt* 884.

Hazael returning to his Maſter, told him, *That* Eliſha *ſaid, He ſhould certainly recover*; but the next Morning he took occaſion to ſtifle him, and (upon his death) was proclaimed King of *Syria* in his ſtead. This hapned when *Joram* the ſecond Son of *Ahab* was *King* of *Iſrael*, and *Jehoſhaphat* King of *Judah*. *Jehoſhaphat* being grown old and crazy, placed his Son *Jehoram* in his *Throne*, who had nothing of his good *Father*'s *Piety*, but followed the ſteps of the Kings of *Iſrael*, and imitated the wickedneſs of *Ahab*, whoſe *Daughter* he had Married.

After *Jehoram*'s Death, his Son *Ahaziah* ſucceeded in the *Throne* of *Judah*, and was contemporary with *Joram* the Son of *Ahab* King of *Iſrael*, whom he aſſiſted in the *War* he waged againſt *Hazael* King of *Syria*, and *Joram* being wounded in the fight, he went to *Jezreel* to be cured, whither *Ahaziah* King of *Judah* repaired, to give him a Viſit. Now whilſt the King of *Iſrael* was ill of his *Wounds*, *Jehu* (one of the high Officers of his Army) having been Anointed King of *Iſrael* by one of *Eliſha's Diſciples*, with an expreſs charge to exterminate the Family of *Ahab*, taking ſome Forces with him, immediately repaired to *Jezreel*, where both the Kings then were. King *Joram* being acquainted by a *Sentinel*, that a great Party were drawing nigh to the *City*, he ſent out Meſſengers on *Horſeback* to enquire who they were, but *Jehu* ſuffering none of them to return, *Joram* began to ſuſpect ſome Treachery in the caſe, and notwithſtanding his Sickneſs, commanded his *Chariot* to be made ready; and he and *Ahaziah* went to meet *Jehu*, whom they found in the Plot of *Ground* that belonged to *Naboth*, and *Jehu* having ſhot *Joram* through the *Heart* with a Dart, expoſed his *dead Body* there to be devoured by Dogs, to fulfil the *Prophecy* of *Elijah* againſt the *Houſe* of *Ahab*; and *Ahaziah* endeavouring to make his eſcape in his Chariot, was purſued by Command from *Jehu* and killed alſo, and his *dead Body* carried to *Jeruſalem* to be Interr'd with his *Fathers*.

Jezabel ſtrangely alarmed with theſe Tydings, had recourſe to the Artifices of her *Sex*, and having painted her Face and dreſs'd her Head, placed her ſelf at a Window to be ſeen by *Jehu*, who was ſo far from being taken with her Beauty, that he commanded ſome *Eunuchs* that waited upon her, to throw her out of the Window, which being done, *Jehu* and his Officers made their *Horſes* to go over her Body. *Jehu* having refreſhed himſelf after this Action commanded ſome of his *Servants*, to go and take up *Jezabel's Body* and bury it; but when they came to look for it, they found nothing left, except her *Skull*, her *Feet*, and the *Palms* of her Hands, the *Dogs* having devoured the reſt according to the Prediction of *Elijah*.

Thus was the end of this unhappy miſerable Princeſs, *who was a great inſtrument of* God's *Severity to purifie and refine his* Servants *by her barbarous Cruelty and Violence. She knew the Truth* (ſaith S. *Ambroſe*) *and yet ſhe perſecuted it*; *and having taken a reſolution, at any rate to ſupport the intereſt of* falſe Prophets, *who flatter'd and indulg'd her wicked and Idolatrous Humour, ſhe declar'd open War, and became a ſworn Enemy to the true* Prophets *of* GOD. *Her Preſumption engag'd her to be too buſie and medling with Matters concerning* GOD *and* Religion; *and her bitter hatred againſt the pure Worſhip of* GOD, *having put her upon endeavours wholly to extirpate the ſame, ſo that no Footſteps of it might be left.* GOD *in his juſt Judgment ſuffered her not only to come to a moſt ſhameful and tragical End, but that even after Death, ſcarce any remainder of her* Body *ſhould be left; for a terror to all, that might hereafter be inclined to follow her ſteps.*

122) *Jesabell devoured by Dogs.* 2. Kings. 9.

Jezabel Devoured by Dogs.

Jezabel *being thrown out of a Window by* Jehu's *Order, is devoured of* Dogs

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Anno Mundi 3120. before *Chriſt* 884.

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A Dead MAN Raiſed to Life.

A Dead Man being caſt by chance into the Grave of Eliſha, *is raiſed to life by touching of his Bones.*

JEHU knowing that he was rais'd to the *Throne* of *Iſrael* on purpoſe to deſtroy the Houſe of *Ahab*, after he had made a good beginning with *Joram* and *Jezabel*, ſoon after caus'd 70 of *Ahab*'s Sons to be kill'd, having ſent orders to that purpoſe to the Magiſtrates of *Samaria*; who for fear of diſpleaſing King *Jehu*, executed his Commands, and having cut off the Heads of *Ahab*'s Sons, ſent them to him in *Baskets*. Soon after *Jehu*, that he might with the greater eaſe deſtroy all the Prieſts and Worſhippers of *Baal*, pretended he would honour *Baal* more than ever *Ahab* had done, and proclaim'd a ſolemn Aſſembly for *Baal*, whereat all his Prophets, Prieſts and Worſhippers were to be preſent; and when they were all met together in the *Temple* of *Baal*, he cauſed his Soldiers to fall upon them, and kill them every Man, and then proceeded to break down and burn all the Images of *Baal*, and turned his *Temple* into a *Jakes*.

Anno Mundi 3120. before *Chriſt* 884.

GOD himſelf highly commended *Jehu* for this his Zeal, and promiſed him for a reward, that his Children to the fourth Generation ſhould ſucceed him in the Throne. But alas he continu'd not long in this good diſpoſition, but plung'd himſelf into all the Sins of *Jeroboam*, and by maintaining his Idolatrous Worſhip of the Golden Calves, he drew down the anger of GOD upon himſelf and all *Iſrael*, and at laſt died, leaving his Son *Jehoahaz* his Succeſſor.

Anno Mundi 3148. before *Chriſt* 856.

Whilſt Matters were thus carried in *Iſrael*, *Ahaziah* King of *Judah* being ſlain by *Jehu*, *Athaliah* his Mother being a Proud and Ambitious Woman, to aſſure her ſelf of the Throne, cauſed all the Sons of King *Ahaziah* to be put to death except *Joaſh*, whom *Joſhebah* his Aunt hid from *Athaliah* in the Temple of the Lord.

Anno Mundi 3120.

When *Athaliah* had now reigned 7 Years, *Jehojada* the *High-Prieſt* thought it was high time to declare to all *Judah*, *That they had a Lawful* King *in being*, *whom* Athaliah *had now for ſo many years deprived of his Right*, *by uſurping the* Crown of Judah; *and having over and above contrived his Death*, *but that ſhe had been happily prevented in the Execution of her wicked and Treaſonous Deſign*. And having ſent for the high Officers of the Kingdom and Army, to meet him in the Houſe of GOD, he ſhewed them *Joaſh* their lawful *Sovereign*, whom they with moſt joyful Acclamations proclaim'd *King*.

Athaliah ſurprized with theſe extraordinary Shouts of Joy proceeding from the Temple, ran in haſte thither, and ruſhing into the Place where the King was, *Jehojada* commanded the Officers to ſeize her, and having drag'd her out of the Temple, to kill her; which being executed accordingly, *Joaſh*, (who was then but 7 years of Age) peacefully ſucceeded in his Father's Throne.

About the ſame time *Eliſha* the Prophet died; and as he lay upon his Death-bed, *Joaſh*, the Son of *Jehoahaz* King of *Iſrael* came to give him a Viſit, and to teſtifie the Sorrow he had conceived at the apprehenſion of loſing the beſt Bulwark of his *Kingdom*; whereupon the *Prophet*, to recompence this his good Office, promis'd him as many Victories againſt the King of *Syria*, as he ſhould give Strokes to the Ground. *Eliſha* died ſoon after, and it hapned that as ſome Perſons were burying a dead Body they diſcover'd a Party of *Moabites* that were ravaging the Country, whereupon they in haſte caſt the dead Body into *Eliſha*'s Grave, which as ſoon as it touched the Bones of that Holy Prophet, was reſtored to Life.

This was a great Miracle (ſaith S. *Ambroſe*) *but thoſe of the* Goſpel *are far greater*. Eliſha's *dead Body raiſed a dead Body to Life*; Jeſus Chriſt *raiſed* Lazarus, *and many others as well in his Life-time as after his Death*, *from Death*, *to Life*; *but the Reſurrection of the Body is not near ſo conſiderable as that of the Soul*; Bodies *are raiſed from the Dead to dye again*. *but* Souls *that are raiſed to Life*, *by leaving Death Sin and the Devil*, *never die again*, *but live the Life of* Angels, *yea*, *of* God *himſelf*.

None of us dare be ſo arrogant to expect to be raiſed from Death to Life, *like* Lazarus; *and yet even thoſe of us*, *who groan under the* Egyptian *Bondage and Slavery of our* Paſſions, *may and ought to hope for the Reſurrection of* their Souls, *if with a lively Faith and ſincere Repentance they rely upon the Infinite Virtue of the* Blood *of* Jeſus Chriſt, *and the Omnipotence of his Grace*.

123) *A dead man raised to Life.* 2 Kings 13.

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124) Zachariah the High Preist stoned. 2 Kings 15.

ZECHARIAH the High-Prieſt is Stoned.

Zechariah, *at the Command of* Joaſh *King of* Judah, *becauſe he had reproved him of his Sin, is Stoned.*

Joaſh the Son of *Ahaziah* being raiſed to the Throne of the Kings of *Judah*, by the Care and Loyalty of *Jehojada* the High-Prieſt, ſeem'd for a good while to be very acknowledging and thankful to him, to whom he was beholden for his Crown; The kindneſs he had for this holy Man, made him good alſo; and being extreamly concerned for the diſorders *Athaliah* had committed in the Houſe of GOD, who had ſpoiled it of all its richeſt *Ornaments* and *Utenſils*, to adorn and furniſh the *Temple* of *Baal*; he gave command to have the ſame repaired, and that all the dedicated things ſhould be returned to it.

Anno Mundi 3126. before *Chriſt* 878.

And becauſe the expence of this Work was too great for the King alone to bear, he acquainted the People with his deſign, that all thoſe who found themſelves inclin'd, might contribute to ſo good and pious a Work. But the Prieſts, who were to receive the Money that was given to this purpoſe, were not ſo exact in giving in their Accounts, nor ſo diligent to forward the Work as they ſhould have been; wherefore *Jehojadah* the Prieſt ordered all the Alms and *Contributions* of the *People* to be put into a great Cheſt faſt lock'd, which had a Hole in the midſt of the *Lid* or *Cover* of it, by which the Prieſts put in all their Money they receiv'd from the People, and when ever they found there was a conſiderable Sum of Money therein, they opened it in the Preſence of the King and the High-Prieſt, and having counted it, they put it in Bags to be delivered to the Workmen.

After that the Houſe of GOD was thus repaired, and all things reduc'd to their ancient Order, *Jehojada* the High Prieſt died at the Age of 130 years. *Joaſh* the King ſhew'd him great Honour after his Death, and would have his Body interr'd in the Sepulchre of the Kings of *Judah*, for the great Service he had done to the Crown and whole Kingdom: But it was not long he continued in this good Diſpoſition; for ſoon after the Death of *Jehojada*, who had ſo wiſely counſell'd and govern'd this young Prince, the Grandees of his Kingdom came to pay their Obeyſance to him, who (being pleas'd with their Flatteries) gave ear to them, and made them his Favourites; and from that very time he forgat the LORD, and inſtead of his former religious Care for the Temple and true Worſhip of GOD, he now adored *Idols*, and drew down the Wrath and Vengeance of GOD upon himſelf and his Kingdom.

Zechariah the Son of *Jehojada*, who had ſucceeded his Father in the High-Prieſthood, could not endure the ſight of theſe Impieties; and being ſtirr'd up by the Spirit of GOD, he reprov'd the King to his Face with an holy Boldneſs, as well as the Grandees of his Court; for that they had forſaken the LORD, and worſhipped Idols. But this Liberty coſt him his Life; for *Joaſh* not conſidering the vaſt Obligations he had to his Father, who had ſet the Crown upon his Head, cauſed him to be ſton'd to death in the Court of the *Lord*'s Houſe, who dying, utter'd theſe Words; *The LORD look upon it and requite it.*

The LORD heard the Prayer of this holy Martyr, and made the remainder of the Life of this Prince as unfortunate as the beginning of it had been happy. He ſtirr'd up the *Syrians* againſt him, who with an inconſiderable Force defeated a vaſt Army he had raiſed againſt them, and afterwards came to *Jeruſalem*, and deſtroyed all the Princes of the People, and tortur'd *Joaſh* himſelf, leaving him in a ſad and languiſhing Condition; and after all, was not allow'd to die a natural Death; but was murther'd by two of his Servants in his Bed, for the innocent Blood he had ſhed; and had not the Honour (after his Death) to be buried in the Sepulchre of his Fore-fathers the Kings of *Judah*.

GOD by this dreadful Example, teaches Princes to diſtruſt thoſe who by their baſe and ſelfiſh Flatteries, would perſwade them they are Gods, *and that whatſoever they will, is well; and on the contrary, to value and eſteem thoſe who freely and boldly tell them the naked Truth from a ſincere Affection and Honour they have for their Perſons, whereas thoſe Flatterers ſerve only to corrupt their good Inclinations, and to ſtir up the hatred of* God *and* Men *againſt them.*

AHAZ The Wicked KING.

Wicked Ahaz *the King of* Judah, *greatly provoking GOD by his Abominations, is delivered into the Hand of his* Enemies.

Amaziah having ſucceeded his Father *Joaſh*, was frequently engag'd in War againſt *Joaſh* the King of *Iſrael*, who took him Captive; but ſoon after dying, *Amaziah* was ſet at liberty by his Son *Jeroboam*, and reigned 15 year after that in *Jeruſalem*: At the end of which, underſtanding that a Conſpiracy was hatching againſt him by ſome of his Servants, he fled to *Lachiſh*; but they ſent after him and kill'd him there, and *Uzziah*, (who is alſo called *Azariah*) reign'd in his ſtead.

Anno Mundi 3165. before *Chriſt* 839.

Anno Mundi 3174.

This *Uzziah* in the main was a good Prince, and conſulted with the *Prophets* in all his Affairs of Importance, to know the Will of the LORD, and by this Means he became victorious over all his Enemies, and very great and powerful; he repair'd the Ruins of *Jeruſalem*, and reſtor'd the Kingdom to its former luſtre and glory. But this continual courſe of *Proſperity* and *Succeſs* at laſt lifted up his heart (as the *Scripture* obſerves) to his deſtruction; for he proceeded to that height of Preſumption, to invade the ſacred Office of the *High-Prieſt*, and to offer Incenſe upon the *Altar* of *Incenſe*: And when *Azariah* the *High Prieſt* at the head of fourſcore *Prieſts* of the LORD, withſtood him, and challeng'd him for ſo doing, and he inrag'd, began to threaten them, the *Leproſie* broke out upon him, which as ſoon as they had perceiv'd, they thruſt him out of the *Houſe* of the *LORD*, and indeed finding himſelf ſmitten with that unclean Diſeaſe, he haſted to get out of the Temple, that he might not defile that holy Place.

Uzziah thus ſtruck with *Leproſie*, and being thereby incapacitated for Government, *Jotham* his Son took poſſeſſion of the *Throne*, and in all things imitated the firſt Piety of his Father; wherefore alſo GOD bleſſed him, and made him very powerful; and having reigned 16 years, he left the Kingdom to his Son *Ahaz*, who ſet up again all the Abominations of Idolatry in *Jeruſalem*, wherefore alſo the *LORD* delivered him into the Hands of the *Syrians*, and into the Hands of the King of *Iſrael*.

Anno Mundi 3261.

In the mean time the Kingdom of *Iſrael* deſcended from *Joaſh* to *Jeroboam*, and from *Jeroboam* to *Zachariah*, and from him to *Shallum*, and then to *Menahem*, who left the Kingdom to his Son *Pekaiah*; but *Pekah* the Son of *Remaliah* conſpir'd againſt him and flew him after he had reign'd two years. 'Twas this *Pekah* that wag'd a moſt bloody War againſt *Judah*, killing at one time 120000 of them, becauſe they and their King had forſaken the *Lord*, and betaken themſelves to the Worſhip of *Idols*. The *Iſraelites* at that time committed ſuch extream cruelties againſt their Brethren the *Jews*, that as they returned with their *Captives* in triumph to *Samaria*, a Prophet of the *LORD* reproved them for their great Cruelty, charging them at leaſt to ſend back to their homes the 200000 Captives they had taken, which they did at the Prophets Remonſtrance, with a great many marks of Tenderneſs and Compaſſion for them, cloathing them that were naked, and providing Waggons to carry thoſe that were not able to go on Foot.

Anno Mundi 3233.

But *Ahaz* was ſo far from being humbl'd by all theſe *heavy Judgments* of an incens'd GOD, that on the contrary he ſinn'd more and more. At the ſame time *Ahaz* having made an alliance with *Tiglath Pileſer* King of *Aſſyria*, againſt *Iſrael*, he came with a great Army, and took all the *Iſraelites* that dwelt beyond *Jordan*, and carried them Captives to *Aſſyria*, from whence they never return'd no more than the reſt of the Ten Tribes, who were afterwards tranſported thither by his Son *Salmanaſſar*.

But King *Ahaz* was ſo far from being touch'd with the deſolation of his own or Neighbour Kingdom, or bettered thereby, that on the contrary he attributed all the Advantages his Enemies at any time had over him, to the prevalent power of their *Idols*, above thoſe he worſhip'd. He ſhut up the doors of the *Lord's* Houſe, and erected *Altars* to his *Idols* in all the Corners of the Streets of *Jeruſalem*, until GOD by Death put a ſtop to the Career of his Impieties.

He was a dreadful Example of Princes, forſaken by God, who the more he puniſheth them, the more their Spirits are ſet againſt him, and who at laſt by their unhappy Ends proclaim this great Truth, That Kings are great as long as they continue in the Rank where God has placed them; but that they precipitate themſelves into their Creatural Nullity, *when they begin to challenge, or make themſelves his* Equals.

King

125) *Ahaz the wicked King.* 2. *Kings* 16.

126) King Hezekiah. 2 Kings 18.

King HEZEKIAH.

Hezekiah, *King of* Judah *applying himſelf to reſtore the true* Worſhip *of* God, *deſtroys all the* Idols *and* Images *that were in the* Land.

Pekah having ſeated himſelf on the Throne of *Iſrael* by conſpiring againſt *Pekahiah* his Maſter, loſt his Kingdom by the ſame way he had got it at firſt; for *Hoſhea* conſpired againſt him and ſlew him, and ſucceeded in the Throne; but was ſcarce well ſeated in it, when *Salmanaſſar* King of *Aſſyria* came with an Army againſt him, and made his Kingdom *Tributary*. But as *Hoſhea* was deſigning to caſt off this Yoke, with the aſſiſtance of the King of *Egypt*, *Salmanaſſar* being informed thereof, came againſt him with a great Army, and laid Siege to *Samaria*, which he took at the end of 3 years, and carried the Ten Tribes into his own Country, (that is, into *Media* and *Aſſyria*) from whence they were ſcattered throughout all the Eaſtern Parts of *Aſia*, without ever returning to their own Country.

Anno Mundi 3265. before *Chriſt* 739.

Thus ended the Kingdom of *Iſrael*, having continu'd 255 years after its ſeparation from *Judah*. Whilſt the *Kingdom* of *Iſrael* was thus haraſſed with a long Succeſſion of wicked Kings, who by a ſeries of Murthers and Conſpiracies ſupplanted one another, the Kingdom of *Judah* had a breathing-time allow'd it from the Miſeries it groan'd under in the Reign of King *Ahaz*; for his good Son *Hezekiah* ſucceeding him, changed the whole Face of Affairs, and made Piety and Vertue to take place, inſtead of that Impiety and Idolatry which had overſpread the whole Kingdom.

Anno Mundi 3277. before *Chriſt* 727.

The Scripture gives him this Character, *That neither before nor after him, was there ever any* King of Judah *like him. He put his whole truſt in the* LORD, *and cleaved to his* Law, *without turning from it to the Right or to the Left; he opened the* Gates *of the* Houſe of God, *which his Father had ſhut up, with deſign to aboliſh the true* Worſhip of God. *He commanded the* Prieſts *and* Levites *to ſanctifie themſelves, in order to the purifying of that* holy Place *which had been ſo abominably prophan'd. He cut down all* Idolatrous Groves, *and broke the* Brazen Serpent *which* Moſes *formerly had made by an expreſs Command from* God; *but was ſince become an Object of their Sacrilegious Adorations. He took great care to re-eſtabliſh the* Prieſts *and* Levites *in their diſcontinued Functions, and to provide for their Subſiſtence and Maintenance, to which end he revived the Laws of the* Tenths *and* Firſt-fruits.

And as this good King took Pleaſure and delight in the Ways of *GOD*, and in procuring and eſtabliſhing the Purity of his Worſhip, ſo the *LORD* alſo took delight to crown all his Enterprizes with Succeſs, and to reward his Piety with the Victory that always attended his Arms. He caſt off the Tyrannical Yoke of thoſe Kings, that had made his Predeceſſors their Tributaries, and particularly that of the *King* of *Aſſyria*. He waged War againſt the *Philiſtins*, took their chiefeſt Cities, and made them keep within their own Bounds.

During the Reign of this pious *King* lived *Iſaiah* the Prophet, who was of the Blood Royal, and very Familiar with this good *King*, GOD on ſeveral occaſions ſending him to be his Counſellor and Comforter. This Holy Prophet always encourag'd *Hezekiah* to put his truſt more and more in that GOD whom he worſhipped; and as it pleaſed GOD for to prove *Hezekiah*'s faithfulneſs and the Uprightneſs of his Heart, by ſtirring up very powerful and formidable Enemies againſt him; ſo this holy Prophet was always ready to comfort and encourage him, that he might not be terrified either by their Forces or Menaces.

This was a very ſenſible Inſtance, how happy that Prince is who lends an Ear to, and adviſeth with holy and good Men; as Iſaiah *alſo without doubt thought himſelf happy to live under the Government of ſo Religious a* Prince.

And it appear'd by this remarkable Example (as the Fathers obſerve) *that when Kings truly fear* GOD, *they eaſily agree with thoſe that are his true* Servants, *and are ready to comply with whatſoever they declare to them in the Name of the* LORD; *accounting it a greater and more real* Honour *to reſpect his* Word *in his* Miniſters, *than to be honoured and obeyed by all their* Subjects.

The

The Defeat of Sennacherib.

God *in favour to King* Hezekiah, *deſtroys the Army of* Sennacherib *by an Angel, who in one Night kill'd an hundred fourſcore and five thouſand Men.*

GOD being willing to prove the *Faithfulneſs* of King *Hezekiah*, ſtirred up *Anno Mundi* 3291. before *Chriſt* 713. againſt him *Sennacherib* the King of *Aſſyria*, who provoked by *Hezekiah*'s refuſing to pay the Tribute his Predeceſſors were us'd to pay, ſent *Rabſhakah* to threaten him in the preſence of all the People, on purpoſe to diſcourage them, and make them rebel againſt *Hezekiah*; accompanying his Threats with ſcoffing Reflections upon his confidence in God, againſt the Forces of a Prince, whom no power hitherto had been able to reſiſt.

Hezekiah having been Ear-witneſs of theſe proud Threats and Blaſphemies, which reflected more upon God than upon himſelf, rent his Cloaths, and covered himſelf with Sackcloth, and went into the Houſe of the *Lord*, from whence he ſent to *Iſaiah* the Prophet, to acquaint him with what had hapned, entreating him to cry mightily unto the Lord for help in that time of diſtreſs. The Prophet in anſwer to his requeſt, bad him not to be afraid of the proud Threats of *Sennacherib*, becauſe God would fight for him; aſſuring him, That the King of *Aſſyria* ſhould never enter the City, but be forc'd to raiſe the Siege, and to return ſhamefully into his own Country by the ſame way he came, and be murther'd there; becauſe the Lord God, had taken upon him to defend and ſave the City of *Jeruſalem* for his own Names ſake, and for his Servant *David*'s ſake.

Hezekiah receiv'd this Anſwer from the Prophet *Iſaiah*, as he was humbling, and pouring forth his Heart in Prayer before the Lord in his Temple; For having receiv'd a blaſphemous Threatning Letter from the King of *Aſſyria*, he preſented it before the Lord, and holding it in his hands lifted up to *Heaven*, he ſaid; *O Lord God of* Iſrael! *which dwelleſt between the* Cherubims, *thou alone art the God of all the Kingdoms of the* Earth, *for thou haſt made* Heaven *and* Earth. *Lord bow down thine Ear and hear, open thine Eyes and ſee, and hear the Words of* Sennacherib, *which he hath ſent to reproach the Living God. True it is, O Lord, that the Kings of* Aſſyria *have deſtroyed other* Nations *and their Lands, and caſt their Gods into the Fire, for they were no Gods, but the Work of Mens hands, Wood and Stone, therefore they have deſtroyed them. Now therefore, O Lord our God, ſave thou us out of his Hand, that all the* Kingdoms *of the* Earth *may know, that thou only art the Lord God.*

The Prayers of this good King were not without a ſignal Effect; for when *Sennacherib* thought himſelf ſure of *Hezekiah* and his Kingdom, GOD ſent the *Jews* an inviſible Succour, which yet produced moſt viſible and ſenſible Effects: For he gave Commiſſion to an Angel, who in one Night kill'd 185000 Men in the Camp of *Sennacherib*; who riſing betimes in the Morning, was extreamly aſtoniſhed and ſurpriz'd to find the whole Camp little elſe but a Heap of *dead Bodies*. Thus with ſhame and confuſion was he fain to hurry away to *Nineveh*, where neither he was ſafe; for as he was worſhipping in the Houſe of his God, he was kill'd by two of his Sons, who eſcaped into *Armenia*.

This was the End of *Sennacherib*, who being a Prince that lifted up himſelf above God, and diſhonour'd him with his Blaſphemies, ſerv'd at laſt only to be a dreadful Inſtance of his Omnipotence and Severity againſt ſuch proud and obſtinate Sinners. God oppoſed againſt all the vaſt Army of this proud King no more than one ſingle Angel, who (as S. *Hierom* obſerves) would not involve him in the ſame Slaughter with his Subjects as *Pharaoh* was, but ſuffer'd him to eſcape his Hand, that he might fall by thoſe of his Sons.

God by this Hiſtory would teach the Kings of the Earth, that when they rebel, and declare themſelves Enemies to him, from whom they receive their Being, and whatſoever elſe that makes them Great, and feared amongſt Men, he ſometimes permits them to find ſuch Monſters amongſt their own Children, who renouncing all *Natural Affections*, are not afraid by a *deteſtable Parricide*, to deprive them of their *Life* and *Crown*, to whom they themſelves were beholding for both.

HE-

G. Fontan Johne.

P. P. Bouche Scul:

127) The Defeate of Sennacherib. 2. Kings 19

128) Hezebiah restored to health. 2 Kings 20

HEZEKIAH Reſtored to Health.

King Hezekiah *being ſick to death, is reſtor'd to Health, and has fifteen years added to his Life.*

NOT long after that *Hezekiah* was thus miraculouſly deliver'd from *Sennacherib*'s Army, he fell ſick of a Mortal Diſeaſe. GOD, it ſeems, was reſolv'd to try this pious *King* all manner of ways, thereby to raiſe *Hezekiah*'s Faith, and to diſplay his own Power and Glory. Accordingly after that *Hezekiah* had earneſtly beſought the *LORD*, *GOD* ſent *Iſaiah* the Prophet (who had before declared the Sentence of Death to him) to aſſure him, that the *LORD* had heard his *Prayer*, and retracted the *Sentence* of *Death*; that his Recovery ſhould be ſo ſudden, that within three days he ſhould be in a condition to go to the Temple of the *LORD*, and moreover that 15 years ſhould be added to the years of his Life. And to convince *Hezekiah* of the Truth of what he had declared to him in the Name of the *LORD*, he wrought a famous *Miracle*, by making the ſhadow of the Sun to return backward Ten Degrees upon the Dial of *Ahaz*.

Before *Jeſus Chriſt* 710 Years.

So many *Miracles* wrought in favour of *Hezekiah*, did not meet with the anſwerable Effects that might be expected from them: and he made it appear when he was reſtor'd to health, that it is ſometimes advantagious for good Men to die of their Sickneſs. *GOD*, to make the *Pride* that had inſinuated it ſelf into *Hezekiah*'s Heart, to appear abroad, ſuffer'd the *Ambaſſadors* of the *King* of *Babylon* to come to him with rich Preſents, to congratulate his Recovery, and to enquire about the Miracle wrought in his behalf.

Hezekiah pleaſing himſelf with the Honour done to him by that great *King*, ſhew'd his *Ambaſſadors* all his *Riches*, *Jewels*, and *Treaſury*, and all that was great and magnificent in all his *Kingdom*, with all his ſtores of *Arms* and *Ammunition*. *GOD*, who had diſcover'd this Wound hid in the bottom of the *King*'s Heart, ſent *Iſaiah* the *Prophet* to enquire of him, who thoſe Men were that were come to viſit him, and what their Buſineſs was? To which he anſwer'd, That they were *Ambaſſadors* ſent to him from the *King* of *Babylon*, and that he had ſhew'd them all the *Treaſures* of his *Palace* and *Kingdom*, without hiding any thing from them.

Whereupon *Iſaiah* declar'd to him in the Name of *GOD*, That all the *Treaſures* that he had ſhew'd to the *Babylonian Ambaſſadors* ſhould be carried to *Babylon*, and that his own *Children* and *Poſterity* ſhould be *Eunuchs* in the Palace of the King of *Babylon*: Which *Prophecy* was afterwards verified in the Children of the Blood Royal of *Judah*, who were carried away *Captives* by *Nebuchadnezzer*. *Manaſſeh*, the Son of *Hezekiah*, who was but 12 years of age when he began to reign, was himſelf carry'd Captive to *Babylon*, becauſe of his Impiety, wherein he exceeded all the Kings that went before him. He ſet up again whatever his Father had deſtroy'd, and pull'd down whatever he had ſet up. He caus'd the Prophet *Iſaiah* to be kill'd, without reſpecting his Holineſs, his high Quality, being Prince of the Blood, or his great *Age*, being above an hundred years old, and outdid (as *God* witneſſeth of him by his *Prophets*) all the Abominations of the *Amorites*, whom *God* had driven out of the *holy Land*.

Wherefore alſo GOD rais'd up againſt him the *King* of *Aſſyria*, who took him Captive, and bound him with Chains, and carry'd him to *Babylon*. This ſad condition, to which by the juſt Judgment of GOD, he was reduc'd, made him enter into himſelf, and eying GOD, who ſo juſtly chaſtiz'd him, he begg'd for Pardon and Mercy with all his Heart, and gave full Evidence of a true and ſincere *Repentance*.

Theſe deep and hearty Humiliations of this Captive Prince, joyn'd with moſt ardent Prayers, mov'd GOD to have pity on him; and delivering him from his Captivity in *Babylon*, he reſtor'd him to his Subjects, and eſtabliſh'd him in his Throne, where now his care was to ſerve the LORD, and to ſhew himſelf thankful for the great Mercy and Loving-kindneſs he had been pleas'd to ſhew unto him. Neither was he content with ſerving the LORD himſelf, but he commanded all his Subjects to ſerve the *Lord God* of *Iſrael*, and to worſhip him alone.

Thus (ſaith the *Scripture*) Manaſſeh *knew that the* Lord *he was* God; and indeed every one who reads theſe wonderful Events, cannot but own the ſame. And it is hard to determine where we ought to fix our Admiration moſt, whether on the Omnipotence of GOD, who abſolutely diſpoſes of Men; or on his Juſtice, which does not ſpare *Kings*; or on his Mercy, which condeſcends to be intreated by ſo great a Criminal, and reſtores a Prince to his Throne, who had ſo outragiouſly *contemn'd* his *Laws*, and profan'd his *Temple*.

The Piety of JOSIAH.

Joſiah (*King of* Judah) *reſtores the Worſhip of* GOD, *and eſtabliſheth it throughout his* Kingdom, *and in Godlineſs exceeds all his Predeceſſors.*

KING *Manaſſeh* being dead, his Son *Amon* reigned in his ſtead, who imi-
Anno Mundi 3261. before *Chriſt* 643. tated his Father in his Crimes and Sins, but not in his true and ſincere Repentance; wherefore GOD having left him to himſelf, his own Servants conſpir'd againſt him and kill'd him, after a ſhort Reign that laſted only two years. The People having kill'd the Murtherers of *Amon*, plac'd his Son *Joſiah* on the *Throne*, who was not above 8 years of Age when the Crown was ſet on his Head.

This *Joſiah* was a Prince of moſt rare eminent Piety, of which he gave extraordinary inſtances from his very Youth, and continu'd therein to the end of his Life. He deſtroy'd all the Altars of *Baal*, and brake in pieces all his *Images*, and burnt the Bones of his Prophets upon the Altars dedicated to that Idol, according to the Word GOD had ſpoken by his Prophet to *Jeroboam* 350 years before. Thus he purified and cleanſed not only *Jeruſalem* and *Judah*, but alſo extended his Zeal to a great part of *Iſrael*, deſtroying and cutting down the *Images* and Groves that he found in the Tribes of *Manaſſeh*, *Ephraim*, *Simeon* and *Napthali*.

Whilſt this good King was employed in theſe Works ſo worthy of a King, and repairing of the Tmple, which in his Fathers and Grandfathers time had been highly abus'd and prophan'd, *Hilkiah* the High Prieſt found the Book of the Law of *Moſes* in the Temple of the LORD, and brought it to King *Joſiah*, who when he had read therein the dreadful Threatnings pronounc'd againſt thoſe who did diſobey that *Law*, he rent his Cloaths in conſideration of the heavy Curſe of *GOD*, which the Wickedneſs of his Fore-Fathers had drawn down upon the Land. And ſent *Hilkiah* the High-Prieſt, with others of his Chief Miniſters, to enquire the Mind of GOD in this matter of *Huldah* the Propheteſs; who ſent them back with this Anſwer to the King, That all the Judgments pronounc'd by *GOD* in his *Law*, ſhould certainly come upon *Judah* but however, that *GOD* would do him the favour to let him die in peace, becauſe his Heart was tender, and did humble himſelf before *GOD*, when he heard the Words pronounc'd againſt *Jeruſalem* and the Temple of the *LORD*, and all the Inhabitants of *Judah*, rending his Cloaths, and trembling and weeping before the *LORD*, that therefore the *LORD* had heard him, and would delay the pouring forth of his Vengeance upon the Profaners of his *Law*, till he was laid in his Grave, that he might not ſee the Evil that was to come upon *Judah*.

Joſiah having receiv'd this Anſwer, aſſembled all the People in the Temple, read to them the Book of the *Law*; and engag'd himſelf and all the *People* in a ſolemn *Covenant* before the *LORD*, to keep his *Commandments*, *Teſtimonies* and *Statutes*, with all their Heart and Soul. This Covenant he had engaged his People in, together with his powerful Exhortations and edifying Example, had the good effect to keep all his *Subjects* faithful to *GOD* until his Death, which was cauſed by a Wound he received in a Battle againſt *Pharaoh-Necho* King of *Egypt*.

God *made haſte* (ſaith S. *Ambroſe*) *to take this good King out of the World, to deliver him from thoſe Evils he was going to ſhower down upon the Earth; and being unwilling to ſurvive the Glory he had ſo juſtly acquir'd, by the Zeal he evidenc'd beyond any King before him, in celebrating the Feaſt of the Paſſover with greater Solemnity and Piety than ever it had been celebrated before.*

The Example of this King ought to teach all Princes to make it their principal Care to inform themſelves in the Law of God, becauſe we find the Spirit of God in the Scripture, attributing all the Happineſs and Succeſs of Joſiah *to that humble Fear and trembling wherewith he heard the Denunciations of God's Wrath againſt the rebellious Violaters of his Ordinances, ſet down in the Book of the Law, which was wonderfully found in the Lord's Houſe in this good King's Reign. But thoſe Princes who would be happy with* Joſiah, *muſt read the Scripture as he did; that is, with a full purpoſe not only to obſerve the ſame themſelves, but to make it be obſerved by all their Subjects; for they ought to conſider that it wou'd be unjuſt and unreaſonable for them to expect that their Subjects ſhou'd ſo religiouſly obſerve their Commands, when they at the ſame time give little or no heed to the Commands and Ordinances of the* King *of* Kings *and* Lord *of* Lords.

The

129) *The Piety of Iosiah.* 2 Kings 22.

130) *The seige of Jerusalem.* 2 Kings 25

The Siege of *JERUSALEM.*

Nebuchadnezzar *beſieges* Jeruſalem, *and takes it, and carries away with him to* Balylon, *all the Riches and Inhabitants of that* City.

KIng *Joſiah* dying, lamented of all, *Jehohaz* his youngeſt Son was placed in the *Throne* by the *People*; but *Pharaoh-Necho* King of *Egypt* came to *Jeruſalem*, and depoſing him, carried him bound in *Chains* to *Egypt*, and having impoſed a great Tribute upon the Land, he made his Brother *Eliakim* King in his ſtead, giving him the Name of *Jehojakim*.

Anno Mundi 3391. before *Chriſt* 610.

This Prince reigned 12 years, in which time there lived many great Prophets, and yet notwithſtanding all their Exhortations and *Denunciations*, he fell into all manner of Crimes and Enormities. When ſome of his Officers had ſhew'd him the Prophecy of *Jeremiah*, wherein where deſcrib'd the Judgments that where to come upon him and all *Judea*, he cut it in pieces with a Penknife, and caſt it into the Fire. But GOD commanded the Prophet to write down thoſe Denunciations in another Volume, and to add to them many others.

It was in the 4*th* year of his Reign that *Nebuchadnezzar* came to beſiege *Jeruſalem* and took this unhappy King, and put him in Chains to carry him to *Babylon*; and from hence we are to begin the Account of the 70 years of the Captivity; tho' indeed *Nebuchadnezzar* releas'd him afterwards, contenting himſelf to make him *Tributary*. But when at the end of three years he rebel againſt *Nubuchadnezzar*, the *Chaldeans* came againſt him and ſlew him, not ſo much as affording him a Grave.

After him ſucceded *Jehojachin* his Son, who following the wicked Steps of his Father, *Nebuchadnezzar* came and took him *Captive*, and carried him with his *Wives* and *Children*, and all the *Grandees* of his *Court*, with ten thouſand of the Inhabitants of *Jeruſalem* to *Babylon*. And at the ſame time he took along with him all the *Treaſures* of the *Temple*, and of the King's Houſe, and all the Veſſels of Gold which *Solomon* had made, and placed *Zedekiah* his Unkle on the *Throne*.

This *Zedekiah* (without reſpecting *Jeremiah*, who ſpake to him in the Name of GOD) lived in a continual courſe of Wickedneſs and Impiety; and his *Subjects* following his Example, gave up themſelves to all manner of *Licentiouſneſs*, committing all the *Abominations* of the *Heathens* round about them, without regarding the Warning *GOD* gave them from time to time by the Mouth of his holy Prophets; yea, as the Scripture witneſſes, they mock'd the Meſſengers of GOD, deſpiſed his Word, and abuſed his Prophets, until the Wrath of the LORD aroſe againſt his People without remedy.

Wherefore in the 9*th* year of this King's Reign, *Nebuchadnezzar* came with his Army againſt *Jeruſalem*, and after a Siege, which laſted two whole years, and reduc'd the City to a dreadful Famine. Having at laſt made a great breach in the Wall, he entred the City in the Night. The *Jews* hereupon ſeiz'd with a terrible Conſternation, endeavoured to get away, and make their eſcape, and *Zedekiah* himſelf fled thro' a ſecret Gate; but *Nebuchadnezzar* having ſent ſome to purſue him, they overtook him near *Jericho*, and brought him before the King of *Babylon*, who by a cruel Order executed the Sentence GOD had in his juſt Judgment allotted to that Prince: He caus'd his two Sons to be kill'd in his preſence, and after this terrible Spectacle, he cauſed his Eyes to be put out, and loading him with Chains, carried him to *Babylon*.

Anno Mundi 3416. before *Chriſt* 585.

Nebuchadnezzar afterwards ſent *Nebuzaradan* the Captain of his Guard, to bring along with him the reſt of the People, and to ſeize all the Riches remaining in the Land, with orders alſo to burn the *Temple* and the King's Palace, and all other Princely Houſes, and to caſt cown the Walls of *Jeruſalem*, leaving only a few poor poor People in the Country that might take care to till the Ground and dreſs the Vineyards. At the ſame time alſo *Nebuzaradan* took the High-Prieſt, *Serajah* and *Zephaniah* the ſecond Prieſt, and ſeveral other of the King's greateſt Officers and Miniſters of State, and 60 of the chief Inhabitants of the City of *Jeruſalem*, and brought them to the King of *Babylon* at *Riblah*, who put them all to death.

This was the miſerable condition to which *Jeruſalem* was reduc'd for the Sins of its *Kings* and People; which the Prophet *Jeremiah* ſets forth in ſo lively a manner, that a Man had need to have a Heart as hard as a *Rock*, not to be moved with it: *For it is a good and holy thing to be afflicted for the ſevere Chaſtiſements of Sinners, if at the ſame time we have an utter abhorrence for their Crimes.*

JEHO-

JEHOJACHIN taken out of Priſon.

Evilmerodach *King of* Babylon, *after the Death of* Nebuchadnezzar, *ſhews Kindneſs to* Jehojachin, *not only giving him his Liberty, but treating him with the Honour due to a King.*

THE Kingdom of *Judah* being thus deſtroyed by the *Babylonians*, the *Jews* continued in this Captivity 70 years, according as it had been foretold by the *Prophets*. God, who never willingly afflicts the Children of *Men*, had long before threatned his People with this hard condition of Bondage, to the end they might avoid it by hearty Repentance, and reforming of their Lives. *Jeremiah* the Prophet had warned them very often of this ſtate, and ventur'd to expoſe himſelf to the Perſecutions of the great Men of the Court, rather than to withhold from his Brethren, what might be of ſo great a uſe to them. He at the ſame time alſo admoniſhed them not to imitate the ways and manners of the People by whom they ſhould be carried away Captive, but to continue firm in the true Worſhip of GOD they had received from their Fathers. Neither was he wanting to comfort them under this Affliction, by aſſuring them, that GOD would undoubtedly deliver them from their Captivity at the time he had declared by his Prophets.

Anno Mundi 3417. before *Chriſt* 587.

This holy Prophet having found favour in the eyes of *Nebuzaradan*, General of King *Nebuchadnezzar*, who had given particular Orders for his Preſervation and Maintenance, tho' he was at liberty to go to *Babylon*, and live there in Peace, choſe rather to ſtay in *Judea*, to be a comfort and ſtay to thoſe few of his Country-Men that were left there, he gave very good Advice to *Gedaliah*, whom *Nebuchadnezzer* had conſtituted Governour over the *Jews* that he left in the Land: But *Gedaliah* not regarding what was was told him concerning *Iſhmael*'s Conſpiracy, was ſoon after kill'd by that Rebel at *Mizpah*, together with all thoſe that were with him.

The reſt of the *Jews* that were in *Judea* apprehending the anger of the King of *Babylon* for the *Murther* of *Gedaliah*, whom he himſelf had placed over them, reſolv'd to ſecure themſelves by fleeing into *Egypt*. *Jeremiah* oppos'd himſelf againſt this their deſign, aſſuring them that no evil ſhould happen to them by ſtaying in *Judea*, but that they ſhould certainly periſh and be deſtroy'd if they went to *Egypt*; but they notwithſtanding theſe Remonſtrances of *Jeremiah*, continuing obſtinate in their Reſolution of going down to *Egypt*, *Jeremiah* and *Baruch* his Diſciple, finding that they could not diſſwade them from their purpoſe, choſe rather to accompany them thither, than wholly to forſake them: And being arrived there, they declared to the *Jews*; that the King of *Babylon* ſhould conquer and deſtroy *Egypt*, as he had done *Judea*.

Whilſt this People, formerly ſo highly favour'd of GOD, ſuffer'd ſo many Miſeries in three ſeveral *Kingdoms*, *viz.* in that of *Babylon*, *Egypt* and *Judea*, without being ſupported with any other comfort but the hopes of being deliver'd from this their Servitude at the end of 70 years, according to the Word of God, declar'd by his Prophets, there hapned an Event in *Babylon* which did ſomewhat comfort them, and alleviate their Affliction. *Anno Mundi* 3442. For *Nebuchadnezzar*, whom God had made uſe of as a Rod to chaſtize others, being at laſt obliged to ſubmit to Death himſelf, his Son *Evilmerodach* ſucceeded him, who ſoon after his coming to the Crown, ſent for *Jehojachin* King of *Judah*, whom *Nebuchadnezzar* had formerly carried away Captive to *Babylon*, before the Reign of *Zedekiah* their laſt King, out of Priſon, and ſet him at full Liberty.

Thus this Prince after he had been a Priſoner 37 years, was at laſt ſet at liberty by the Clemency of this King; *And* (as the Scripture expreſſeth it) *he ſpake kindly to him, and ſet his* Throne *above the* Throne *of the Kings that were with him in* Babylon, *and changed his* Priſon Garments, *and made him eat Bread continually at the King's Table all the Days of his Life, and ſettl'd an Allowance upon him, to maintain him in a Condition ſuitable to his* Royal Dignity. Thus was this King tranſported from the extremity of Miſery and Bondage, to a ſtate of Glory and Happineſs, which made him remember the *Royal ſtate* he injoy'd before, and gave him occaſion to adore the *Divine Providence* with reſpect to Princes, whom he humbles and caſts down, and raiſes them again when it pleaſeth him, and who ſets bounds and limits to their Proſperity and Glory, as well as to their Sufferings and Adverſities, according as they are the objects of his Juſtice and Wrath, or of his Mercy and Favour.

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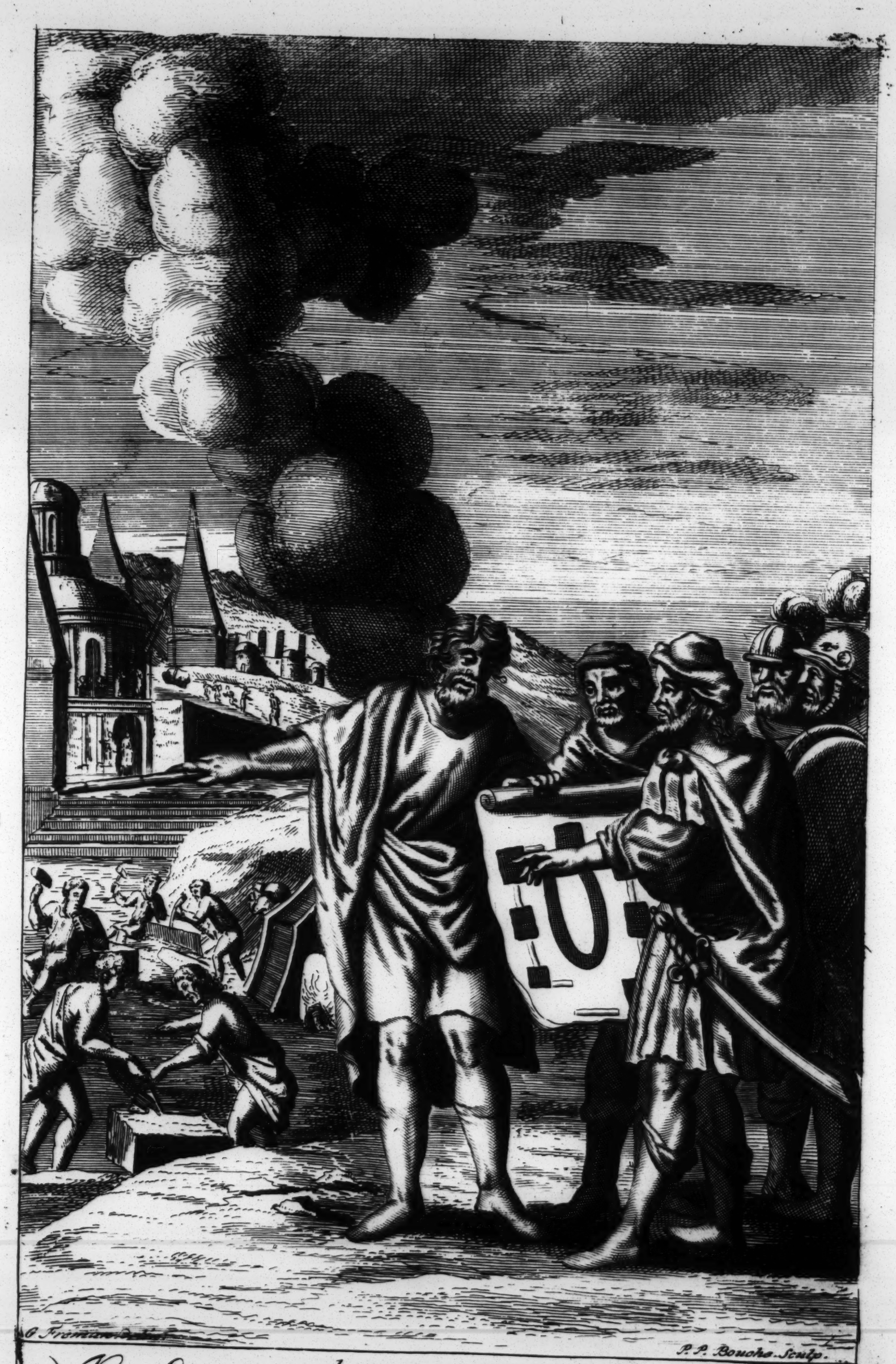
131) Joachin taken out of Prison. 2 Kings 25



132) *King Cirus proclamation for rebuilding ye Temple.* Ezra 1

King *Cyrus*'s Proclamation for Rebuilding the *Temple*.

Cyrus *being informed, that the* Prophets *had foretold of him, That he ſhould re-build the* Temple *of* Jeruſalem, *gives leave to all the* Jews *that were in* Babylon, *to return to their own Country under the Conduct of* Zorobabel, *and afterwards ſends* Ezra *thither to regulate Matters of* Religion.

THE Wrath of GOD againſt the *Jews* being at length appeaſed, and the 70 years of their Captivity being paſt and gone, that he might perform what he had promis'd by his Prophets, to reſtore them to their former Eſtabliſhment, by *Cyrus*, he to that end made him Emperour of the *Eaſt*, and rais'd him to the Throne of the Kings of *Babylon*. This Prince (to comport with the Prophecies concerning him) granted leave to the *Jews* to return to their own Country, to re-build their Temple and City, and and beſtow'd upon them all the Veſſels the Kings of *Babylon* had taken away. Accordingly the *Jews* took their Journey to *Jeruſalem* to the Number of 42000, under the Conduct of *Zorobabel*, beſides their Slaves, which amounted to above 7000 more.

Anno Mundi 3468. before *Chriſt* 536.

After ſome time ſpent in ſetling themſelves there, in the ſeventh Month they aſſembled themſelves at *Jeruſalem*, where they began to build an Altar, and to offer Burnt-Offerings unto the LORD; and the next year began to lay the Foundations of the Temple; which was perform'd with great Solemnity. Upon this occaſion the generality of the People ſhouted for Joy; but the Ancient Men amongſt them, who had ſeen the Former Temple (built by *Solomon*) wept aloud, to ſee it ſo little correſponding with the Magnificence of that Structure.

But ſome of the Neighbours of the *Jews* were much diſpleaſed to ſee them returned to *Jeruſalem*, and carrying on the Building of the City and Temple with ſo much ſucceſs; and at length (by ſlandering and miſ-repreſenting their Deſigns to the *Court*) cauſed the Work to be hinder'd during the term of 16 years, till the ſecond year of the Reign of *Darius Hyſtaſpes*; at which time *Haggai* and *Zachariah* the Prophets having exhorted the *Jews* to fall to building again, they did ſo, without regarding the Threats of their Enemies; King *Darius* himſelf having given Order for the carrying on of the Building of the Temple, with Expences neceſſary for the Work; which was finiſh'd and furniſhed. Four Years after the *Jews* celebrated the Dedication thereof with extraordinary Solemnity.

About 48 Years after this, *Xerxes* (the Son of *Darius*) gave *Ezra* leave to go to *Jeruſalem*, and to take along with him all the *Jews* that were willing to return thither, ordering his *Governours* and *Officers* to furniſh him with whatſoever was neceſſary for their *Sacrifices* and Divine Worſhip. *Ezra* accordingly having undertaken this Journey with a great number of his *Countrey-men*, at the end of four *Months* arrived at *Jeruſalem*, where he found (to his Sorrow) that the *Jews*, who were come thither 70 years before with *Zorobabel* had a great many of them contracted *Marriages* with their *Idolatrous Neighbours*; and having in a full Aſſembly repreſented to them the Heinouſneſs of this Crime, and how expreſly contrary this their Practice was to the *Law of GOD*, the People reſolv'd with one accord to ſend away their ſtrange Wives, and for time to come, religiouſly to avoid the like Alliances.

This Sin *of the* Jews *in marrying ſtrange* Women, *doth* (as the *Fathers* obſerve) *very well repreſent what the* Chriſtians *are guilty of at this day, who do not live ſo* Holily *and* blameleſly *as becomes the* Children *of* GOD, *and the* Members *of* Jeſus Chriſt; *but on the contrary Ally themſelves with* ſtrange Women, *that is, with Worldly Paſſions and Affections, which are the Enemies of* Jeſus Chriſt, *and taking poſſeſſion of our* Heart, *will be adored there inſtead of him. And* (*as the* Scripture *obſerves*) that the *Children* of theſe *ſtrange Women* confounded the *Hebrew Tongue* with the *Langauge* of *Aſhdod* and *Moab*: *So theſe People would joyn the* Spirit of God, *and the* Spirit of this World *together, obey them both, and make a Mixture of both their* Languages.

But, as Ezra *then roundly declared to the* Jews, That they could not continue the *People of God*, without utterly renouncing theſe *Alliances* with *Idolatrous Women*: *So* Chriſtians *ought well to weigh the Import of that* Oracle of the Goſpel, *which aſſures us*, That we cannot ſerve two Maſters; *that* God *is a* Jealous God, *who will ſuffer no Rivals, and either wholly poſſeß the* Heart of Man, *or not at all.*

JERUSALEM Rebuilt.

Artaxerxes *ſends* Nehemiah *to* Jeruſalem *with Authority to rebuild the* City *and* Walls thereof.

THE Temple being already built by the Care and Induſtry of *Zorobabel*, and the *Jews* reduc'd to ſome Form of *Government* by the diligence and endeavours of *Ezra*, in regulating their *Manners* by inſtructing them in the Law of *GOD*, and rectifying their *Idolatrous Marriages*; *GOD* ſtirred up *Nehemiah* a *Jew*, and a *Courtier* of good conſideration and repute in the *Court* of *King Artaxerxes*, to carry on this *Work* to perfection, by raiſing the Walls and Gates of the City, which till that time laid ſtill in the Duſt.

This holy Man informing himſelf very particularly of the ſtate of that City, was extreamly grieved to underſtand by thoſe that came from them, that the *Walls* thereof did lie in ruinous heaps, and the *Gates* burnt down, in the ſame condition to which they were reduc'd by *Nebuchadnezzar* at his taking of that *City*. This *News* ſo ſenſibly affected *Nehemiah*, that he could not keep his ſecret Grief from making ſuch Impreſſions on his *Countenance*, as were ſoon perceived by the *King*, as he was waiting on him at *Table*, in quality of his *Cupbearer*; who demanding of him the cauſe of his *Sorrow*, he told him it was by reaſon of the ruine and deſolation of his *Birth-place*, *Jeruſalem*; and humbly deſir'd him to give him leave to go and re-build the Walls and Towers, and raiſe up the Gates thereof.

The *King* having heard his Requeſt, freely granted it; but *Nehemiah* being a Perſon whom he had a Kindneſs for, he asked him how long he muſt be abſent: And *Nehemiah* having ſet the *King* a time when he would be back again, the *King* gave him leave to go to *Jeruſalem*, furniſhing him with his Letters Patents, and a *Commiſſion* to carry on the *Work*. As ſoon as *Nehemiah* was come to *Jeruſalem*, without making any mention of the deſign, for which he was come thither, he went by Night (being accompanied only by a few of his *Friends*) to view the condition of the Walls and Gates of the *City*; and after he had taken an exact ſurvey thereof, he gather'd together the chief Men of the *City*, and diſcover'd to them the deſign for which he was come, and his *Commiſſion*, with full power which the King had granted him to carry on and finiſh the *Work*, and withal aſſured them, that the Hand of *GOD* would be with them in the carrying on of ſo good a Work.

As ſoon as the *Chief Men* and *Elders* of the *Jews* had heard this, they ſhew'd themſelves very ready and unanimous to ſet upon the *Work*, and dividing themſelves into ſeveral *Companies*, whereof each took upon them to rebuild a certain part of the *Wall* with the greateſt vigour and heat imaginable. But the Adverſaries of the *Jews* were very much troubl'd to ſee the *Work* advance ſo faſt, and *Sanballat* (who was the Head of 'em) ſtir'd up the *Samaritans* and other Neighbouring People to hinder and put a ſtop to their undertaking.

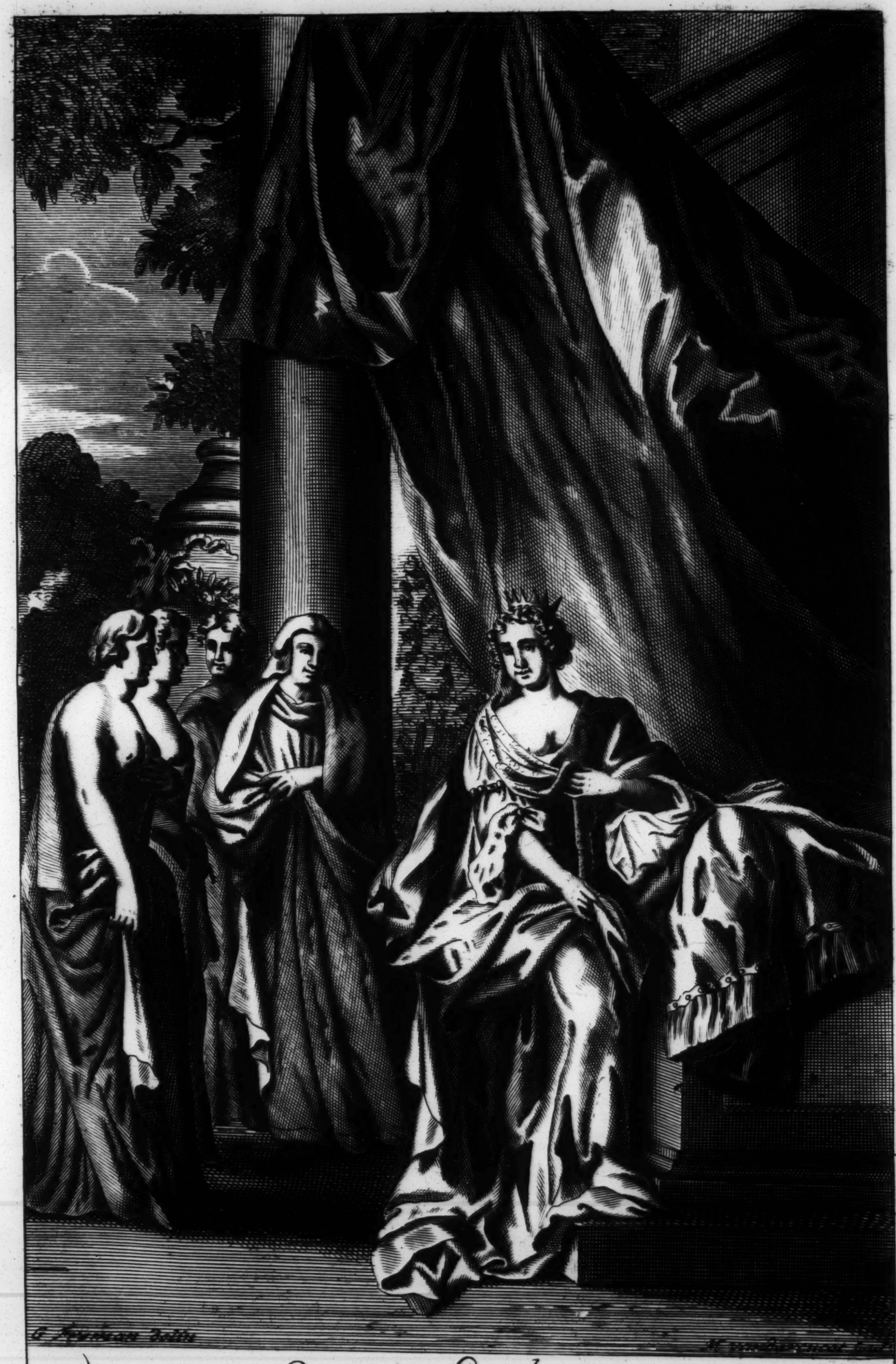
Nehemiah, tho' he was extreamly troubl'd to meet with this *oppoſition*, yet did he not at all loſe his *Courage*, but oppos'd his Vigilance againſt their privy *Conſpiracies*, and Force againſt their open Violence. He charg'd the *Nobles* and *Rulers* to be always in a readineſs to oppoſe the Enemy, and order'd all the *Labourers* and *Builders* to have their *Swords* by their ſides, and as they wrought with one hand, to hold a *Weapon* in the other, to the end they might always be in a readineſs to *obſtruct* and *fight* thoſe that ſhould come to diſturb them in their *Work*. And by means of this his extraordinary diligence and application he accompliſh'd his *Undertaking*, and *compleated* the *building* of the *Walls* and *Gates* of *Jeruſalem*.

This holy Man *affords us an excellent repreſentation of the manner how* Chriſtians *ought to behave themſelves in the* Work of God, *which is the Work of their* Salvation. Nehemiah *found himſelf here in the ſtate that S.* Paul *ſpeaks of, when he ſaith*, That he ſaw nothing without him but Fightings, nor any thing within but Fears: From without he was to fight with the Enemies of GOD's *People*; and from within he was peſter'd with *falſe Prophets*, who were hir'd by *Sanballat*, to endeavour to diſcourage and affright him, to the end, that being daunted by ſo many Oppoſitions, he might deſpond and leave off the Work. *But neither the Force nor Artifices of his Enemies or falſe Brethren were able to overcome him; he reſiſted their open Violence, and diſcover'd their hidden Snares, and joyning an undaunted Courage with great Wiſdom in all his Undertakings, he fruſtrated all the Deſigns of* GOD's *and his Enemies.*

Of

'Tis from the time of this Edict of *Artaxerxes*, that we are to begin the Calculation of the 70 Weeks of *Daniel*. Now this Edict was publiſh'd the 20th year of the Reign of *Artaxerxes*, which was the 3550th year from the Creation of the *World*, and before *Jeſus Chriſt* 454.

133) *Jerusalem rebuilt..* *Nehemiah 2.*



134) Queen Esther. Esther 1.

Of Queen *ESTHER.*

THis Book treats of *Ahasuerus* that great King or Emperour, whose large Territories or Dominions wretched from *India* unto *Ethiopia*, and had under his Command 127 Provinces; and as his Dominions were of that vast extent, so was his power as great, Commanding the Life and Fortunes of all his Subjects or Vassals at his pleasure.

And as the *Persian* custom was to make Sumptuous Feasts which continued divers days, generally 40, and when his *Princes, Rulers, Governours* of Provinces with his *Nobles* were entertained, his Feasts lasted 180 days.

At one of these Feasts at his Palace at *Shushan*, (at which time his Queen *Vashti* made another for the Ladies.) And on the seventh day of the Feast when the King's heart was Merry with Wine, he commanded his Chamberlains that waited on him, to bring his Queen before him, with the Crown Royal to shew the Princes and *Nobles* her Beauty, being Fair and Comely to behold. But *Vashti* refusing to obey his Commands, caused his Wrath and Fury to kindle against her; and calling for Advise from his Princes and Nobles, what to do with her for disobeying his Commands; they told him, that the Queen had done Wrong not only to him, but also to them, and the rest of his People, saying, that if this Deed should come abroad, all their Wives would follow her Example in disobedience, and bring them into contempt. Therefore O King, our advise is that she be turned off, and to take another more deserving, so that when this Decree is published all the Women will give obedience, and honour to their Husbands.

And they advised the King to cause his Officers in every Province to find out the Faireſt young Virgins, and to bring them to his Palace at *Shushan*, and to be purified and prepared for his reception; Amongst these was *Hadassah* or *Esther*, the Uncle's Daughter of *Mordecai* the *Jew*, who upon the Death of her Father and Mother took her for his Daughter; and when *Esther*'s turn came to be brought before the King, she pleased him so well, and found so much Grace and Favour in his Sight, that above all the rest he set the Royal Crown on her Head, and made her Queen instead of *Vashti*.

And there was one *Haman* a Man in great Power and Favour with the King, who bore a great hatred to *Mordecai*, because he would not do him Reverence, as all did; even the Princes; and his proud Heart was incensed against him, and against all the *Jews* for his sake; and contriving Malice in his Heart, told the King, that there was a certain People scattered in all his Provinces, who did not keep the Kings Laws; so that they ought not to be permitted, and that a Decree might pass to destroy them all. And the King approved so well of his Councel, that such a Decree was published in all his Provinces, This caused a great Grief amongst all the *Jews* who betook themselves to Mourning, and *Mordecai* put on Sackcloth, and cryed with a loud Voice to God: And when this news came to *Esther*'s Ears, she was likewise sore grieved, but followed the advise of her Uncle *Mordecai*, to address the King, and to Supplicate him to reverse that severe Decree. And *Esther* putting on her Royal Robes, went and stood in the Inner Court so that the King might see her, (for none ever presumed to come into the Kings presence without his permission) and the King seeing her, put forth his Royal Scepter for her approach, and asked her what her request was, and it should be granted to the half of his Kingdom, and she answered that he would honour her to come this day to her Banquet, and to bring *Haman* with him; which he did, and then asked her request, and she replyed, that he would honour her to come to her Banquet to Morrow with *Haman*, and she would then tell him. Accordingly both came, and she said, If I have found Favour in thy Sight O King, let my life be given me, and the life of my people, for we are sold to be destroyed and slain. Then the King being troubled, asked who it was that durst presume to do so, and she said my Adversary is this wicked *Haman*. And the Kings Wrath was kindled against him, and the more for that he found him cast down upon *Esther's* Bed; so he ordered him to be hanged on the Gallows which *Haman* before prepared to Hang *Mordecai* on.

And *Mordecai* became in great Favour and Power with the King, and *Esther* prayed the King that the Decree of slaying her People might be reversed; which was granted, and also gave them power to defend themselves, and also to be avenged of their Enemies. And in commemoration of this great deliverance a Solemn Festival was ordained by *Esther* and *Modecai* every year on the day called *Purim*, to the end that the Memory of this favour vouchsafed by God to his people might be preserved throughout all ages.

ESTHER's Humility.

Eſther *preſents her ſelf before* Ahaſuerus, *with deſign to ſave the* Jews *from the imminent Deſtruction that threatned them.*

AHaſuerus King of *Perſia* having raiſed *Haman* his Favourite, to the *Anno Mundi* 3495. before *Chriſt* 509. higheſt degree of Honour and Glory, inſomuch that all his *Subjects* bow'd their Knees before him, *Mordecai* only (who was a *Jew*, and one of thoſe who had been carry'd *Captive* out of *Judea* by King *Nebuchadnezzar* to *Babylon*, above 90 years before, the firſt time that his Army beſieg'd *Jeruſalem*,) was reſolv'd not to give that honour to a Man which he thought due to God alone. This refuſal, which was not the Effect of Pride, as *Haman* conceiv'd it to be, but rather of *Mordecai*'s Piety, did not only bring upon himſelf, but upon all the *Jews*, the cruel Sentence of Death.

For this proud Favourite, not contented with ſacrificing *Mordecai* to his Revenge, who had offended him, was reſolved to make the whole Nation of the *Jews* to fall a Victim to his Rage; to which purpoſe he repreſented them to the King as a ſeditious People, who being tied up to diſtinct Religion from all other Nations, were always fomenting Seditions and Rebellions in all places where they lived.

This Credulous *Prince*, without any further inquiring into the matter, gave credit to this Impoſtor, and gave him leave upon this his Remonſtrance, to draw up a Declaration, ſuch as he thought good, containing an expreſs Command to all his Subjects, throughout his whole Kingdom, on a certain day prefixt, to kill all the *Jews*, Men and Women, Old Men and *Children*, without ſparing any.

Eſther, the Niece of *Mordecai*, who by a particular Providence of God was raiſed to be *Ahaſuerus*'s Queen inſtead of *Vaſhti*, whom he had divorced, was very ſenſibly afflicted at this Dreadful Calamity which was ready to involve all her *People*, tho' ſhe her ſelf were not in danger; becauſe *Mordecai* her Uncle, whoſe wiſe Counſel ſhe follow'd in all things, had always adviſ'd her to conceal her being a *Jeweſs*. As ſhe therefore was caſting about to find out ſome Remedy for this great Evil; *Mordecai* adviſ'd her to go and preſent her ſelf before the King, to repreſent to him the horrid Injuſtice of the Declaration he had given *Haman* leave to publiſh in his Name.

But *Eſther* told *Mordecai*, That this would be the way to expoſe her ſelf to Death, which was unavoidable to thoſe who preſented themſelves before the King without being ſent for by him. *Mordecai* reply'd, That ſhe could not with reaſon ſuppoſe, that ſhe ſhould eſcape in this Univerſal Calamity, wherein their whole Nation were involv'd, by being in the Kings *Palace*; and that if her Fear ſhould ſtop her Mouth in this time of extremity, God would find ſome other way to deliver his People from the Deſtruction that threatned them, but that ſhe and her Father's Houſe ſhould periſh; adding, that probably for this very Service God had raiſed her to the Throne.

This holy *Woman* having attentively conſider'd the Advice and Reaſons of her Uncle *Mordecai*, did no longer ballance the mattet, but reſolved to ſacrifice her Life for the ſaving of her Nation; and having deſir'd *Mordecai* to aſſemble the *Jews* that were in *Shuſhan*, that with Faſting and Prayer they might implore the Divine Bleſſing upon her Undertaking; ſhe in the mean time having prepar'd and diſpoſed her ſelf by the like holy Exerciſes, the third day after went to the Kings Chamber, and preſented her ſelf before him. The Glory of his *Throne*, and the Magnificence of his Ornaments, but above all, ſomething of Anger that appeared in his Looks, make *Eſther* to fall down in a Swoon; and God having changed the Kings Heart at the ſame time, he came down from his Throne to raiſe her again; and as he and all his Great Officers were comforting of her, as ſoon as ſhe had recover'd her Speech, ſhe ſaid to the King:

I thought, my Lord the King, when I look'd upon you, that I had ſeen an Angel *and the Glory that ſurrounds and attends you, overcame my Heart, and made me faint for fear.* But falling a ſecond time down for dead, the King was exceedingly concern'd for her, and as ſoon as ſhe was come to her ſelf again, he demanded of her, what was her Deſire; aſſuring her, he would deny her nothing as far as the half of his Kingdom. Whereupon ſhe deſired the *King* and *Haman* to come the next day to the Banquet ſhe had prepared for them.

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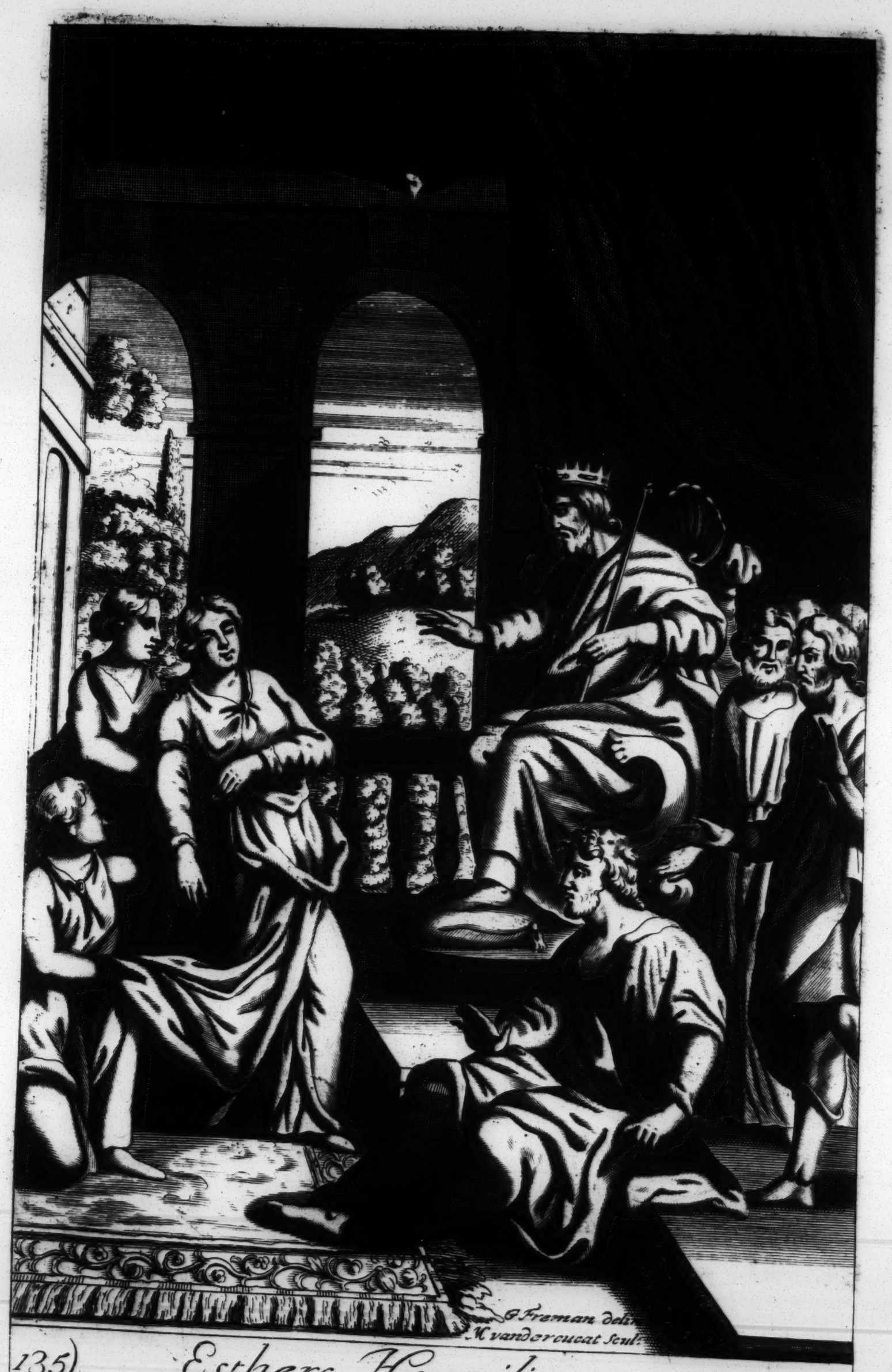


135) *Esthers Humility.* Esther 4

136) The Triumph of Mordecai Esther 6.

The Triumph of MORDECAI.

Haman *is fain to lead* Mordecai *his Enemy in Triumph thro' the City of* Shuſhan

Haſuerus the Night after *Eſther*'s Viſit finding that he could not The ſame year 3595 *ſleep*, which ſo hapned by a particular Divine Direction, as will appear by the Sequel of this Hiſtory, employed theſe Hours of Reſt and Silence in a Paſt-time, well worthy of a King; for having ordered the publick Records of his Kingdom to be brought before him, he commanded them to be read to him: and taking notice of a Paſſage, which gave an Account how *Mordecai* had diſcover'd a Treaſonous Conſpiracy of two of the King's Officers, to take away his Life, the King demanded of him that read the Book what Reward *Mordecai* had receiv'd for this extraordinary piece of Service; who replying, That he had not receiv'd any. *Ahaſuerus* aſk'd again, whether there were any Perſon in the *Anti-Chamber*; And the King's Servants having anſwer'd him that *Haman* was there; for he was come very early that Morning to deſire an Order from the King to hang *Mordecai* on a *Gallows* of 50 Cubits high, he had prepar'd for him; the King commanded his Servants to bid him come in.

As ſoon as *Haman* was entred, the King aſk'd him what he thought fit ſhould be done unto the Man whom the King delighted to Honour? *Haman* preſently imagining that himſelf was the Perſon the King ſpoke of, and whom he did intend to honour; anſwered the King, *That the higheſt Honour that could be put upon any Perſon, was to array him in the Royal Robes, to ſet him upon the King's, Horſe, with the Royal Diadem upon his Head and that one of the moſt Noble Princes about the King ſhould lead him thro' all the chief Streets of the City, holding his Horſe by the Reins and proclaiming before him*, Thus it ſhall be done to the Man whom the King delights to Honour.

Haman had no ſooner given this Anſwer to the King's Queſtion, but he commanded him to make haſte to execute the Advice he had given him, and to take the Royal Apparel, Crown and Horſe, and do to *Mordecai* the *Jew* as he had ſpoken. Thus the Court and City of *Shuſhan* were Eye-witneſſes of the ſudden and unexpected Change in the Conditions of theſe two Perſons; they ſaw Humble *Mordecai* receiving the higheſt Marks of Honour and Glory, by the Advice and Miniſtry of *Haman* who was his ſworn and moſt deadly Enemy; and at the ſame time ſaw proud and ſupercilious *Haman* forced to publiſh and proclaim the Glory of *Mordecai*, and to ſtoop and bow before him whom he diſdain'd and hated in his Heart.

Haman having thus been forced to ſubmit to this unwelcome piece of Service done to his Enemy, was extreamly troubled thereat, and returning to his own Houſe in a Mournful Condition, and with his Head cover'd, he complain'd of his Miſhap to his Wife and other of his Friends and Counſellors, who looking upon this Diſgrace that had befallen him as a bad Omen, told him plainly, that they feared that *Mordecai* (who had already been an Occaſion of his Diſgrace would at laſt prove his utter Ruine. For whereas *Mordecai* was one of that Nation whom he had reſolv'd utterly to deſtroy and root them out from off the Earth, and that he had been forc'd ſore againſt his Will, to confer thoſe Honours upon him he had deſigned for himſelf, they could not but take it as a ſign, that the miſchief he intended for *Mordecai* and all the *Jews*, would light upon his own Head.

The Sequel of this Story makes it appear, That they were not all at deceiv'd in this their Conjecture, and that tho' *God* ſuffers ſometimes, that Injuſtice armed with Violence, ſeems ready to oppreſs and overwhelm thoſe who fear and truſt in none but himſelf, like *Mordecai*; yet he knows alſo in due time to make them experience his Defence and Protection, when the Hour of their danger is come, and to deliver them from the Diſtreſs to which they were expoſed, for no other Reaſon, but becauſe they were faithful to him, and fear'd his Diſpleaſure more than the Rage of ſinful Men, whoſe Hatred, though it be very violent, yet it is alſo very weak and impotent, without the Divine Permiſſion, who ſets Bounds to the raging Sea of Mens *Paſſions*, ſaying, Thus far ye ſhall come, and no further.

HAMAN's Puniſhment.

Ahaſuerus *cauſes* Haman *to be hanged on the Gallows he had prepared for* Mordecai, *and reverſes the Edict he had publiſhed to deſtroy all the* Jews *that were in his Kingdom.*

Haſuerus the King being come with *Haman* to the Banquet *Eſther* had prepar'd for him, preſt her to declare what ſhe deſir'd of him, aſſuring, that whatſoever her Requeſt was, he would grant it to the half of his Kingdom. *Eſther* having receiv'd this Encouragement from the King, immediately changed the Joy and Pleaſure of the Banquet into Sorrow, which the remembrance of the deſtruction prepar'd for her and her whole Nation, reviv'd in her: and addreſſing her ſelf to the King, with the looks and language of an afflicted and humble Petitioner, ſhe beg'd only of him her own Life, and the Lives of her Country-Men; and laying before him the wickedneſs of *Haman*, who by his Lies and Impoſtures had ſurpriz'd the King, and inſolently made uſe of his Name and Authority Royal, to proſcribe and deſtroy the whole Nation of the *Jews*.

The ſame Year 3595.

Ahaſuerus, who was a Prince naturally inclin'd to Juſtice and Mercy, was aſtoniſh'd, when he conſider'd to what an exceſs his own Credulity, and the Cruelty of his *Favourite* had like to have carried him; and was ſo much troubl'd at the Remonſtrance the Queen had made to him, that riſing up in haſte from the Table, he took a walk in his Privy-Garden, to ruminate upon the cruel and inhumane deſign his Credulity had engag'd him in.

Haman being ſenſible from the King's Anger, of the extream danger that threaten'd him, caſt himſelf upon the Queen's Bed, earneſtly entreating her to become a Petitioner to the King for his Life. But the King entring at the ſame time into the Chamber as *Haman* was in this Poſture, became exceedingly enrag'd at him, as if he would have forc'd the Queen in his preſence, and immediately commanded him to be put to death. But as the Divine Providence confounding the Vanity and Pride of Men, doth always obſerve a great proportion betwixt Crimes and Puniſhments, one of the Officers that was preſent, told the King, that there was a Gallows ready (50 Cubits high) which *Haman* had cauſed to be ſet up with deſign to hang *Mordecai* thereon, who had done great Service to the King; whereupon the King commanded them immediately to hang *Haman* thereon.

'Notwithſtanding (ſaith S. *Ambroſe*) that 'the authority of this Prince was already 'ſo far engag'd againſt the *Jews* for their 'deſtruction, that he could not recal the 'ſame without ſome blemiſh to the Royal 'Power; yet did not he eſteem it any diſ'honour publickly to acknowledge, that 'an ambitious Miniſter had impos'd upon 'him, and abus'd his Royal Favour to baſe 'and cruel ends; and inſtead of going 'thro' with a barbarous Violence, becauſe 'he was already engag'd in it, and his Roy'al Seal put to it, he revers'd the Orders 'he had given, as ſoon as he underſtood 'the Injuſtice of 'em. And turning his juſt 'Indignation againſt thoſe who had ſo 'wretchedly abus'd his Power, and who 'made uſe of the eaſie acceſs they had to 'his Perſon, only as a means to ruin thoſe 'as their Enemies, whom the Zeal of God 'and the Reverence they had for his *Laws*, 'kept within the bounds of their Duty, 'not ſuffering them to give that Honour 'to Men, which they conceiv'd due to 'God alone.

Accordingly King *Ahaſuerus* publiſhing an Edict quite contrary to his former (which was the contrivance of *Haman*) publickly own'd the eſteem he had for the *Jews*, who had been falſly repreſented to him as a rebellious and factious People, and impower'd them to ſet upon thoſe who ſhould dare to attempt any thing againſt them. Thus by the Death of one Man was ſo great an Evil prevented, and Peace and Quiet eſtabliſh'd throughout all the Dominions of K. *Ahaſuerus*; who inſtead of that Wicked and Inſolent Favourite, took *Mordecai* (a Wiſe Man and fearing God) to be his chief Miniſter of State, which gave the *Jews* ſo great an Authority every where, that (as the *Scripture* obſerves) many of the People of the Land turn'd to be of their Religion.

'Tis evident from this Hiſtory, that the Heart of Kings is in the hand of GOD, who by this Book teaches them, That they muſt bear the Burthen of the Crown themſelves, and ſee with their own Eyes; for fear leſt leaving their Authority to others, they ſhould meet with thoſe who abuſe it, like *Haman*, to ſatisfie their own Paſſions and corrupt Intereſts, to the prejudice of *Juſtice*, and of their *Prince*'s Credit and Reputation.

137) *The punishment of Haman* *Esther 7*

138) *Job upon the Dunghill.* Job. 1

JOB upon the Dunghil.

Holy Job *is tempted by the* Devil, *who deprived him of his* Children, *and of all that he had; and moreover afflicts him with painful* Boils *and* Sores *over all his Body, ſparing only his* Wife, *whom he made uſe of to provoke him to Impatience.*

HOly *Job*, who is ſo famous in *Sacred Writ*, for his humble Patience, had in all the former part of his Life ally'd two things, which are very rarely found together, *viz. a great and axtraordinary Vertue, with vaſt* Riches. *He was* (ſaith the Scripture) *a Man perfect and upright, and fearing GOD.* He did not content himſelf to a avoid all manner of Evil himſelf, but remembring that he was a Father, he was very forward to inſtruct his Children in the Fear of the *LORD*, and often offer'd Sacrifices for any ſecret Sins, and unknown to him, that they might be guilty of.

'Tis not certainly known when this Hiſtory hapned, tho' it ſeem probable that it was whilſt the Children of *Iſrael* wandered in the *Wilderneſs*.

This *Vertue* of *Job* was a great Eye-ſore to the *Devil*, and made him deſirous to have a fling at him; yea, he was ſo bold, as to calumniate him in the Preſence of *GOD* himſelf, and not being able to find any thing in his Life that he could juſtly blame, he ſlander'd his ſecret Intentions, maintaining that he did not ſerve GOD, but becauſe of the many outward Bleſſings and Advantages GOD had beſtow'd upon him.

GOD, to confound this *Arch-ſlanderer*, and to convince him of his Lies, gave him leave to take away from *Job* all that he had. The Devil made uſe of his Power that was granted him, with the utmoſt Malice; and that he might at once overwhelm this *holy Man* with a whole deluge of Miſeries and Calamities one upon the neck of another, he ſo order'd it, that at one and the ſame time his Herds of *Oxen* and *Aſſes* were taken away by the *Sabeans*, and his *Herdſmen* kill'd; his *Flocks* of *Sheep* conſum'd by Fire from *Heaven*, together with his *Shepherds* that had the care of them; his *Camels* carried away by the *Chaldeans*, and all his *Children* cruſh'd under the Ruins of a Houſe that fell upon them, whilſt they were a feaſting in their eldeſt Brother's Houſe.

Job receiv'd all theſe diſmal Tidings from *Meſſengers* that follow'd at the heels of one another, and came (as it were) all at once crowding in upon him, who with a ſtrange Conſtancy and unſhaken Vertue, proſtrating himſelf upon the Ground, Worſhipped and Bleſſed GOD, uttering thoſe Words which ſince are become ſo famous; *Naked came I into the World, and Naked ſhall I go out of it again; the* LORD *gave, and the* LORD *hath taken away, bleſſed be the Name of the* LORD.

The Innocence of this *holy Man* preſerved in the midſt of all theſe terrible and unheard of Trials, which only ſerved to illuſtrate his Vertues, and to make them ſhine more bright, highly enraged this malicious Spirit, who ſaw himſelf confounded by him whom he had intended to confound and conquer. Wherefore he again deſired power of *God* to afflict him in his *Body*; becauſe he can do nothing againſt the Saints, but ſo far as *God* permits him. *God* granted him his demand, that he might the more confound his Maliciouſneſs, and to make it appear, that there was nothing but what was ſound and ſincere in the *Vertue* of his *Servant Job*.

So the Devil ſmote *Job* with terrible *Boils* and *Ulcers* over all his *Body*, inſomuch that he was fain to ſit down upon the Dunghil, and with a *Potſherd* to ſcrape off the Matter iſſuing from the Sores that cover'd his *Body*, from the Crown of the *Head* to the Soles of his *Feet*. Of all his Family there was none left now, ſave only his Wife, whom the Devil ſeemed to have ſpar'd, not that ſhe might be the Comforter, but the Tempter of her Husband to Impatience and murmuring againſt *God*: for ſhe judging from theſe Diſaſters that had befallen him, that all his Piety was vain and hypocritical, endeavour'd to provoke him to *Blaſphemy*.

But *Job*, as he had couragiouſly ſtood it out againſt all the dreadful Trials and Temptations to Impatience, he had been expos'd to by the Malice of the Devil, ſo he conſtantly reſiſted the ſtrokes of her bitter Tongue, telling her, that ſhe talk'd like a *fooliſh Woman*; *for ſince they had received good things from the hand of* GOD, *they ought not to repine and grow impatient now, that* GOD *was pleas'd to diſpenſe Afflictions and Sufferings to them.*

Which made S. *Auſtin* to admire the Conſtancy of *Job* on this occaſion, and to declare, *That* Job, *by reſiſting the Temptations of his* Eve, *was incomparably more glorious on his* Dunghil, *than* Adam *was when ſurrounded with all the Pleaſures and Glories of* Paradiſe.

JOB's

JOB's Friends.

Job *inſtead of being comforted by his Three* Freinds *that came to viſit him, hath his* Affliction *increaſed by their means; they concluding him a Sinner, becauſe of the* Diſaſters *that had hapned to him.*

JOB being thus reduc'd to the Condition before mentioned, ſeemeth to have a great Load of *Affliction* and *Sorrow* upon him, as was poſſible to fall upon a *Man*; and yet, as if all this were not ſufficient, a new *Trouble* is added to all his other *Sufferings*, which did as much oppreſs his *Mind*, as the ed other were ſenſible to his *Body*.

Three of his *Friends* coming to viſit him, and to condole with him for the heavy Judgments that had befallen him; *Job* inſtead of receiving any ſolid comfort from them, as probably he might have expected, was fain to defend himſelf againſt their falſe *Reaſons*, and unjuſt *Thoughts* concerning him. He had nothing left to ſupport him under the rude attack of their ſiniſter *Thoughts* concerning him, but the Teſtimony of his Conſcience and the Innocence and Integrity of his paſt *Life*; which was, that his indiſcreet *Friends* would rob him of, by maintaining, that it could not be but he muſt needs be guilty of great *Crimes* becauſe *God* did ſo ſeverely chaſtize him. They made an eſtimate of God's dealings towards this *holy Man*, according to their Carnal and Human *Judgments*, and they mingled very grave Diſcourſes with their Remonſtrances, only to give the greater Authority to their Reflections and Invectives againſt him.

Holy Job ſeem'd to be more concerned and troubled for this laſt *Affliction* from his Friends, from whoſe hands in the Condition he was, he might have expected better uſage, than for all the other Miſeries that had overtaken him. He did his utmoſt Endeavour to convince them of their miſtake, and by Reaſons and Inſtances to rectifie their Miſapprehenſions, but all was to no purpoſe, they ſhewing by their Example how dangerous it was for Men to ſuffer themſelves to be leaven'd by bad Impreſſions, and to entertain ſiniſter thoughts concerning the Innocence of good and *Holy Men*. For ſuffering themſelves to be carried away by outward Appearances, that ſeemed to favour their prejudicate Opinions, they were not to be removed from their belief, that *Job* was Guilty, becauſe he was handled like one that is ſo.

But *GOD* at laſt avenged the Quarrel of his Servant *Job* upon theſe his unjuſt Friend; for his Anger being kindled againſt them, he reproached them for the folly of their Diſcourſes, and declared, that he would not pardon this their injurious Dealings, or be reconciled to them, but at at the Prayer of him whom they had taken ſo much pains to prove a Sinner, and Wick-Perſon.

This *Example* (ſay the Fathers) *ought to teach us*, never to Entertain any ſiniſter *Judgments concerning good and righteous Men, how great, and Extraordinrry ſoever their* Sufferings *may be in this* World; *nor to conceive an high eſteem of thoſe, who being more corrupt and ulcerous in their* Souls, *than* Job *was in his* Body, *when he ſat upon the Dung-hil; yet abound with all the* Honour, *and good* Things *of this* World. *The* Judgment *of* Faith is *generally oppoſite to that of* Senſe.

Thoſe who ſeem to be outwardly Rich *and* Righteous, *are frequently* Poor *and* Sinful *in the* eyes *of* God; *And thoſe that are deſpiſed, as being* Poor, *and reproached as ſinners, are often the more rich in* Grace, *and* Vertue *in the Eyes of him, who ſearches the* Heart *and* Reins, *and from whom nothing is hid.*

God, *at the upſhot of all juſtified his Servant* Job, *in a moſt Publick, and Illuſtrious manner, reſtoring more* Riches *and* Bleſſings *to him, than ever the* Devil *had taken from him. But under the* new Law, God *often ſuffers his moſt faithful* Servants *to continue Oppreſt and Diſgraced to the end of their* Lives; *becauſe thoſe who will be his* Diſciples, *and* Followers *muſt* (*according to the Example of* Jeſus Chriſt, and the Saints *his* Members) *not be afraid of any* Evils, *ſave only thoſe that defile and hurt the* Soul, *nor eſteem any good* Thing, *or* Rewards, *but ſuch as are* Spiritual, Inviſible, *and* Eternal.

139) Jobs Freinds. Job 3.

140) *Isaiah the Prophet*

ISAIAH the Prophet.

Concerning the Prophet ISAIAH.

THE Prophet *Iſaiah*, who is the firſt in order of all the Prophets may alſo upon other accounts be eſteemed the firſt and chiefeſt of them all. His *Royal Extraction* (being a *Prince* of the *blood*) his Excellent Piety, his inimatable and divine Eloquence, and his Clear diſcovery of things to come, do all agree to make him a Man altogether extraordinary. He ſpeaks with that clearneſs and perſpicuity of *Jeſus Chriſt* and his *Church*, that he hath always been moſt juſtly eſteemed to be an *Evangeliſt*, rather than a *Prophet*; and an *Hiſtorian* who related matters paſt and done, than a *Man* who foretold things that were not to come to paſs till many *ages* after.

Iſaiah began to Propheſie in the year of the World 3219. before *Jeſus Chriſt* 705. and Propheſied above 100 years.

Amongſt other *Viſions*, this Holy *Prophet* had, the following was one of the moſt conſiderable. *God* appeared to him in his *Majeſty*, and to uſe the Words of S. *John* the *Evangeliſt*, he ſaw the *Glory* of *GOD who ſet upon a* High Throne, ſurrounded *with the* Saraphims, *who cryed to one another* (or if you will, anſwered to one another as in a *Conſort* that Divine *Hymn* which the Church ſtill ſings in her *holy* ſervice.) *Holy, Holy, Holy* Lord God of *Hoſts*, *Heaven and Earth are full of thy Glory*.

Iſaiah at this clear and full view of the divine *Majeſty*, abaſed himſelf in the depeſt *Humility*, acknowledging himſelf to be a *Man* of impure lips, and therefore unfit either to ſee himſelf, or to declare to others the great Things *God* had vouchſafed to ſhew him. Whilſt he was complaining of his own unworthineſs, one of the *Seraphims* that was about the Throne, took a live *Coal* from the *Altar*, and Flew with it to *Iſaiah*, touched his *Lips* therewith, aſſuring him, that by that means his *Iniquity* was taken away, and his *Lips* purged.

As ſoon as he had received this aſſurance from the *Angel*, and perceived in himſelf this effect of this *divine Fire*, he preſented himſelf readily, to *Preach* and declare to the People, whatſoever it ſhould pleaſe *God* to charge him with. This holy Prophet (as the *Fathers* tell us) teaches the *Miniſters* of the Goſpel how great a purity they ought to be endewed with, before they engage themſelves in the ſacred *Function*, and how earneſtly they ought to beg of God, that he would be pleaſed to ſend down from *Heaven* not only a live Coal as he did to this *Prophet*; but (as S. *Barnard* ſaith) a whole Fire, *for to refine them, and make them* as *pure as they ought* to be.

Iſaiah the *Prophet* (according to the Tradition of the *Jews* and *Fathers* of the *Church*) dyed, after he had ſucceeded 100 years, in the *Perſecution* raiſed by King *Manaſſeh*, who cauſed him to be *Sawn* aſunder with a *Wooden Saw*, that he might take away his life by the moſt violent Pains that could be Invented. The *Death* of this *Saint*, ſo precious in the *Eyes* of *God*, is expreſly recorded in the *Epiſtle* to the *Hebrews*, where the *Apoſtle* expreſſeth himſelf in theſe *Terms* concerning the *Vertue*, and ſufferings of the *holy Prophets* and *Martyrs*; They were Tormented not excepting of deliverance, that they might obtain a better *Reſurrection*; others had trial of *mockings* and *Scourgings* of *Bonds* and *Impriſonment*; They were *Stoned*, they were *Sawn aſſunder*, they were *Tempted*, they were Slain with the *Sword*, they wandered up and down in *Sheep-skins*, and *Goat-skins*, being deſtitute, afflicted and tormented, of whom the *World* was not worthy.

And *Jeſus Sirach*, the Author of *Eccleſiaſticus* gives commendation of this *Holy Prophet*, in theſe *Words*; *Hezekiah* did the things that pleaſed the *Lord*, and was ſtrengthned in the ways of *David* his *Father*, as *Iſaiah* had commanded him, who was a great Prophet, and faithful in his *Viſion*. In his days the *Sun* went backward, and he lengthned the *Kings Life*: He ſaw, by an excellent gift of the *Spirit*, what ſhould come to paſs at the laſt, and he comforted thoſe that mourned in *Zion*: He ſhewed what ſhould come to paſs for ever, till the end of Time, and ſecret things before ever they hapned.

But there is no need to add more *Teſtimonies* in praiſe of this Holy Prophet, they that read his Prophecy, as they ought, will find the Teſtimonies of the Spirit of GOD proclaiming him a great and true Prophet indeed, and confirming the Truth of his Propheſies by an inconteſtable Evidence and Demonſtration.

Jeremiah the Prophet.

Concerning the Prophet JEREMIAH.

THE Holy Prophet *Jeremiah* was a Man of admirable *Vertue*, as appears from the teſtimony *God* gives of him in theſe Words; *Before I formed thee in the Belly I knew thee, and before thou cameſt forth out of the Womb I ſanctified thee, and I ordained thee to be a Prophet to the Nations.* And when *Jeremiah* endeavour'd to excuſe himſelf of the Commiſſion GOD had charged him with, by alledging that he was a *Child*, and could not expreſs himſelf, nor ſpeak as he ought, or as became an *Ambaſſador* of the Great GOD of *Heaven* and *Earth*, the LORD put forth his *Hand*, and touched his *Mouth*, and ſaid unto him; *Behold I have put my words into thy mouth, and I have this day ſet thee over Nations and over Kingdoms, to root out, to deſtroy, and to throw down, to build and to plant.*

Jeremiah began to propheſie, *Anno Mundi* 3375. before *Jeſus Chriſt* 629. and propheſied 45 Years.

He began to *propheſie* when he was but Fifteen Years of Age, and had many *Viſions* and *Revelations* concerning the manifold Miſeries and Calamities that were to overtake the *Jews* for their manifold Sins and Rebellions againſt the *LORD*; and it is he of all the Prophets, who as he was moſt deeply concerned in them, ſo he has expreſs'd them in the moſt moving and pathetical Terms, as may be ſeen in his *Lamentations*. As he was very ſenſibly affected with theſe Calamities himſelf, ſo he foretold them to others with an extraordinary *Vehemence* and *Earneſtneſs*; and with a great deal of *Authority* and *Boldneß* founded forth the *dreadful Denunciations GOD* had charged him to declare to the People.

This bold and generous Liberty ſoon procured him the hatred of moſt Men, who regarding him as an Object of their higheſt Averſion, were Induſtrious daily to ſtir up new Perſecutions againſt him. But this holy Prophet with an Heroick and inſuperable Courage, endur'd all theſe cruel Outrages of his Enemies. He ſaw, without being concern'd, their wicked Deſigns againſt him, their Threats, and the Puniſhments they prepared for him; and was ſo far from being intimidated by all theſe, that, on the contrary, he declar'd the Meſſages he had from *GOD* with greater Heat and Boldneſs than before.

Some of the Princes at laſt being enrag'd againſt *Jeremiah*, becauſe had foretold that the *Chaldeans* would come and take the *City*, conſpir'd his Death; and addreſſing themſelves to King *Zedekiah*, who had a Kindneſs for *Jeremiah*, deſired leave of him to caſt him into a Dungeon, which was in the Priſon, very noiſome and full of Mire; and this weak King, not being able to deny their Requeſt, abandoned the holy Prophet to the Rage of his Adverſaries, who immediately cauſed him to be let down with Cords into the Dungeon, where he ſtuck faſt in the Mire, and could not have lived long there, eſpecially conſidering the *Famine* which then was in the City.

But one of the King's *Eunuchs* having with a great deal of Zeal and Boldneſs repreſented to the King, the Injury done to *Jeremiah*, which would infallibly be the Cauſe of his Death, and that ſuddenly too, except he were removed thence; *Zedekiah* ordered the *Eunuch* to take Thirty Men along with him, and to take up *Jeremiah* out of the Dungeon, and ever after protected him from the Rage and Fury of his Enemies.

S. *Hierom* admires, *How a ſingle Perſon, and one abandoned of all* Men, *ſhould be able to hold it out againſt a* King, *all the* Princes *and* Grandees *of his* Court, *and a whole* Nation; and acknowledgeth at the ſame time, *That ſo great a* Miracle *cannot be attributed to the Weakneß of* Man, *but to the Omnipotence of* GOD. And accordingly we find, that in the beginning of his Book of *Propheciеs*, *GOD* promiſes to make him a *Fortified City*, that is of Proof, to reſiſt all manner of Attacks and Aſſaults whatſoever; and to endue him with the Conſtancy and Reſiſtance of an *Iron Pillar* and *Brazen Wall*, againſt the *Kings* of *Judah*, againſt all the Princes thereof, and againſt all the People of the *Land*; that they indeed ſhould fight againſt him, but ſhould never prevail, becauſe He himſelf would be with him.

This alone is the inexhauſtible Source *of that extraordinary* Courage, *which has always appear'd in the* Saints; *the Reaſon why no* Violence *could caſt them down, nor* Perſecution *oppreß them, was, becauſe their* Strength *was from* above. *For* (as S. *Cyprian* ſaith) He that has *GOD* in his *Heart*, his *Fear* before his *Eyes*, his *Truth* in his *Mouth*, may be *kill'd*, but can never be *overcome*,

EZEKIEL

C Fromant Dolin: *F. van Hove Sculp.*

141) *Jeremiah the Prophet.* Jeremiah 38

142) Ezekiel the Prophet Ezekiel 1

EZEKIEL the Prophet.

Concerning the Prophet EZEKIEL.

THE Holy Prophet *Ezekiel* prophefied during the ſpace of 22 years, whereof the Eleven firſt Years coincide with the Eleven laſt Years of *Jeremiah*; he was of the Prieſtly Race, as well as *Jeremiah* his Contemporary. He was amongſt ſome of the firſt that were carried away Captives from *Jeruſalem* to *Babylon*, with *Jechoniah* King of *Judah*, and he preached and propheſied in that ſtrange Country, to his Countrymen that were carried away with him thither.

When GOD at firſt commiſſioned this Prophet for the great Work he did intend to imploy him in, which was to propheſie and declare to his Countrymen whatſoever GOD ſhould think fit by Viſions or otherwiſe, to reveal to him for their Good, he encourages him much in the ſame manner as before he had done *Jeremiah*, by aſſuring him, That becauſe he had to do with the *Houſe* of *Iſrael*, who were an impudent and hard-hearted People, he would make his Face ſtrong againſt their Faces, and his Forehead as hard as their Foreheads; yea, that he would make it harder than *Flint*, even as an *Adamant*, that he might be of proof againſt all the impudent *facing-down* and *abuſing* of him.

This Prophet, of all others, was favour'd by GOD with the moſt *profound* and *myſtical* Viſions that we find in Scripture, and which always have been look'd upon to be of moſt difficult Underſtanding and Explication, inſomuch that the *Jews* upon this account forbad the Reading of the Beginning and End of the Book of this Prophet, to all Perſons that were under the Age of Thirty years. The Fathers ſay, That probably one Cauſe of this Obſcurity of his Viſions and Prophecies was, becauſe being then amongſt an *Idolatrous* People, GOD did not think it fit that the *Babylonians* ſhould comprehend thoſe Secrets, which he was pleaſed to reveal to his Prophet, for the Comfort of his People, who themſelves could not underſtand them, without his particular Grace and Illumination.

'Some Chriſtians (ſaith the ſame Father) 'have the ſtrength and courage of a *Lion* 'in fighting againſt their Spiritual Enemies, 'and enduring all manner of Afflictions and '*Perſecutions*. Some by their inward and 'outward Mortifications, and continual 'Reſignation, daily preſent themſelves as '*Holy Sacrifices to GOD*, and can ſay with 'the *Pſalmiſt*, *For thy ſake are we killed all 'the day long, and are accounted as Beaſts 'appointed for ſlaughter*; and theſe repre-'ſented by the *Ox*. Others elevating them-'ſelves in Contemplation, upon the Wings 'of the Love to Divine Wiſdom, with the '*Eagle* fix their Eyes upon the *Sun* in its 'full Glory; and laſtly, others being of 'an excellent Spirit and Underſtanding, ex-'cel all the reſt, as far as a Man ſurpaſ-'ſeth all other Living Creatures. But yet 'all theſe (how different ſoever their Gifts 'or Graces may be) are ſtill but one Body, 'linked and bound together by the indiſ-'ſoluble Band of one and the ſame Faith 'and Charity.

The firſt Viſion of this Prophet, which he ſaw by the River *Chebar*, in the *fifth* year of King *Jehojachin*'s Captivity, concerning the four *Living Creatures* and the Wheels, is ſo full fraught with great Wonders and Myſteries, that S. *Gregory*, who endeavours to explain the ſame, makes it appear by what he hath ſaid of them, that there remains much more to be ſaid, before we can ſound the full depth of the Wiſdom that is couched in them. He obſerves, amongſt other things, That theſe *Living* Creatures, which had each of them Four Faces, *viz.* The Face of a *Man*, of a *Lion*, of an *Ox*, and of an *Eagle*, and yet were but one Living Creature, do repreſent the different Members of the Church, which yet make up but one Body; as alſo, the Union there is between Chriſtians, by means of their Agreement in one Faith, notwithſtanding ſo many outward appearing Contrarieties amongſt them, which indeed is as wonderful to conſider, as the mixture of the *differing Faces* of theſe *Living* Creatures, ſeems ſtrange and uncouth to us, when repreſented to our *Eyes*.

The

The Second Viſion of *EZEKIEL.*

The Viſion of the Prophet Ezekiel, *concerning the Reſurrection of the* Dry Bones, *which upon his Prophecying were covered with Fleſh, and reſtored to Life.*

AMongſt the reſt of the *Viſions* of the Prophet *Ezekiel*, this here repreſented concerning the *Reſurrection* of the *dry Bones*, is moſt Famous and much taken notice of by the Fathers of the Church. The Prophet tells us, That he was carried by the Spirit of the LORD, and ſet down in a Valley which was full of *dry Dead-mens Bones*; and having made him go round the Valley, to take a full view of the vaſt Number and Condition of them; the LORD demanded of him, Whether he thought thoſe *dry Bones* could be reſtor'd to Life again? To which the Prophet having anſwered, *O LORD GOD, Thou knoweſt.* He commanded him to *Propheſie* to thoſe Bones in his Name, *That they ſhould be joyned Bone to his Bone, covered with Fleſh, and live.* No ſooner had the Prophet declared this to the Bones in the Name of GOD, to whom all things are alive, and whoſe Power nothing can reſiſt, but he immediately ſaw the execution of it; for with a great noiſe all the Bones came together, and were covered with *Sinews*, *Muſcles*, *Fleſh* and *Skin*, but there was yet no Life in them. Wherefore the *LORD* again commanded the Prophet to Propheſie to the living Breath, and to command it to come from the four Winds, and to Breathe upon thoſe dead Bodies, that they might live; whereupon the ſame Spirit, which was in the Creation breathed by GOD into the firſt Man, after that he had made his Body of the Earth, came into theſe dead Bodies, and immediately they ſtood upon their Feet and liv'd, and were an exceeding great Army.

Anno Mundi 3420. before *Chriſt* 548.

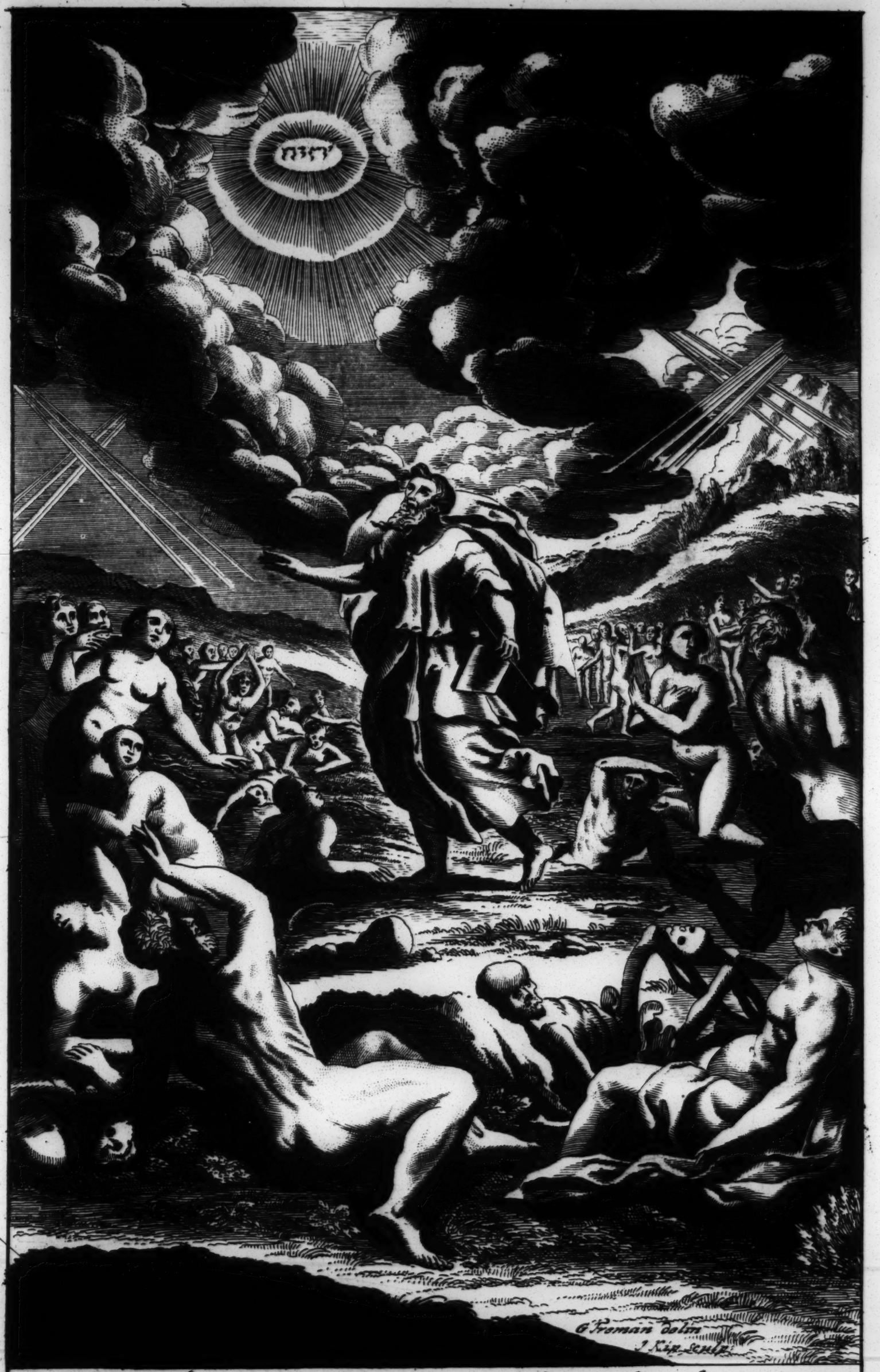
After that the *LORD* had ſhewed the Prophet *Ezekiel* this wonderful Viſion, that he might not be Ignorant of the Meaning of it, he told him, That the dry Bones which he had ſeen, were the whole Houſe of *Iſrael*, who looked upon themſelves (in the Condition they were then in, being Captives in *Babylon*) as ſo many dry Bones, which had no hopes ever to live again, that is, to be reſtored to thoſe manifold Advantages they once enjoyed in their own Country. But God farther commands *Ezekiel* to aſſure them, That notwithſtanding all the Diſcouragements which at preſent they did lie under, he would as miraculouſly reſtore and deliver them, as the Prophet had ſeen him miraculouſly reſtore thoſe *dry dead Bones to Life*, contrary to all Human Poſſiblity or Expectation.

Now as GOD himſelf here applies this Viſion to the wonderful Deliverance he would one day grant the *Jews* from the miſerable State of Slavery and Captivity they were in, and that amongſt an Idolatrous People, far from their own Country, without the Comfort of thoſe many Priviledges and Advantages they enjoyed there, above all other Nations of the World; ſo we may as truly apply it to the Church of GOD, which ſhall be as miraculouſly delivered from her State of Deadneſs, Apoſtacy, Captivity and Bondage, wherein ſhe is at preſent in Spiritual Babylon, as theſe dead Bones were contrary to all Hopes and outward Poſſibility joyned together Bone to his Bone, and raiſed to Life.

GOD alſo would put us in mind by this Viſion, *That how deſperate ſoever the Condition of Sinners may ſeem to be, who have been a long time habituated to Sin, and grown old in Tranſgreſſions, and are thereby not only become like a dead Body, but as dry Bones; yet that he to whom all things are poſſible, and who calls thoſe things that are not, as tho' they were, can raiſe them again to the Life of Righteouſneſs and Holineſs, and bringing them out of their Graves, regenerate them again to a New Life. For as GOD at firſt brought the Soul from the Nullity of Non-Exiſtence to a State of Being; ſo afterwards he brings it from the Nullity and Privation of Sin, to the Eſſence of Grace and Holineſs: And this Second Creation is much more wonderful than the Firſt; for the former, GOD accompliſhed with a Word, whereas the latter was the Fruit of the Death and the Price of the Blood of the Son of GOD.*

GOD alſo was willing by this Viſion, to give the Prophet a Scantling of what his Omnipotence will effect at the General Day of Judgment, when the Dead ſhall ariſe, and receive according to what they have done in the Fleſh, whether Good or Evil.

The



143) The second Vision of Ezebiel. Ezebiel 37

144) Daniel the Prophet Daniél 2.

DANIEL the Prophet.

The Prophet Daniel *reveals to King* Nebuchadnezzar *his* Dream, *and gives him the* Interpretation *thereof.*

THE Prophet *Daniel* was of the Royal Line of the Kings of *Judah*; he was carried to *Babylon* in his Youth by King *Nebuchadnezzar*, the firſt time he beſieged *Jeruſalem*, and took *Jehojacim*, who was then in the fourth year of his Reign, from which time we are to begin the Account of the 70 years of the Captivity, ſpoke of by the Prophets.

Anno Mundi 3398. before *Chriſt* 606.

Daniel (during this his Captive State) was very careful to obſerve the Law of God; for he and his three Companions, *Hananiah*, *Miſhal* and *Azariah*, having a daily portion appointed them of the King's Meat and the Wine which he drank, he reſolv'd not to defile himſelf with eating thereof, but deſired *Melzar*, to whom the Prince of the *Eunuchs* had committed the Charge of them, to give him and his Companions *Pulſe* to eat, and *Water* to drink; but he fearing leſt by keeping to ſuch mean Diet, they would look lean, and worſe than the other *Jewiſh* Youths, who are fed from the King's Table, made difficulty to conſent to *Daniel*'s Requeſt. Wherefore *Daniel* deſired him only to try them for ten days with the Meat he deſired; and that if at the end of them, he did not find him and his Companions to look as well as any of thoſe Youths who were fed with the Kings Meat, he might do afterwards as it ſeemed good unto him: To which when *Melzar* had agreed, he found them at the end of thoſe days Fairer and Fatter in Fleſh, than thoſe who did eat the *Portion* of the King's Meat.

By this Inſtance GOD made it appear, how much he loves that Abſtinence which is practis'd in his Fear, and according to his Order; and that it is not properly the Meat that nouriſheth us, but the Bleſſing he affords to it in thoſe, who denying their own Appetite and Luſt, make him the ſole End of all their Deſire.

GOD, to make this Prophet more Illuſtrious, made him to be ſent for by King *Nebuchadnezzar*, to Interpret his Dream, which had put him into a ſtrange Trouble and Conſternation, and the rather, becauſe he had forgot the Particulars of it. *Nebuchadnezzar* being impatient to know his Dream, and the Interpretation of it, ſent for all his *Magicians* and *Aſtrologers* to ſatisfie his deſire; but they having unanimouſly declared, That it was impoſſible for any Man to know what another had dreamt, and that all that their Art could effect, was to interpret the Dream when it was told them: He in great Rage commanded them all to be put to Death,

Anno Mundi 3401. *Daniel* at that time being but 14 Years of Age.

Daniel having been inform'd of this cruel Sentence in which he himſelf and his Companions were likely to be involv'd, as being Educated in the Arts and Knowledge of the *Caldeans*, and conſequently reckon'd amonſt the Wiſe Men, deſired the Captain of the King's Guards, for a while to ſuſpend the Execution of the King's Order; and preſenting himſelf before the King, told him he would declare it to the King, and interpret his Dream; which being ſoon after upon his earneſt Prayer to God revealed to him, he came and told the King *That he had ſeen his Dream a great Image, whoſe Head was Gold, his Breaſt and Arms Silver, his Belly and Thighs Braſs, and its Legs Iron, and the Feet partly of Iron and partly of Clay; and that a Stone cut out of a Mountain, without hands, falling upon the Feet of the Image, broke it all to pieces. He told him, That the Head of Gold repreſented his own Kingdom; that of Silver another, which ſhould come after him, of leſs Glory than his, which ſhould be followed by a Third of Braſs, and a Fourth of Iron, which ſhould break and bruiſe the Three foregoing Kingdoms to pieces.*

Nebuchadnezzar having heard his Dream thus declared and interpreted by *Daniel*, fell down upon his Face and worſhipped him, and commanded Incenſe and Oblations to be offered to him; and declared, *That now he knew that Daniel's* God *was the* God *of all* Gods, *and the Sole Revealer of Secrets*; and raiſed *Daniel* to great Honour, making him his *Lord-Lieutenant* over all the Provice of *Babylon*, and Superintendent and Maſter over all the Wiſe Men of *Babylon*. And *Daniel* having requeſted the King, that he might ſtay in the King's Palace, and that he might depute his three Companions to take care of the Government and Peace of the Province, the King readily conſented; by which means, as they had been Partakers with Daniel in his Sufferings, ſo were they now made Sharers of his Glory.

The Three Children in the Furnace.

King Nebuchadnezzar *cauſeth three* Hebrew *young Men to be caſt into a* Fiery Furnace, *from whence they are miraculouſly delivered by an* Angel.

SOme time after King *Nebuchadnezzar* made an *Image* of *Gold*, whoſe Height was threeſcore *Cubits*, and the Breadth thereof ſix *Cubits*, and ſet it up in the *Plain* of *Dura*, in the *Province* of *Babylon*; and having aſſembled all his *Princes*, *Governors*, *Captains*, *Judges*, *Treaſurers*, *Counſellors* and *Sheriffs*, to celebrate the Dedication of the ſaid Image; he commanded a *Herald* to proclaim to all his *Subjects* there aſſembled, That upon hearing the *Sound* of the *Muſical Inſtruments* appointed for that purpoſe, they ſhould fall down and *Worſhip* the *Golden Image* he had ſet up, and that whoſoever refuſed ſo to do, ſhould be caſt into the *fiery Furnace*.

Anno Mundi 3417. before *Chriſt* 587. Theſe Young Men being about Thirty Years of Age.

Some malicious *Spirits* having obſerved, that *Hananiah*, *Miſhael* and *Azariah*, when all the reſt of the Company, that were preſent, fell down upon their *Faces*, and *worſhipped* the *Image*, did not expreſs any Adoration to the ſame, went and accuſed them before the King, for refuſing to obey the *King*'s *ſolemn* and *expreſs* Command, to worſhip the *Statue* he had erected.

The *King* being put into an extreme Rage and Fury, to ſee his Command contemn'd, ſent for the *Young Men*, and demanded of them, How they durſt be ſo bold, not to adore the *Image* he had commanded to be ſet up and Worſhipped? threatning them in caſe of Refuſal, to have them caſt into the midſt of the *fiery Furnace*; and concluded his Threats with theſe inſolent Words, *And who is that* GOD, *that ſhall deliver you out of my hands?*

But this tranſport of *Anger* they perceived in the *King*, was not in the leaſt able to diſcompoſe the ſerene Calmneſs of the Spirits of theſe Holy Men, who with an aſtoniſhing Unconcernedneſs repreſented to the *King*, That they were aſſur'd the *GOD*, whom they ſerved, was able to deliver them from the *fiery Furnace*, and out of his hands; but that if it ſhould not be his Pleaſure to deliver them, they were reſolved, let come what will come, not to ſerve his *Gods*, nor to Woſhip the *Image* he had ſet up.

Nebuchadnezzar, ſeeing this their Holy Conſtancy, and the ſmall Regard they had for his Threats and Anger, became tranſported to an Exceſs of Rage and Paſſion, ſo far that the Form of his Viſage was changed thereby; and, commanding the *Furnace* to be heated ſeven times hotter than it was wont to be, ordered the moſt Mighty Men of his *Army* to bind thoſe Holy Men, and to caſt them into it, which they performed with the Loſs of their own Lives; for the *Furnace* being ſo much overheated, the Flame which proceeded from the Furnace, ſtruck them down, and kill'd them immediately.

GOD, upon this Occaſion, verified to the Letter, what he had promiſed in the *Pſalms*, *That he would be with thoſe that love him, in their greateſt Diſtreſs and Trouble*; for the Angel of GOD viſibly appearing in the *Furnace*, protected thoſe Young Men, and reſtrain'd the Violence of the Fire, which only conſuming the Cords wherewith they were tied, left them to walk at liberty in the midſt of the Furnace, and found a ſweet refreſhing *Dew* in the midſt of thoſe Flames; for having a ſtronger Fire burning in their *Hearts*, than what encompaſs'd them about, they ſang Praiſes to GOD for ſo viſible a Protection, calling on all Creatures to do the ſame.

The King more tranſported at the Sight of this Miracle, than but a little before he had been with *Paſſion* and *Fury*, commanded theſe Young Men to come forth out of the Furnace, and bleſſing GOD, for that he had ſent his Angel to deliver his Servants, he commanded all his Subjects, upon pain of Death, not to ſpeak irreverently of the GOD of *Shadrach*, *Meſhach* and *Abednego*, and promoted them to great Honour.

The *Fathers* obſerve, That theſe Young Men in the *Furnace*, are a *true Image* of the Saints in their *Affliction*; for as that Fire conſumed only their Bands; ſo *Afflictions* conſume only the *Weekneſſes* and *Impurities* of the Saints, and GOD himſelf is with them in all their Sufferings: And as the Flame of the Furnace conſumed thoſe only that caſt them in; ſo the Evils of the Righteous ſerve only to *comfort* and *ſanctifie* them; and prove only fatal to thoſe who are the Cauſe of them.

Nebu-

145) The three Children in the fiery Furnace — Daniel 3

146) Nebuchadnezzar turned into a Beast Daniel 4

Nebuchadnezzar turned into a Beaſt.

Nebuchadnezzar *the King, by a juſt Puniſhment from* GOD *for his* Pride *and* Arrogance, *is changed into a* Beaſt.

KIng *Nebuchadnezzar* being returned to *Babylon*, after his Conqueſt of *Egypt*, and other his Victorious Succeſſes againſt all his enemies, was no longer able to ſtem the Tyde of his Triumphs and Proſperities, but ſuffering himſelf to be carried away with it to an exceſs of inſolent *Pride* and *Arrogance*, GOD reſolved to make an Example of him, by which not only all *Princes*, but all other Men, might learn not to lift up themſelves againſt him, remembring always that they are but Men.

Anno Mundi 3434. before *Chriſt* 576. *Daniel* being then 49 Years of Age.

GOD, to this end, repreſented to him in a *Dream* the Judgment he was determin'd to bring upon him; and *Nebuchadnezzar* having declar'd the ſame to *Daniel*, he interpreted it unto him in this manner: *Thou didſt ſee in thy* Dream, *O King, a* great Tree, *whoſe* Height *reached up to* Heaven, *and whoſe* Branches *reached to the* Ends *of the* Earth; *its* Leaves *were* fair *and* flouriſhing, *and its* Boughs *loaden with* Fruit; *the* Beaſts *of the* Field *did* feed *under its* Shadow, *and the* Birds *of* Heaven *made their* Neſt *in its* Branches. *This* great Tree, *which thou haſt ſeen*, O King, *is* thy ſelf, *whoſe* Majeſty *is lifted up to* Heaven, *and extended over all the* Earth. *And whereas thou didſt ſee a* Watcher, *an* Holy One, *come down from* Heaven, *ſaying*, Hew the *Tree* down, and deſtroy it, yet leave the *Stump* thereof in the *Earth* with a *Band* of *Iron* and *Braſs*, in the tender *Graſs* of the *Field*; and let it be wet with the *Dew of Heaven*, and let his portion be with the *Beaſts of the Field*, until ſeven times paſs over him. *This is the* Sentence *which the* Moſt High *has pronounced againſt my* Lord *the* King; *That they ſhall* drive *thee from* Men, *and thy* Dwelling *ſhall be with the* Beaſts *of the* Field, *and they ſhall make thee eat* Graſs *as an* Ox, *and thou ſhalt be made* wet *with the* Dew of Heaven, *until that* ſeven times *paſs over thee*; *and thou be made to acknowledge, That the* Moſt High *ruleth in the* Kingdoms *of* Men, *and giveth them to whom he pleaſeth. And whereas they commanded to leave the* Stump *of the* Tree Roots *in the* Earth, *this ſignifies, That thy* Kingdom *ſhall return unto thee, after that thou ſhalt have known, that the* Heavens *rule.*

This *Prediction* was fulfilled in the manner following: As the King on a time was walking in the Palace of the Kingdom of *Babylon*, and was admiring the wonderful Works that he had made, and the Greatneſs and Magnificence of *Babylon*, which he had built for to be the Palace of his Reſidence, and for the Glory of his Majeſty; there came a Voice from Heaven, which told him, *That the Kingdom was departed from him*; and immediately thereupon he was ſtruck by the Hand of GOD, which the ſame moment fulfilled the Sentence pronounced againſt him; he was driven from *Men*, and did eat *Graſs* with *Oxen*, and his *Body* was wet with the Dew of Heaven for ſeven Years, even until his *Hair* was grown like *Eagles Feathers*, and his *Nails* like *Birds Claws*.

GOD made it appear by this terrible Example, how ſeverely he puniſheth ſecret Pride and Elevation of the Heart, caſting them down to the State of Beaſts, who lift up themſelves by their *Arrogance* above the Condition of Men. *Nebuchadnezzar* (ſaith St. *Bernard*) is the *Image* of *Fallen* Man, who by lifting up himſelf in Pride, loſt his *Heavenly Eſtate* and *Kingdom*, and became like unto the Beaſts that periſh.

But when *Nebuchadnezzar*, after he had continued ſeven Years in this ſad and forlorn Condition, did at laſt lift up his Eyes to Heaven, GOD was pleas'd to return his Underſtanding unto him, and reſtor'd him not only to *Human Form*, but to his *State* and *Kingdom*; ſo that his *Counſellors* and *Lords* ſought unto him, and he was eſtabliſhed in his *Throne* with great Majeſty and Glory. So when a Sinner ſighs and longs for GOD in his Miſery, he not only is tranſported from the State of Beaſts, in which he was before, but is reſtor'd to the Life and Enjoyments of Angels, and to the Poſſeſſion of all the Graces of *Heaven*.

For (as one of the *Fathers* ſaith) as *Pride* did formerly change *Angels*, and doth ſtill change *Men* into *Devils*, ſo *Humility* reſtores thoſe to the Life of *Angels*, who did live as to their *Body*, like *Beaſts*, and with reſpect to their *Spirits*, like *Devils*.

BEL-

BELSHAZZAR Condemned.

King Belſhazzar, *as he was Feaſting, ſees an Hand writing upon the* Wall *the Sentence of his Death.*

Belſhazzar, King of *Babylon*, and Grand-Child of *Nebuchadnezzar*, having made a great Feaſt for a *Thouſand* of his Princes and Lords, was minded to joyn Impiety to his Luxury, and Prophanation of Holy Things to his Exceſs; for he commanded his Servants to bring him the Silver and Golden Veſſels, which his Grandfather *Nebuchadnezzar* had taken out of the Temple at *Jeruſalem*, that He and his Princes, his Wives and his Concubines might drink in them.

Anno Mundi 3466. before *Chriſt* 538.

GOD, being provoked by this Sacrilegious Contempt of his Holy Worſhip, and the Profanation of the Veſſels dedicated to his Service, terrified this wicked Prince, in the midſt of his Luxurious Feaſt, with the Apperance of an Hand, which in Three Words wrote the Sentence of his Condemnation. *Belſhazzar* being extremely concern'd and affrighted at this amazing Prodigy, cried aloud to bring in the *Aſtrologers*, the *Chaldeans*, and the *Southſayers*; but they could not ſo much as read the *Writing*, much leſs ſhew the Interpretation thereof. *Then* (as the Scripture tells us) *was King* Belſhazzar *greatly troubled, and his Countenance was changed, and his Princes were aſtoniſhed.*

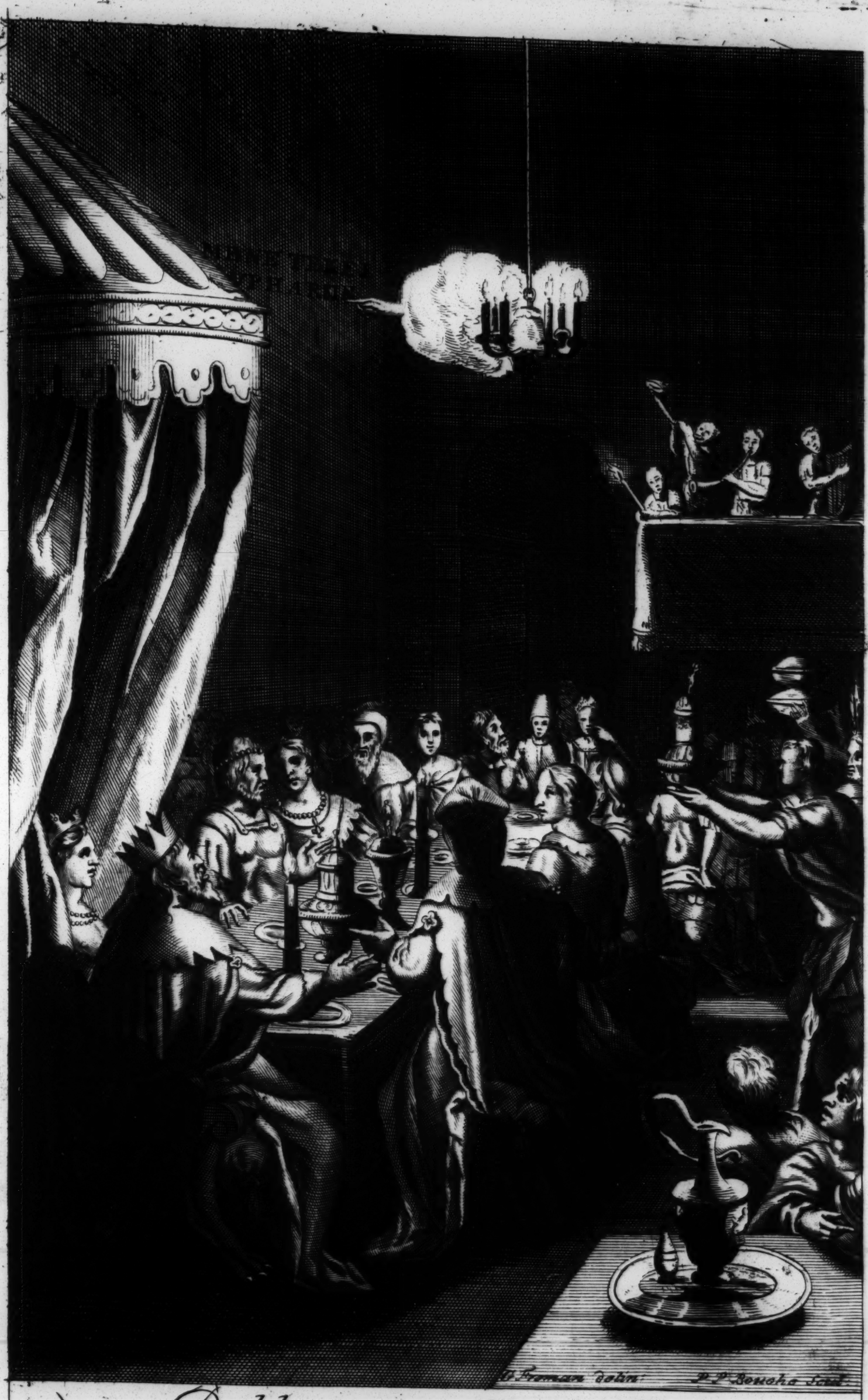
Whereupon the Queen-Mother (who was *Nicotris* the Wife of great *Nebachadnezzar*) hearing of the King's Conſternation, came in haſte into the Banquetting Houſe, and told the King, That he had a Man called *Daniel* in his Dominions, in whom was the Spirit of the Holy Gods, and whom his Father, for his extraordinary Ability that way, had made Maſter of all the Magicians, who would ſhew the King the Interpretation of the Words which did ſo much trouble him.

This Holy Prophet, who had been ſo great and powerful in the time of *Nebuchadnezzar*, but had ſince that retir'd himſelf from Court during the Reigns of *Evilmerodach* his Son, and *Belſhazzar* his Grandſon; during which time of his Solitude, GOD vouchſafed to favour him with all thoſe wonderful Viſions we ſhall ſpeak of hereafter, wherein God diſcover'd to him the Succeſſion of all the Empires of the World, until the Bleſſed Kingdom of *Chriſt*.

Daniel being ſent for, and appearing before the King, ſeemed to ſlight the Honours and Preſents the King promis'd him, in caſe he could give him Intepretation of thoſe Words; and told *Belſhazzar*, That foraſmuch as he had not humbled himſelf, nor taken Example by his Grandfather *Nebachadnezzar*, who for his Pride was chaſed from among Men, and for ſeven Years together reduced to the State and Condition of Beaſts; but lifted up himſelf againſt the *Lord* of Heaven, and profaned the Veſſels dedicated to his holy Service, God being provoked by theſe his Crimes, had ſent a Hand to write his *Condemnation* in thoſe three Words MENE, TEKEL, UPHARSIN; whereof the firſt Word *Mene* ſignified, *That God had numbred his Kingdom, and finiſhed it*; *Tekel, That he had weighed him in the balance of his Juſtice, and he was found too light*; *and that Upharſin imported, That God had devided his Kingdom, and given it to the* Medes *and* Perſians.

Balſhazzar having heard this dreadful Sentence from the Mouth of *Daniel*, however unwelcome the Interpretation was to him, yet beſtow'd upon the Prophet the Honours he had promis'd him, cauſing him to be cloathed in Scarlet, with a Chain of Gold about his Neck, and to be proclaimed the Third Perſon in the Kingdom.

Theſe Predictions were not long without their Accompliſhment; for *Cyrus* being at the ſame time before the City of *Babylon* with a great *Army*, whilſt the *Babylonians*, truſting to the ſtrength of their *Walls*, were *Feaſting* and making *Merry*, he made a ſhift with part of his Army to paſs the River, and two of his *Captains* (by a breach they had made) entred into *Belſhazzar's* Palace, and killed him that very Night wherein *Daniel* had given his Interpretation, of the Words. *Leaving* (ſaith St. *Hierom*) *a terrible Example to thoſe, who abuſe things infinitely more Holy than were thoſe dedicated Veſſels*; *and who* (*except they repent*) *may be aſſured of a dreadful Sentence, though they ſee it not viſibly writ before their Eyes, as* Belſhazzar *did*.



147) *Belshazzar condemned.* Daniel 5.

148) *Daniel in the Lyons Den* *Daniel 6*

DANIEL in the Lions Den.

Daniel *being cast into the* Lions Den, *is miraculously dilivered thence.*

Anno Mundi 3466. before Christ 538. *Daniel* being about 82 Years of Age.

Darius the *Mede*, being thus become Posſeſſour of all the Dominions of *Belſhazzar*, by means of the Victory of his Nephew *Cyrus*, greatly honour'd *Daniel*, looking upon him as a Perſon fill'd with the Spirit of GOD, becauſe he was informed what he had formerly foretold to *Nebuchadnezzar*, and *Belſhazzar* his Grand-Child, inſomuch that he had Thoughts of ſetting him over the whole Kingdom, and making him his Lord-Deputy or Vice-Roy.

But the more the King was thus pleas'd to honour and heap his Favours upon him, the more he ſtirr'd up the Envy and Hatred of his great Princes and Officers againſt him; who were troubled to ſee *Daniel*, a Captive *Jew*, to outſtrip them all. Their Envy made them narrowly to obſerve *Daniel*, in hopes of meeting with ſome ſlip of his, whereof they might accuſe him; but ſeeing his Life and Management of Affairs altogether irreproachable, they concluded, they ſhould never find any thing to accuſe him of, except in a Caſe where the Law of his GOD was concern'd. Whereof they perſuaded the King to ſet forth a Declaration, That whoſoever ſhould ask any Petition of either *God* or Man, except of him alone, for *thirty days*, ſhould be caſt into the Lions Den.

Daniel, notwithſtanding that he was very ſenſible, that this wicked Law was only made to entrap and deſtroy him, yet he alone was reſolved not to obey it; for preferring the Law of GOD before that of Men, he continued thrice ever day to pray to, and bleſs GOD in his Chamber, with his Windows open towards *Jeruſalem*. His Enemies therefore having obſerv'd him to pray, as before, preſented themſelves before *Darius*, and accuſed *Daniel*, as a Rebel, and one that was diſobedient to the King's Decree, and deſired Execution of the Sentence againſt him.

But *Darius*, who had a great Kindneſs for *Daniel*, being ſorely troubled that ever he had conſented to the publiſhing ſo unjuſt a Decree, did his utmoſt endeavour to deliver *Daniel* out of their hands. But they repreſented to the King, That the Royal Decrees (according to the Laws of the *Medes* and *Perſians*) were unalterable; and that therefore the Penalty he had incurr'd being irreverſible, he muſt be caſt into the Lions Den.

The Weakneſs of this King being greater than the Deſire he had to ſave *Daniel*, oblig'd him at laſt to comply with their unjuſt Deſire, and to order him to be caſt into the Den of Lions, tho' ſore againſt his Will, and expreſſing the Hope he had, that the GOD whom he ſerv'd would not fail to deliver him, neither was he at all deceived therein; for the next day, riſing very early in the Morning, he went to the Mouth of the Den of Lions, and calling upon *Daniel*, he found to his great Joy, that he was yet alive; and as the King ſeem'd ſurpriz'd at the miraculous Preſervation of the Holy Prophet, he told him, That GOD had ſent his Angel into the Den, who had ſtopt the Lions Mouths, and hindred them from doing him any hurt; becauſe he had found him Innocent in his ſight, however his beſt Actions might be miſrepreſented by Men.

The King, raviſh'd with Joy to ſee the Perſon he ſo highly valued thus wonderfully deliver'd, order'd him preſently to be taken out of the Den; and at the ſame time commanded, That all *Daniel*'s Enemies that had accuſed him, and laid this Snare for him, ſhould be caſt with their Wives and Children into the ſame Den, from whence he was ſo miraculouſly ſav'd, who ſeiz'd and tore them before ever they came to the Bottom of the Den, and brake all their Bones, to pieces.

Daniel, having thus eſcaped the Lions Mouth, bleſſed and praiſed GOD, and *taught thoſe* (as S. *Hierom* ſaith) *who are ſaved from another ſort of* Lions, *much more to be* feared *than theſe the Prophet was delivered from, to praiſe* GOD *with their whole Heart, for his Gracious* Aſſiſtance *and* Protection, *without which they muſt have been* devoured *and* deſtroyed *by them.* Sin *has the* Teeth *of a* Lion, *which make their* Impreſſion *not on the* Body, *but on the* Soul *it ſelf; ſo that it appears*, That thoſe whom GOD ſupports under *Temptations* and *Afflictions*, and whom he hinders from falling into *Sin*, are in a fuller Senſe than *Daniel* delivered from the *Rage* of *Lions*,

DANIEL's Viſion.

Daniel's *Viſion of the four Monarchies*, viz. *the* Aſſyrian, Perſian *and* Roman.

Daniel is one of thoſe *Prophets*, to whom *God* was pleaſed more particularly to reveal in *Myſtical Viſions*, the whole Courſe and Sequel of the Government, and Kingdoms of the World throughout all ages to come, all with different Governments he has ſo exactly deſcribed and ſet forth with ſuch clear and diſtinguiſhing Marks, that he ſeems rather to be an *Hiſtorian*, giving an account of things already paſt, than a Prophet foretelling Things to come.

Anno Mundi 3445. before *Chriſt* 555.

The *Viſion* repreſented in this Figure, and which *Daniel* declares was ſhewed to him in the firſt year of *Belſhazzar*, is one of thoſe juſt now mentioned. This *Holy Prophet* as he lay on his Bed, ſaw in a Dream four different great *Beaſts* come up out of the *Sea*, which was loſed, and agitated by four *Winds* ruſhing out upon it. The Firſt of theſe *Beaſts* was like a *Lyon*, and had the *Wings* of an *Eagle*; the Second was like a *Bear*, and had three Ribs in its Mouth; the Third was like a *Leapard*, which had upon its back four Wings of a Fowl, and four Heads; and the Fourth was more dreadful and terrible than all the reſt, and exceeding Strong, having great *Iron Teeth*, wherewith it devoured and brake to pieces all it met with, Stamping the reſidue with its *Feet*; It had alſo ten Horns on its Head, in the Midſt of which came up a little Horn, before which three of the other Horns were pluck't up by the Roots, and in it were Eyes like thoſe of a Man, a Mouth ſpeaking great things.

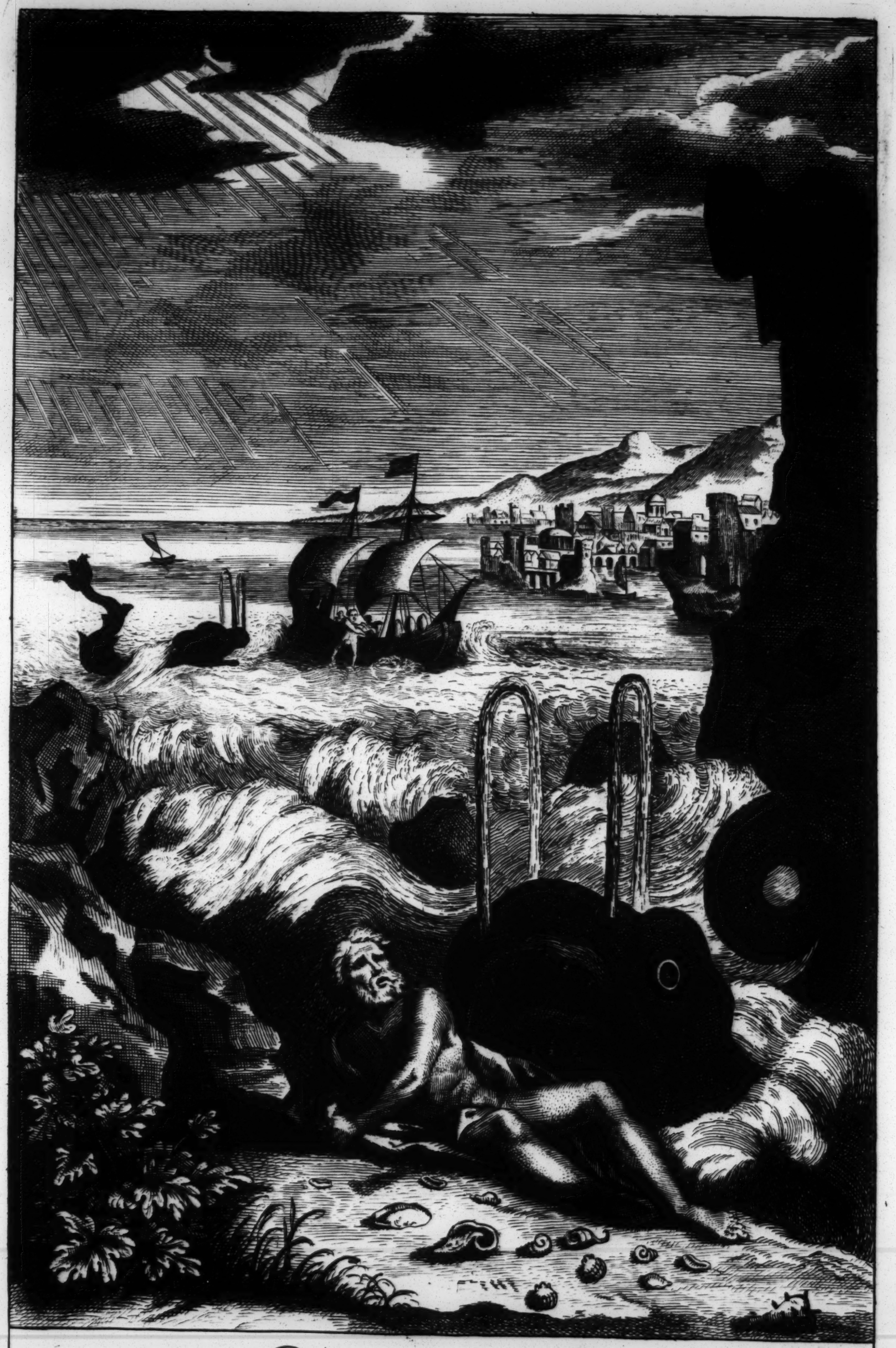
After this the *Prophet* ſaw the *Glory* of *GOD*, and the *Ancient of days* ſitting upon his *Throne*, with many Millions of *Angels* attending him to *Judge* thoſe Beaſts, and to put an end to their *Dominons*, and he ſaw the fourth Beaſt ſlain, and his body caſt into fire.

Daniel, being deſirous to know the *Interpretation* of this *Viſion*, asked one of the *Angels*, what thoſe four Beaſts were which he had ſeen? The *Angel* to ſatisfie his requeſt, told him, That the four great Beaſts he had ſeen, were four *Kings*, or *Kingdoms*, which ſhould ſucceſſively appear upon the Earth. But the *Prophet* having been much ſurprized at the terible Shape, Rage, and Strength of the Fourth Beaſt, which was different from all the reſt, deſired the *Angel* in particular, to give him ſome light and information concerning it. Whereupon the *Angel* told him, the Fourth Beaſt he had ſeen, was a Fourth *Kingdom*, which ſhould be divers from all other *Kingdoms*, and ſhould devour the whole *Earth*, and tread it down, and break it to pieces; and that the Ten *Horns* were as many Kings which ſhould ſucceſſively have Dominion in that Kingdom. That the Little *Horn*, which came up amongſt the Ten *Horns* was a King that ſhould ariſe and ſubdue Three *Kings*, and ſhould ſpeak great *Words* againſt the *Moſt High*, and wear out the *Saints* of the moſt *High*, and think to change *Times* and *Laws*, which ſhould alſo be given into his hand; for *Time*, *Times*, and *half a Time*; that is, *for a Year, two Years, and half a Year*, or *three Years and a Half*. The *Angel* alſo told him, that after this term was Elapſed, the *Great GOD* would ſit in *Judgment* upon him, and that his *Dominions* ſhould be taken away, and conſumed and deſtroyed for ever. And that after all thoſe *Earthly Kingdoms*, (fitly compared to *Savage Beaſts*, and the laſt of them to a Prodigious Monſter) GOD himſelf would erect his own *Heavenly, Beneficent* and Peaceful *Kingdom* upon *Earth*; during which, the *Dominions*, and the greatneſs of the *Kingdom* under the whole *Heaven*, ſhould be given to the *Saints* of the *Moſt High*, and that this *Kingdom* ſhould never be ſurplanted by any other, but continue an everlaſting *Kingdom* to the end of Ages, all other *Kingdoms* and Dominions being Subject to it. The moſt take theſe four *Kingdoms* to be the Four great *Monarchies of the World, viz.* the *Aſſyrian, Perſian, Greek* and *Roman Monarchies*, and the Little Horn denotes *Antichriſt*, and that the *Kingdom* that ſhall overtop, conſume, and out-laſt *them all*, is the Kingdom of our Lord *Jeſus Chriſt*, who is the *King of Kings*, and *Lord of Lords*.

JONAH

P. P. Bouche Scul:

Daniels Visions. Daniel 7.



150) *Jonah cast ouer board.*

JONAH caſt Over-board.

The Prophet Jonah *being ſwallowed by a Whale, continues three days in his Belly, and afterwards is caſt up by it on dry Land.*

GOD having commanded the Prophet *Jonah* to go to *Nineveh*, to denounce to that great City, That he was reſolved to deſtroy it, becauſe of the Sins of its Inhabitants, or (as the Scripture expreſſeth it) *Becauſe of their Wickedneſs was come up before him.* *Jonah*, inſtead of obeying this Command of God, went away to *Tarſhiſh*, and being come there, embarked himſelf for *Joppa*.

Anno Mundi 3197. before *Chriſt* 807.

But God, to make it appear that nothing undertaken againſt his Will can take effect, and that he accompliſheth his deſigns, even by the *Reſiſtance* and *Oppoſition* Men make againſt them, raiſed a great Tempeſt, which endanger'd to *Shipwreck* the Veſſel in which *Jonah* was, and putting the Mariners into a great Conſternation, they caſt forth the Goods into the Sea, to lighten it. *Jonah*, acknowledging the Hand of God in this extraordinary Tempeſt, and being grieved for his Diſobedience and Rebellion againſt the Lord, was gone down into the Hold, where he fell faſt aſleep, his ſound Sleep being an effect rather of his Trouble and Sorrow, than of any Satisfaction or Aſſurance in the midſt of ſo imminent a Danger, into which he had not only plung'd himſelf, but all thoſe that were in the Veſſel with him.

The *Maſter* of the *Ship*, not thinking it fit that he ſhould lie and ſleep, whilſt all the Ships-Crew and Paſſengers were either labouring for Life to ſave the Veſſel, or praying to their *Gods*, call'd upon him to ariſe, and call upon his God, that they might be ſaved from Periſhing. But at laſt perceiving, that the Violence of the Storm eluded and fruſtrated all their Endeavours, and that the Fierceneſs of it ſtill encreaſed more and more, ſome of the *Company* ſuppoſing, that this unuſual Storm was cauſed by the extraordinary *Crimes* of ſome that were in the *Veſſel*, propounded to caſt Lots, to know who was the *Author* and Occaſion of their Danger.

This Propoſal being generally approv'd of, it was put in practice, and the *Lot* fell upon *Jonah*; whereupon they earneſtly demanding of him, Who he was and what he had done, to ſtir up the Anger of *Heaven* againſt them and himſelf? *Jonah* very freely confeſs'd all, and that he was the only Cauſe of the Storm, that ſtill toſſed them. And demanding further of him, What they ſhould do to him, that the Tempeſt might ceaſe? He anſwered them, That if they deſir'd good Weather and a calm Sea, they muſt throw him Overboard, and ſo by his Death procure their own Safety.

The Maſter and *Ships-Crew* being not a little ſurpriz'd at this free and unconcerned Confeſſion, by which he doom'd himſelf to Death, conceiv'd Pitty more for him than he ſeemed to have for himſelf, and endeavour'd by Rowing hard to reach the Land; but ſeeing that all their Strivings were in vain, and that the Sea wrought high againſt them, they at laſt caſt him into the Sea, tho' ſore againſt their Wills, and appealing to God, That they were not guilty of his Blood, whom they would ſo gladly have ſaved.

The *Mariner* had no ſooner perform'd this, but the Sea ceas'd from Raging; and the Lord at the ſame time had prepared a *Whale* to ſwallow *Jonah*, who being in the *Whale*'s Belly, and calling to mind his own Diſobedience, and the great and miraculous Mercy of God towards him, *Sang Praiſes unto the LORD from that living Grave*; where after he had continued three days, the *Whale* (at God's Command) vomited him out upon the dry *Land*.

Thus we ſee, That Life came forth victorious *and* triumphant *from the very Entrails of* Death, *to be a* lively Repreſentation *of that* ſtupendious *and* ineffable Victory, which JESUS CHRIST, *Eight hundred Years after, was to* obtain *againſt* Death *and* Hell: *When after he had* freely offer'd *himſelf to be* caſt *into the* Sea, *for the* Salvation *of the* World; *and after he had been* three Days *and* three Nights *in the* Heart *of the* Earth, *he* aroſe *from thence full of* Life, *by a* glorious Reſurrection. *And we may here very well ſay with the* Fathers, *How miraculous* muſt thoſe *Truths* be, whereof the *Types* and *Figures* only are ſuch great Miracles?

The

The NINEVITES Repent

The Inhabitants of Nineveh *Repent, at the Preaching of the Prophet* JONAH.

AFter that GOD had ſo wonderfully preſerved *Jonah* in, and afterwards delivered him from the Whale's Belly, he commanded him a ſecond time to go to *Nineveh*, and Preach to that great City, and to declare the Commiſſion he had charged him with. *Jonah* now no more caſt about, how he might avoid the Command laid upon him, but by his ready Obedience made it appear, how much he had profited by the Affliction GOD had ſent him, and that he had learnt never any more to oppoſe himſelf againſt the *Divine Will*, tho' never ſo difficult or thwarting of his own.

The ſame year 3197.

In this Diſpoſition he went contrary to the cuſtom of all other Prophets) to preach to a People that were *Heathen* Idolaters, that therein alſo he might be a Figure of JESUS CHRIST, who in time to come was to convert the *Gentiles*. Now *Nineveh* was a great City, which (as the *Scriptrue* tells us) was three days Journey in Length. When *Jonah* was advanc'd in the City about a days Journey, he lifted up his Voice, and declared, *That yet* 40 *days, and* Nineveh *ſhould be deſtroyed.*

The Inhabitants being terrified with this Denunciation, believed the Word of GOD by his Prophet, and with an humble Faith (which according to the Word of our Saviour JESUS CHRIST, will prove the Condemnation of thoſe Unbelievers that do not Repent) they proclaimed a Faſt, and put on Sackcloth, from the greateſt of them to the leaſt, to the end that their Sorrow and Repentance might be as general, as their Corruption and Sins had been; and that as no Age, Sex, nor Quality had been free from contributing to the Guilt, ſo none might be exempted from the Penance, that might make an Atonement for it.

The King himſelf being ſtrangely alarmed with the News of this ſudden Deſtruction, threatning Him and his Subjects, came down from his Throne, and quitted all his Royal Robes and Ornaments, to put on Sackcloth, and ſit in Aſhes: And not contented to excite his Subjects to Repentance by his Example only, he publiſhed an Edict, and cauſed it to be Proclaimed through the City, That neither Man nor Beaſt, Herd nor Flock, ſhould ear or drink any thing; and that all his *Subjects* ſhould apply themſelves to cry mightily to GOD, and every one of them turn from their evil Ways, and the Violence that was in their Hands: *For who can tell* (ſaid he) *but GOD will take pitty on us, and turn away from his fierce Anger, that we periſh not.*

Thus a whole City, and ſo great a City, as *Nineveh* was, humbling and abaſing themſelves before the Eyes of GOD, from the King upon the Throne, unto the pooreſt and moſt contemptible Subject, moved GOD's Mercy and Bowels in Pity towards them; who, ſeeing them changed from what they were, he alſo changed the Sentence of Death pronounc'd againſt them, as having done it only for this end, to make them by their ſerious and hearty Repentance to prevent the Puniſhment, wherewith his Juſtice threatned them.

This Repentance of the Ninevites *is a Great an Illuſtrious Example of ſincere and hearty Repentance; and therefore we ought often to ſet it before our Eyes, that as we have been, and ſtill are Followers of them in* Sin *and* Wickneſs; *ſo we might endeavour to Imitate and expreſs their Repentance.*

And this the rather, becauſe our Saviour JESUS CHRIST *aſſures us,* That this Example of the *Ninevites*, ſhall Confound and Condemn all thoſe, who living under the Preaching of the *Goſpel*, do ſtill continue in Impenitence and Unbelief; becauſe the Menaces he has pronounced in the *Goſpel* againſt Impenitent Sinners, ought without compariſion to be more dreadful and terrible to us, than thoſe of *Jonah* were to the *Heathen* Inhabitants of *Nineveh*.

The

151) The Nenevites repent. Jonah 3

152). Jonahs Gourd — Jonahs. 4.

JONAH's Gourd.

GOD *ſhews* Jonah, *by a terrible Example, how great a Love he has for Men, and how Grievous it is to him when they, by their Sins, oblige him to puniſh them.*

Jonah perceiving that *GOD* had repealed his Sentence pronounced againſt *Nineveh*, The ſame Year 3197. and repented of the evil he had declared by him he would bring upon them, was exceedingly diſpleaſed, and anger'd at it, out of fear that he would be accounted a *falſe Prophet*; becauſe the *Judgment* he had denounced againſt the *City* was not executed according to his *Word*. Tho' indeed he was very far from being a *falſe Prophet*; for in declaring that *Nineveh* ſhould be deſtroyed in forty dayes, he declared nothing but the very truth; for (as S. *Auſtin* excellently obſerves) *tho' that City ſubſiſted ſtill as to its Buildings and Walls, yet it was moſt happily deſtroyed by the* Repentance *and* Converſion *of its* Inhabitants; *for Wicked, Licentious, Riotous* and *Haughty* Nineveh *was deſtroyed and overthrown, and an humble penitent and ſelf-denying* City *now ſupplyed its place.*

But the Prophet Jonah *had ſuffered the fear* he had of being accounted a falſe *Prophet*, to take ſo deep an Impreſſion upon him, and upon this Occaſion had ſo far given himſelf up to Grief and Diſcontent, that complaining to GOD of this his unſeaſonable *Mercy*, (as his Paſſion repreſented it to him) he beſeeched him to take away his life, becauſe it ſeemed far more elegible to him to dye than live. The *Lord* with long-ſuffering bearing with this ſinful weakneſs of his Servant *Jonah*, only demanded of him, whether he did well to be *Angry*, appealing to himſelf about the unreaſonableneſs of this his ſullen Temper.

But *Jonah* who was not yet cured by this mild Check the *Lord* had given him, to make him reflect upon his unſeemly carriage, being come out of the *City*, made himſelf a *Booth* on the Eaſt-ſide of it, and reſted himſelf there under the ſhadow of it, to ſee what would become of the *City*. And *God* (to make his little *Hermitage* more Cool and Shady) cauſed a *Gourd* to ſpring up in one Night which by the next morning covered his *Bower*; affording him a very cool and grateful Shade.

Jonah was very glad of this unexpected, and ſeaſonable Refreſhment, but it proved very ſhort; for GOD had prepared a *Worm*, which eating into the *Root* of the *Gourd*, it ſoon withered, and left *Jonah* expoſed to the violent Heat of the *Sun-beams*; and that the more, becauſe GOD ſent a Vehement *Eaſt-wind* (which together with the *Heat* of the *Sun* beating upon his *Head*) made him faint, and encreaſing his diſcontented Humour, he a Second time earneſtly diſired GOD that he might *Dye*. But GOD taking occaſion from this paſſionate Tranport of the Prophet *Jonah*, to make him apprehend how much grief and trouble it occaſioned to him, when he found himſelf forced to puniſh the *Crimes* of *Mankind*, and how great a Violence it would have been to his *Goodneſs*, and *Inclination* to pardon, and paſs by *Sins*, had he been obliged to deſtroy that great *City* demanded of *Jonah*, Whether he did well to be angry? Who anſwered, *That he did well to be Angry unto Death.*

This peviſh and froward anſwer of *Jonah*, did not hinder the *Lord* from mildly endeavouring to ſhew him his exorbitant carriage in this Point, by this moſt ſenſible and convincing Remonſtrance: *Conſider* Jonah *what thou doſt, thy own behaviour does Condemn thee; Thou haſt had pitty on the* Gourd, *for the which thou didſt not labour, neither madeſt it Grow, which came up in a Night,* and *periſhed in a Night. And wouldſt thou have me to have no more concern or pitty for* Nineveh, *that great* City *wherein are more then ſix ſcore Thouſand innocent* Children, *that cannot diſcern between their right Hand, and their left?*

This Relation is an excellent Looking-Glaſs moſt fully repreſenting to us the great Mercy, and Long-ſuffering *of* GOD, *and the ſtrange Exceſſes that* Pride and Paſſion *carry Men unto; for it was* Pride which *tranſported* Jonah *to Anger, and which made him that he could not endure to bear the Imputation of a* falſe Prophet.

Tobit looſeth his Sight.

Tobit *looſeth his* Eye-ſight, *and bears that ſad Accident with an extraordinary Courage and Patience.*

THis *holy Man Tobit*, was a *Jew*, of the *Tribe* of *Naphthali*, he was wiſe and ſtay'd from his Youth; he did not follow the Crowd and Multitude of his *Country-men*, in Worſhipping the *Golden Calves*, which *Jeroboam* had ſet up, but went often alone up to *Jeruſalem* to offer *Sacrifices* to *God* at the *Solemn Feaſts* appointed by him. After that he was *Married*, and *God* was pleaſed to give him a *Son*, he took great care to Nurture and Educate him in the fear of the *Lord*, as looking upon this as the chief-eſt Duty incumbent upon him.

Anno Mundi 3286. before *Chriſt* 718. *Tobit* being then about 40 Years of Age.

However all theſe *Virtues* did not ſecure him from being carried away *Captive* with the reſt of his *Country-men* to *Nineveh*, by King *Salmanaſſar*, with his Wife and young Son *Tobias*. But his Captivity in this *Idolatrous Countrey*, was ſo far from making him forſake the Ways of *God*, that on the contrary he made it his buſineſs to excerciſe himſelf in all manner of good *Works*, and *Offices*, of *Charity* towards his poor *Country-men*.

God, whom he ſerved ſo faithfully, made him find favour in the Eyes of King *Salmanaſſar*, who gave him leave to go up and down his *Kingdom* whitherſoever it pleaſed him; which Liberty he chiefly made uſe of to comfort and relieve his *Captive Brethren*, amongſt whom having found *Gabael*, a poor Man of his own *Tribe*, at *Rages* in *Media*, he lent him only upon a verbal Promiſe of payment, Ten *Talents* of *Silver*, which *Salmanaſſer* the *King* had beſtowed upon him.

But when *Salmanaſſar* was dead and *Sennacherib* his Son ſucceeded him, who extreamly hated the *Jews*, this occaſion made good *Tobit* to double his Care in endeavouring to comfort and relieve them without forſaking them during their Life, or after their Death; for he buried their dead *Bodies*, notwithſtanding the expreſs command of the *King* to the contrary, who being provoked at this pious and charitable Work of this good Man, ſent ſome of his Men to *kill* him, and confiſcate all his *Goods*. *Tobit* made ſhift to avoid the Anger of the *King*, by hiding of himſelf, which was the more eaſy for him, becauſe his charity had procured him a great many *Friends*; and the ſuddain death of *Sennacherib*, which happened ſix Weeks after, reſtored him to his Liberty again, and put his Life and Eſtate out of danger.

The danger he had ſo lately eſcaped, tho' it made him cautious of expoſing himſelf to the like, yet when in the midſt of a *Feaſt*, he had prepared to celebrate the Solemn *Feſtival* of *Penticoſt*, and to which he had invited ſome of his *Brethren*, fearing *GOD*; his Son *Tobias*, came and acquainted him, that a Poor *Jew* having been juſt then ſtrangled, was caſt out *dead* into the *Street*; he immediately aroſe from *Table*, and went and took up the *Body*, and hid it in his *Houſe* till Night, that then he might ſecurely *Bury* it, without being taken notice of. All his *Friends* blamed him, for thus hazarding of his *Life* and *Eſtate*, by ſo perillous a Practiſe: but *Tobit* fearing GOD, more than the King, did not intermit this pious *Work*, until one day being wearied with this charitable exerciſe, he laid himſelf down to reſt near the *Wall* of his *Court-yard*, where he loſt his *Eye-ſight*, by ſome *Swallow's dung* falling into his *Eyes* from a Neſt that was in the *Wall*. But he being not all troubled, or diſcouraged at this accident, continued firm in the fear of the *Lord*, notwithſtanding all the inſultings of his *Neighbours* and *Friends*, yea his own *Wife*, who in his ſad Condition was a great Grief to him. For *Tobit* having heard the cry of a *Kid*, which his *Wife* had gained by her work, and fearing leaſt it might have been ſtolen, wiſh'd her to reſtore it to the Owner, which put her into ſuch a Rage, that in much bitterneſs ſhe began to upbraid him, that now it appear'd how vain his Hopes, and how unprofitable his *Alms* and good *Deeds* had been. But neither his *Poverty*, nor his *Blindneß*, nor theſe reproaches of his *Wife*, were able to to ſhake the firmneſs of his *Faith*; he offer'd without ceaſing his *Prayers* and *Praiſes* to GOD, and humbled himſelf under his mighty Hand, whoſe Example may greatly ſhame us *Chriſtians*, who having the Example of *Jeſus Chriſt*, and his *Saints* before us, yet do not come up to the Life of this good Man, who lived amongſt *Idolaters*, and before the Light of the *Goſpel*.

TOBIAS

153) *Tobit looseth his Sight.* *Tobit chap: 11.*

154) . In Angell guideth Tobit

Tobit chap. V.

TOBIAS Guided by an Angel.

The Angel Raphael, *by Order from* God, *offers himſelf for a Guide to young* Tobias, *in a Journey he was to take.*

GOod *Tobit* having been tried in the manner as was mention'd in the former Relation, begged of God (humbly acknowledging the Juſtice of all his dealings towards him) to take him out of this Life, and thereby to put an end to his Sufferings and Miſeries: And hoping that God would hear his Prayer, and grant him his requeſt, he called his Son *Tobias*, to give him his laſt advice before he died, which is ſuch, that it may ſerve for a Rule, or a Summary of what a wiſe Father ought to recommend and inculcate to his Children, as well during his Life, as at his Death.

Anno Mundi 3300. Young *Tobit* being 20 years of Age.

After that he had charged him to honour his Mother, tho' poor, to fear God, and never to conſent to Sin; to give Alms of what God ſhould bleſs him with, never to think high of himſelf, to take Counſel of Wiſe Men; and above all things, and on all occaſions, to recommend himſelf in Prayer to God; he acquainted him, that he had ſome time ſince lent ten Talents to *Gabael*, which he ſtill owed him.

This good Man, notwithſtanding that he was reduced to extream Poverty, yet would never make uſe of any Violence to get in this his juſt Dept: Neither did he mentioned it to his Son, till he apprehended himſelf near Death, becauſe he thought it would not be juſt for him to fruſtrate him of that part of his Inheritance; and when he did acquaint him with it, he doth not bid him to make him pay the *Intereſt* of the *Money* which conſidering the Sum, and the time he had had the uſe of it, could not but be conſiderable.

Tobias liſtned to the good Advice his *Father* gave him with great reſpect, and nothing troubled him, but the difficulty of getting this *Dept*, becauſe he neither knew *Gabael*, nor the City of *Rages* where he dwelt: But his *Father* having told him, that he muſt look out for a Guide, that was acquainted with the *Country* to conduct him thither; *Tobias* being gone out for that purpoſe, he immediately met with a moſt comely *Young Man*, who offer'd himſelf ready to go along with him, and conduct him thither. *Tobias* little thinking that this *Young Man* was the *Angel Raphael*, whom *God* had ſent to him, asked him who he was, and whither he went, and having known of him that he knew *Gabael*, he brought him into his Father who wiſh'd him to go along with his Son, as his Guide, promiſing to give him a good Reward.

The *Angle Raphael* accordingly veiled under a human Form, conducted *Tobias* with a care, which has always been lookt upon, as a *Figure* of the inviſible care which the *Angels* take of good Men, and as a Pattern of the Care and Diligence wherewith the *Miniſters* of *God* ought to watch over the *Souls* commited to their charge.

Being thus upon their *Journey*, as *Tobias* after his firſt days *Journey*, was waſhing his Feet in the River *Tigris*, a monſtrous *Fiſh* leaped at him and would have devoured him; whereupon he cried out, but the *Angel* commanded him to lay hold on the *Fiſh* and draw him to *Land*, and open him, taking out his Heart, Gall and Liver, which being done accordingly, they roaſted the *Fleſh* of the *Fiſh* which ſerv'd them for *Proviſion* during their *Journey*.

Some days after as they were drawing near to *Rages*, a City of *Media*, the *Angel* told *Tobias* he ſhould lodge that Night with *Raguel* his Coſin, whoſe only *Daughter* he would procure for him to be his Wife. *Tobias* was troubled at this diſcourſe of the *Angel*, becauſe he knew that the ſeven *Husbands* that had already been Married to her, had been killed by an evil *Spirit*, and repreſented to the *Angel* that by Marrying her, he muſt in all likelyhood undergo the ſame fate, and thereby occaſion the death of his *Father* and *Mother*, who would die for Grief of the loſs of him, as being their only Son.

But the *Angel* diſſipated theſe his Fears by aſſuring him, that he need not to fear that evil *Spirit*, who would have had no power over her former Husbands, but becauſe they did not undertake that ordinance in the fear of *God*; and therefore commanded him above all things, to pray earneſtly to God for his Safe-guard and Protection, and make uſe of the Smoke of the Heart and Liver of the *Fiſh*, as he had before imformed, by which means the evil *Spirit* would be driven away.

Tobit recovers his Sight.

Tobias *with the Gall of a Fiſh, reſtores his Fathers Eye-Sight. The Angel* Raphael *diſcovers himſelf, and thereupon vaniſheth out of their Sight.*

Tobias and the *Angel* being entred into *Raguel*'s Houſe he received them with joy, tho' he did not know at firſt who *Tobias* was; but as ſoon as he knew that he was *Tobit*'s Son, he kiſſed him and wept for joy; and having ordered a plentiful Supper to be made ready for his *Gueſts*, deſired them to ſet down and be merry: But *Tobias* proteſted he would not ſit down, before he had promis'd him his only Daughter *Sarah* in Marriage.

The ſame year.

Raguel, tho' he deſired nothing more than to have *Tobias* for his Son-in-Law, yet was not a little terrified at his demand, when he conſider'd what had happened to his Daughter's former Husbands. But the Angel aſſuring him that God had reſerv'd his Daughter for *Tobias*, and that her former Huſbands had been killed becauſe they were unworthy of her. So *Sarah* his daughter was ſent for, who had for a long time mourned before God becauſe of her Reproach, which had made her the Town-talk, and Obnoxious to the inſultings of her own Servants, and was immediately contracted to *Tobias*, her Father giving her unto him to be his Wife.

After Supper, *Tobias* being retired with his Wife into her Chamber, he call'd to mind the advice the Angel had given him, which was to burn the Heart and Liver of the *Fiſh* he had taken, that by the Smoak thereof the Evil Spirit might be driven away, and to recommend themſelves earneſtly to God by Prayer, both which he performed with Succeſs. *Raguel* having ſent, in the Morning, to ſee whether his Son-in-Law was alive, was overjoy'd to underſtand that they were both faſt aſleep, and ordered the Grave he had digged for him, as fearing his Death, to be filled up again.

Tobias not withſtanding the Satisfaction he found in the kind entertainment of *Raguel*, yet was very deſirous to return home again to his Parents, as fearing they would be troubled for his long Abſence; wherefore he deſired his Guide to go to *Rages* and receive the ten Talent from *Gabael* and bring him along with him to his Wedding. And after the fourteen days of the Marriage Feaſt were ended, *Raguel*, at laſt, upon *Tobias* his earneſt entreaties, ſuffered him to return home, having firſt given the one half of his Goods and Eſtate to *Tobias*, and bleſſed them both, charging his Daughter to honour her Father and Mother-in-Law, and to carry her ſelf Virtuouſly and Irreproachably all the days of her Life.

In the mean time the Mother of *Tobias* being extreamly concern'd for the long Abſence of her Son, ſat abroad looking for him, by the way he was to come, and having ſpied him, ſhe ran in haſte and acquainted her Huſband with the good News. *Tobias* being come into his Father's Houſe, ſaluted his Father, and having rub'd ſome of the Fiſhes Gall upon his Eyes, he received his Sight.

Afterwards *Tobias* gave his Father an account of the Succeſs of his Journey, and all that happened to them by the way, whereat the good old Man was greatly rejoyced, and reſolved to acknowledge the Faithfulneſs and good Offices of his Son's Guide, by beſtowing upon him half of the Goods he had received from *Raguel*. Whereupon the *Angel Raphael* thought it high time to diſcover who he was; and after he had told them, that he was one of the ſeven Angels, that continually ſtand before the Face of God, they were trouble and and fell down upon their faces, for they were afraid; but *Raphael* bid them not to fear, but to praiſe God for his goodneſs, and having charged them to write all theſe things in a Book, he Vaniſhed out of their Sight.

Tobit, in acknowledgement of theſe great and miraculous Favours, Sings a Hymn of praiſe to God, and foretells the wonders and great things the Lord would in time to come do for his Church. This good Man continued Blind four years, and after the recovery of his Sight lived 42 years; at the end of which he died above a hundred years of Age, leaving his Son *Tobias* the Heir of his Piety as well as his Eſtate, who was a great Pattern of the reſpect and obedience which Children owe their Parents, and of the Holineſs and Chaſtity wherewith they ought to live in Marriage, Educating their Children ſo, that they may become the imitators of their Parents Virtue,

HOLO-

155) Tobit chap: XI.

Tobit recovereth his Sight.

156)

Judith chap: V.

Holophernes.

HOLOFERNES.

Holofernes *General of* Nabuchodonoſor's Army, *approaching to* Judea Achior *King of the* Ammonites, *who was come to ſubmit himſelf to* Holofernes, *highly extols in his Preſence the Power of the* God *of the* Jews.

THE *Kings* of *Aſſyria*, being raiſed up by GOD to be the Scourges of the *World*, and to puniſh the *Inhabitants* thereof, for their *Diſobedience* and *Rebellion* againſt the great *King* of *Heaven*, *Nabuchodonoſor* (called alſo *Nebuchadnezzar*) in the Pride of his Heart, took a Reſolution to Subject the whole *Earth* to his *Empire*, and make himſelf Maſter of the *World*.

Anno Mundi 3348.

To execute this his *Deſign*, having raiſed a vaſt *Army*, he put *Holofernes* at the Head of them, who relying upon the *Name* and *Forces* of his *Lord* and *Maſter*, apprehended nothing impoſſible for him, and ſuppoſed that all *Nations*, terrified with the Name of *Nabuchodonoſor*, as well as with formidable *Army* he had ſent againſt them, would without any further trouble, ſtrive who ſhould firſt ſubmit themſelves to his Victorious and Invincible *Arms*, to the End they might be the Objects of his *Goodneſs* and *Mercy*, rather than of his *Power* and *Severity*. He paſt like *Lightning* through the *Countries*, he covered the *Earth* with his *Souldiers* and *Chariots*, caſt a terror into all *Citys*, Plunder'd and pillag'd thoſe that ſubmitted themſelves to him, and put to the *Sword* all thoſe who were ſo bold to reſiſt him.

The further he advanced with his *Army*, the greater Terror did he ſcatter every where, and *Ambaſſadors* haſted to make their applications to him from all Neighbouring Kings and Princes, with proffers to ſubmit themſelves to the Conditions he ſhould be pleaſed to allow them, deſiring only that he would ſave their *Lives*. He was received every where with the greateſt Honour, and profoundeſt Submiſſion; but whatever Honour they ſhewed him, they found it a hard Matter to ſweeten his Proud and Haughty Temper, and to ſecure themſelves from the Tranſports of his Anger.

The *Jews* at the hearing of theſe News, were ſeized with Fear and Apprehenſion of the dreadful Dangers threatning themſelves and their *Holy Temple*; and the ſad Example they had before their Eyes of ſo many others of their Neighbours, made them make an eſtimate of the *Evils* that awailed themſelves. They ſaw it was to little purpoſe, to make any preparations againſt ſuch a formidable *Force*, as made all give way and ſtoop to it, wherefore deſpairing of any outward reſiſtance they could make, they wholy betook themſelves to their *Prayers*, *Faſting*, and *Tears*, placing their Confidence only in the *Divine Protection*.

As ſoon as *Holofernes* had underſtood that the *Jews* of all People, entertained no thoughts of Submitting themſelves to him; but reſolved to ſtand it out; he became tranſported in a ſtrange Rage againſt them; and was deſirous to know, what kind a People they were, that had the inſolent boldneſs to think themſelves able to reſiſt him; whereupon *Achior* Prince and chief Commander of the *Ammonites*, in an excellent Diſcourſe, declared to *Holofernes*, the greatneſs and ſurpaſſing power of the GOD of the *Jews*, and the many *Miracles* wherewith he had evidenced his Omnipotence throughout all ages; aſſuring him that that People, as long as they ſerved GOD faithfully, and kept cloſe to the Obſervance of the Law he had given them, where altogether Invincible, and that in caſe they were not guilty of having provoked their GOD, he would find all his attempts againſt them fruitleſs and to no purpoſe.

Holofernes ſuppoſing himſelf intolerably affronted by this diſcourſe of *Achior*, could no longer reſtrain his Fury, at the Inſolence of a Perſon, who went about to affright and awe him, with a poor Handful of *People*, as if they were of Proof againſt the Puiſſance of his *Lord* and *Maſter*, but commanded him to be carried bound towards the *City* of *Bethulia*, that as ſoon as he ſhould have taken that *City*, he might be puniſh'd with the *Jews*, for preferring the Power of their GOD, before that of *Nabuchodonoſor*, *Achior* being brought into the *City*, acquainted the *Jews* with what had paſt, who comforted him, by telling him, that notwithſtanding *Holofernes* his threats, they hoped that GOD would make him ſee the protection GOD would vouchſafe to his *People*, by the Deſtruction of Proud Blaſpheming *Holofernes*.

JUDITH.

Judith, *ſenſible of the Extream Danger, to which the City of* Bethuliah *was expoſed by the Forces of* Holofernes, *preſents her ſelf before him, in order to effect their Deliverance.*

THE Conſternation wherewith the Inhabitants of *Bethuliah* were ſeized upon this report of *Achior*, was much encreaſed, when they perceived *Holofernes* approaching near to their City, with an Army of a hundred and twenty Thouſand Foot, and twenty five Thouſand Horſe: And proſtrating themſelves upon the ground, acknowledged that they could not look for any Succour in this their extremity, ſave only from Heaven. *Anno Mundi* 3348.

Holofernes having inveſted *Bethuliah*, and viewed the Situation and Condition of the Place, perceiv'd that they had no Water in the City, but what was Furniſht from an Adjacent Spring without the Walls, whereupon he immediately ſent a great party, to poſſeſs all the paſſages leading thereto, that by this means he might force them to Surrender themſelves for want of Water. Theſe orders being accordingly executed, fully anſwered *Holofernes* his deſign, for within a few days all the Water that was in the City being ſpent, the Inhabitants began to think of eaſing themſelves of the intollerable Torment of Thirſt they ſuffer'd, by ſurrendring themſelves to *Nebuchodonoſor's* General. In this reſolution they addreſs themſelves to *Ozias*, the Governour of the City, and repreſenting to him the extream diſtreſs they and their Children were reduc'd to, deſir'd him to deliver up the *City*, and not ſuffer them and their little ones to die for Thirſt: Who in anſwer to their requeſt deſir'd them only to endure five days longer, and if no deliverance came before that time, he would according to their requeſt deliver the City to *Holofernes*.

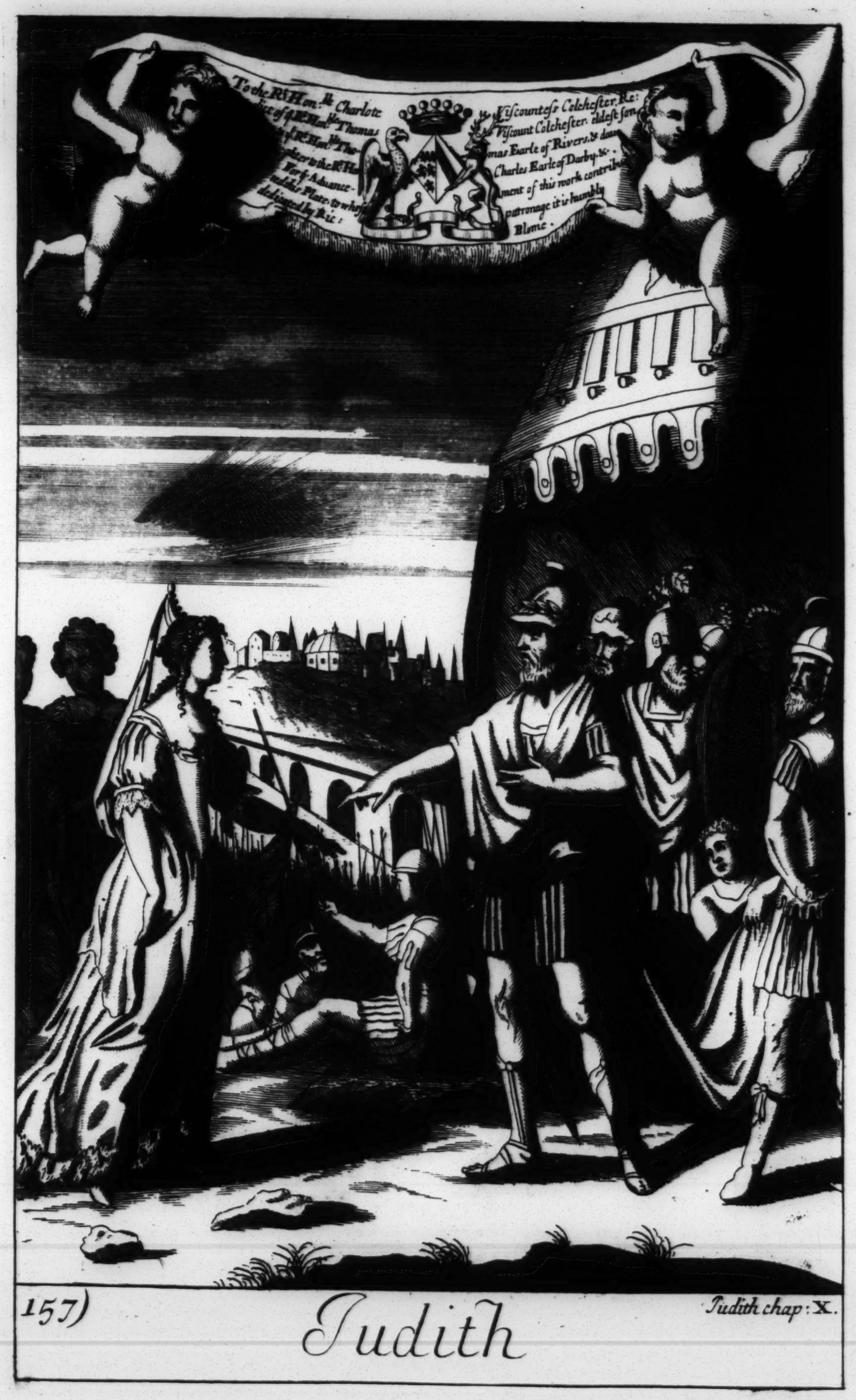
Whilſt things were at this paſs, *Judith* came and preſented her ſelf before the Governours and Elders of the City, to encourage them, and raiſe their defected Spirits. She was a Widdow of a Singular Virtue, who had ſpent all the time of her Widdowhood within the Walls of her own Houſe, in Faſting and Prayer, and wore Sackcloth next her Body: And having of a long time fortified her ſelf by theſe holy Exerciſes, ſhe found her ſelf upon occaſion of this extream diſtreſs of her People ſtrongly incited to undertake an Heroick Action, for their deliverance.

After that ſhe had reprov'd the Governours and Elders of the City for engaging themſelves, at the end of five days, to deliver up the City; telling them that this was to tempt the Lord, and limit the holy one of *Iſrael* to a time of their own appointment; ſhe told them that ſhe had a deſign in her heart, which ſhe truſted God would bleſs with ſucceſs, and make it the means of their deliverance, that it was not needful for them to know what it was, only wiſh'd them to Pray earneſtly to God, for his Bleſſing upon her Undertaking.

As ſoon as ſhe had taken her leave of them, and was returned to her own Houſe, ſhe betook her ſelf in earneſt Prayer to God, entreating him to give her Strength and Courage, and whatſover elſe was neceſſary for the Succeeding of her Enterpriſe, and riſing from Prayer, ſhe put off her Sackcloth and Mourning Weeds, and having Bathed and Anointed her ſelf with precious Ointment, ſhe put on the Richeſt Clothes ſhe had, and deck'd her ſelf with all the Ornaments ſhe thought might any way conduce to ſet forth the luſtre of her Beauty.

In this dreſs *Judith* went forth towards the gate of *Bethuliah*, where the Governours and Elders expected her, to take their leave of her, and accompany her with their beſt Wiſhes, who no ſooner ſaw her, but they were aſtoniſhed with her Comelineſs and Beauty. Thus ſhe and her waiting Woman, having paſt the City gates, went directly towards the Army of the *Aſſyrians*. And when ſhe was come to the firſt *Guards* of the Camp, they ſent a party with her to conduct her to *Holofernes*, ſhe having told them that ſhe had ſomething of importance to declare to the General; who as ſoon as he ſaw *Judith* was ſurprized with her Beauty, and deceived by her Wit, for ſhe told him, ſhe was come to ſave her ſelf from amongſt a Miſerable People, that would ſuddainly be deliver'd into his hands.

Judith



157) Judith

Judith chap: X.

158) *The Death of Holifernes.* *Judith Chap: XIII.*

JUDITH beheadeth *HOLOFERNES.*

Judith, *by cutting off the Head of* Holofernes, *delivers the City* Bethuliah.

THe Luſt and Paſſion *Holofernes* had conceiv'd for *Judith* encreaſing dayly, he ſent his chief *Eunuch* for her to come and Sup with him, *Judith*, who had her deſign in her Heart, being armed with a ſtrong Faith and Confidence in God, came to the General's Tent, without apprehending any thing, who was ſo pleas'd with her Beauty and Diſcourſe, that forgetting himſelf he drank to a great Exceſs.

The ſame year 3348.

After Supper, the chief *Eunuch* and all his other Officers being retired, *Judith* finding her ſelf left alone, with *Holofernes*, who was overcome with drink, thought of nothing elſe but how ſhe might beſt execute her deſign, and ſtanding by his bed ſide cried earneſtly to God in her Heart, that he would Strengthen her to execute the enterprize ſhe had undertaken; and being fill'd with an Heavenly Zeal, ſhe ſtept to the Pillar of his Bed-ſtead, where *Holofernes* his Fauchion hung, and drawing it out of the Sheath, and lifting up her Eyes to Heaven from whence ſhe look'd for Strength and Aſſiſtance, ſhe took him by the Hair of his Head, and at two blows cut off his Head, and deliver'd it to her waiting Woman, whom ſhe had placed, as a Sentinel at the Door, who put it into the Bag, in which ſhe had brought Proviſions for her Miſtreſs and her ſelf.

This done they both went according to their Cuſtom to Prayer, and when they had paſſed the Camp and Out-guards, they took a compaſs in the Valley that lay before the City, and came up to the Gates of *Bethuliah*, and cried to the Watchmen to open to them, for that God had wrought Wonders for his People. Some of the Inhabitants being inform'd by the Watchmen that *Judith* was at the Gate, told it their fellow Citizens, who together with the Governours and Elders came flocking to the Gate of the City with Torches, and ſtandding round about her, impatiently expected to hear the Succeſs of her Undertaking.

But *Judith* after ſhe had commanded Silence, exhorted them to praiſe the Lord, who had remembred his People, in their low Condition, and wrought their Deliverance by the Hand of a Woman; and having ſaid ſo, ſhewed them the Head of *Holofernes*. The Eyes and Spirits of all were ſtrangely Surprized at this unexpected Sight, and burſting forth into Shouts of Joy, they Bleſſed and Praiſed God for ſo Seaſonable and Unlookt for a Delivery.

Judith, after their firſt Surprize of Joy was over, bid them ſend for *Achior*, who being come, ſhe ſhewed him the Head of him, who had with ſo much Fierceneſs Sworn his Ruine. *Achior* at this Strange and Unexpected Sight, was ſo ſtruck with Aſtoniſhment that he fell down and Fainted, but coming to himſelf again, he caſt himſelf down at *Judith*'s Feet, and greatly fearing God, the Worker and Manager of this great Wonder, he was Circumciſed, and joyned himſelf to the People of God.

As ſoon as Day light was come, and that the Army of *Holofernes* were informed of their Commander's Death, they were ſeized with panick Fear, and the *Jews* making uſe of this Occaſion Sallied out of the City, kill'd great Numbers of them, and divided the Spoil. After this *Judith* went up to *Jeruſalem* and Dedicated unto the Lord, all the Stiff, Plate and Veſſels of *Holofernes*, which the People had beſtowed upon her for her Share of the Spoil, and the rich Canopy Embroidered and ſet with precious Stones, which ſhe her ſelf had taken from over his Bed, and all the People kept a Solemn Feaſt of rejoycing for three Months together: After which *Judith* returned to her own home, and continued a Widdow till the day of her Death, being greatly honoured and Eſteemed by all.

This Hiſtory is very admirable in all its Circumſtances, and lively ſets forth to us, that God is the Protector of all thoſe that Fear him, and that when ever we are armed with a true Faith and Confidence in him, we were Invincible and Invulerable. A lone Woman cut off a Generals Head, in the midſt of his own Army, and thereby ſaves her own City, yea all *Judea*. She caſts him into Dolage by her Beauty, Deceives him by her Wiſdom, and takes away his Life by her Courage. In the performing of all which Wonders, ſhe was the Arm of God, as the ſhe was afterwards the inſtrument of his Praiſe, in Compoſing and Singing a *Hymn* to his Glory, who had wrought ſo great a deliverauce for his People by her hands.

SU-

SUSANNA's Chaſtity.

Two Elders, Judges *of the People; endeavour to tempt the Chaſte* Suſanna *to Adultery, as ſhe was Bathing her ſelf alone in her Garden.*

THo' this Hiſtory be joyned to the end of *Daniel,* yet it appears that what is therein contained, happened before thoſe other particulars made mention of in his Book: For St. *Ignatius,* and *Severus Sulpicius* tell us, That the Prophet *Daniel,* was not above twelve years of age when this happened. It ſeems alſo to have preceeded *Nebuchadnezzar*'s dream, becauſe it is then ſaid of *Daniel* that he was look't upon, as more Wiſe and Able than all the *Magicians, Aſtrologers,* and *Wiſe Men* of the Caldeans, which repute he could not have obtained, but by ſome great and wonderful Action, as is this, which is here related of him.

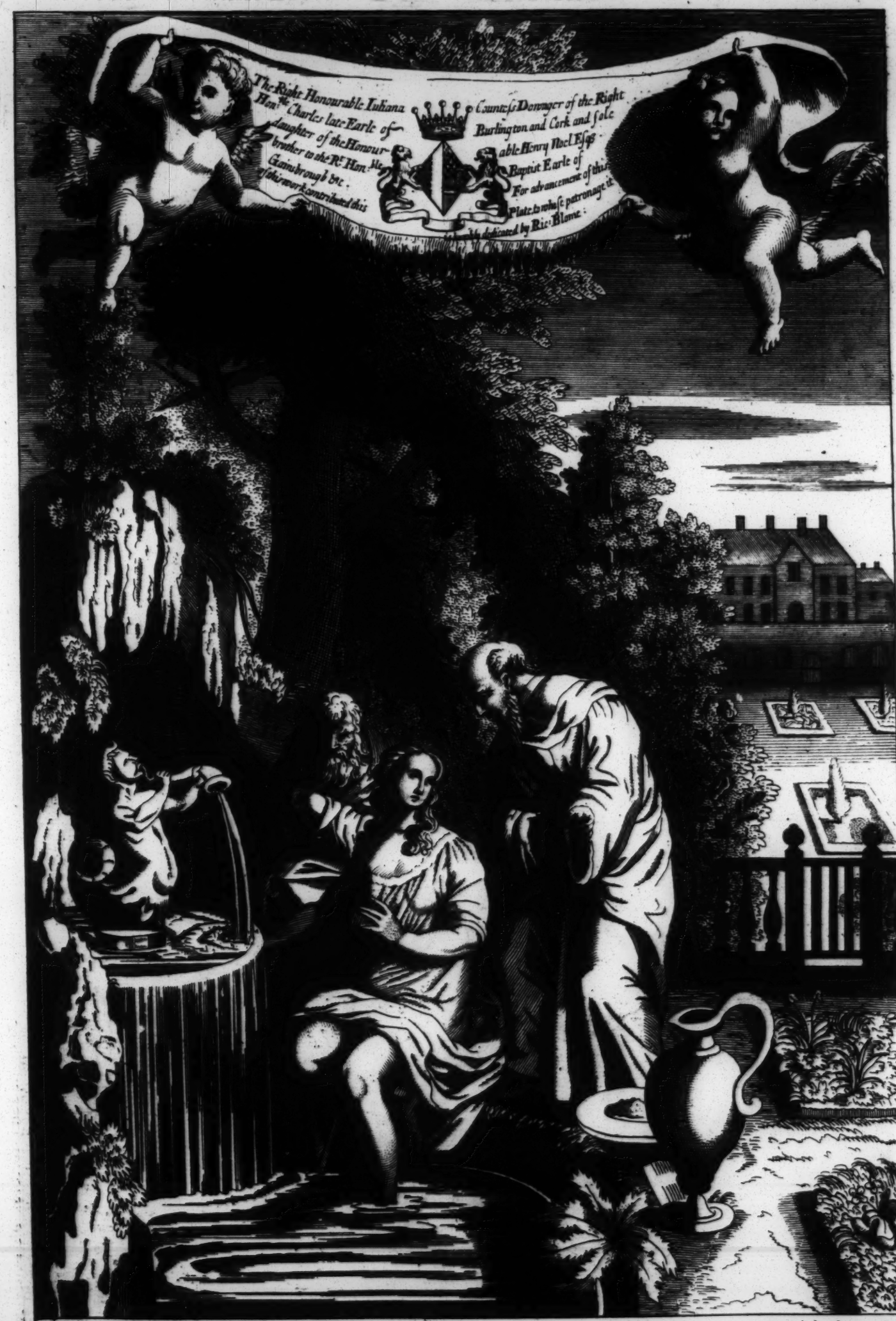
Suſanna was the Daughter of *Chelcias,* and the Wife of *Joacim*: She had been very carefully and vertuouſly Educated by her Parents in her Childhood, not according to the Cuſtomes and Vanity of the World, but according to the Law of God: And 'tis to this excellent Nurture, that we may in a great meaſure Attribute, all that Virtue, ſhe expreſſed in the following Courſe of her Life.

Whilſt ſhe thus lived with her *Husband Joacim,* in the Reputation and Eſteem that her Godlineſs and Chaſtity had acquired her, two Antient Men, that were Judges of the People, who of all others, ought to have contributed to the Confirming and Encouraging her in her Chaſte and Virtuous Diſpoſition, were the only Perſons that had Impudence enough to endeavour to corrupt it. For being frequently at *Joacim*'s Houſe, and caſting a luſtful Eye upon *Suſanna,* who was very Beautiful, they became inflamed in unlawful Love towards her.

But Shame for a long Time ſtifled this their Criminal Paſſion; and tho' they were both of them deeply wounded with Luſt, yet they Bluſhed to declare to one another, the ſhameful Flame they Harboured in their Hearts, which engaged and carried them to Violate that Chaſtity and Virtue, which they ought rather to have imitated and to have made uſe of to quench their Irregular deſires.

But at laſt, finding by many Circumſtances and Marks that they were both Smitten with the ſame Paſſion, and Sick of the ſame Diſeaſe, they diſcovered their ſecret Thoughts to one another, and concluded together to watch an Opportunity when they might find her alone Bathing her ſelf in the Garden, as ſhe uſed to do. Accordingly it happened not long after, that *Suſanna* went into the Garden with her two Maids to Waſh her ſelf, where the Elders having had ſome notice of her Intention, had hid themſelves, and *Suſanna* having ſent out her Maids, to fetch ſome things ſhe ſtood in need of as ſoon as the Elders ſaw; that *Suſanna* was left alone, they ran to her, and openly declared to her their Infamous Luſt, threatning, in caſe of her refuſal, to depoſe againſt her, that they had found a Young Man committing Lewdneſs with her, and that to that end ſhe had ſent away her Maids out of the Garden.

Suſanna with Tears in her Eyes, and God in her Heart, anſwered them in theſe termes, I am ſtraitned, and ſee nothing but danger on every Side; for if I do this thing, I am a dead *Woman,* and if I do it not, I can not eſcape your Hands: But it is better for me to expoſe my ſelf to the worſt danger I can be liable to from you, being Innocent, than to commit this Sin in the Sight of the Lord. With that *Suſanna* cried with a loud Voice, and the Elders, whoſe Luſt was changed into Rage and Spite againſt her, cried out likewiſe, and having opened the Garden Door, when the Servants who had heard the Outcry, came ruſhing into the *Garden* by the private Door, the Elders told them, they had taken *Suſanna* in Adultery, with a Young Man, whom they had endeavoured to ſeize, but that he being too Strong for them, had opened the Garden Door, and eſcaped. The Servants of the Houſe were extreamly ſurprized and troubled at this Declaration of the Elders, becauſe ſhe had always lived in the higheſt Repute for Chaſtity and Vertue.



159) *The Chastity of Susanne* — *Daniel chap:* XIII

160 Daniel chap: XIII.

Susanna's Delivrance.

SUSANNAH delivered.

God *makes uſe of Young* Daniel *to deliver* Suſanna *from Death, to which ſhe was unjuſtly condemned, by the* Perjury *of the* Elders.

ALL *Suſanna*'s *Family* and *Relations*, but eſpecially her *Husband* and *Parents*, were in *Tears* and *Mourning* to ſee her accuſed of ſo hainous a Crime. The Reputation of her *Purity* and *Chaſtity* was very great, yet not ſufficent to counterballance the Authority of her Witneſſes. Thoſe two *Infamous old Men* ſeeing her brought before them, cauſed her Face to be uncovered, that they might at leaſt ſatiate their *Luſt* by gazing upon her. *Suſanna* in the mean time *Weeping*, lifted up her *Eyes* towards *Heaven* as expecting redreſs from thence, for her *Heart* truſted in the *Lord*; earneſtly calling upon him to be *Witneſs* to her Innocency, and the abominable *Perjury* of her *Accuſers*, and proteſting before him and all the *People* that ſhe died Innocent of the Crime laid to her charge.

Now as they were leading forth *Suſanna* to be put to Death, GOD ſtirr'd up the Spirit of young *Daniel*, who ſeeing her paſs by to *Execution*, cryed out with a loud *Voice* that he was guiltleſs of the Innocent Blood they were about to ſhed.

Tho' he ſaw himſelf all alone, amongſt ſo great a Multitude, (ſaith S. *Bernard*) yet was not he aſhamed or afraid to oppoſe himſelf againſt this falſe accuſation of the two *Elders*, and the Sentence pronounced thereupon, becauſe of their great Authority amongſt the *People*, and choſe rather to be accuſed of raſhneſs and preſumption before Men, than to make himſelf guilty before *God*, in betraying Truth and Innocence by his Silence.

GOD who had inſpired him with this bold courage, bleſſed it with a happy Succeſs; the Conſtancy and firmneſs of *Mind*, wherewith he oppoſed this horrid *Perjury*, brought the *People* back again to the *Tribunal*, where having examin'd the Caſe afreſh; ſhe who had been condemned to Death was found Innocent, and the *Elders* her Accuſers, were convict of *Perjury* and *Adulterous Luſt*, and accordingly were ſentenc'd to ſuffer the ſame *Puniſhment*, which their *Perjury* had made *Suſanna* lyable to; who praiſed God (ſaith S. *Jerome*) not ſo much, for that he had preſerv'd her *Life*, which ſhe would have loſt very happily, as being Innocent, but becauſe he had afforded her ſtrength enough not to fall under ſo great a temptation, and that he had ſo ſignally glorified his *Name*, by ſo Miraculous a Protection of her Innocence.

The *Holy Fathers* do not without great reaſon admire the *Conſtancy* of this *Woman*: She is the Glory of her Sex, as on the contrary thoſe deteſtable *Old Men* may well be called, the ſhame and reproach of Men. They were *Judges*, they commanded the *People* with great *Authority*, and yet make uſe of all the reſpect and eſteem which their *Age* and their *Office* procured them, to Colour and Cloak their deteſtable *Crimes*, and to precipitate this pure and chaſt *Soul*, into the ſame loathſome Abyſs, into which they had voluntarily caſt themſelves.

In the mean time *Suſanna*, was not aſtoniſhed, tho' ſurrounded with mortal Dangers. With reſpect to Men, ſhe ſeem'd in a probable way to ſecure her *Life* and *Honour*, by proſtituting her ſelf to their infamous deſires; whereas by refuſing to conſent to their Sollicitations, ſhe would expoſe her ſelf to an infamous Death, by an accuſation, which the *Authority* of the *Witneſſes* would make weighty and convincing, tho' in it ſelf very falſe. And ſhe might eaſily have flatter'd her ſelf, that her *Crime* would have been very excuſable, becauſe nothing leſs than extream Neceſſity had diverted her from that incorruptible love, which ſhe had for *Chaſtity*.

But when, on the other hand, ſhe conſider'd that ſhe had GOD for a *Witneſs* and *Judge* of her *Action*, all theſe *falſe Lights* vaniſhed. She reſolved to preſerve her *Honour*, not in appearance, and before *Men*, but in truth, and before GOD; and to ſecure, not this ſhort and vaniſhing *Life*, but that which never ends. Thus GOD was pleaſed even then to imprint that diſpoſition on her *Heart*, which made ſome of the *Primitive Chriſtians* ſay, in thoſe dreadful Perſecutions the *Church* then groan'd under; There can be no neceſſity of *Sinning* for them, who acknowledge only one neceſſity which is, not to *Sin* at all.

BELL and the DRAGON.

Daniel, *by diſcovering the* Cheat *of the* Prieſts *of* Bell, *cauſeth that* Idol *to be deſtroyed; and kills the* Dragon *which the* Babylonians *did Worſhip.*

THis *Hiſtory* is found in ſome *Fragments* ſuperadded by the *Greek Tranſlators*, to the Book of *Daniel*; and the *King* that is here ſpoken of is not *Cyrus*, for he Worſhipped no *Dragons*, neither was he a Man to be ſo eaſily deceived by a Company of *Prieſts*, but *Evilmerodach* the Son of *Nebuchadnezzar*. And we may fix it about the Year of the *World* 3442, *Daniel* being then about 56 years of Age.

Bell was the great and national *Idol* of the *Babylonians*, who had erected a moſt Sumtious and Magnificent *Temple* for it. The *dayly Offer* they made to this *Idol*, did conſiſt of twelve great *Meaſures* of fine *Flower*, forty *Sheep*, and ſix *Veſſels* of *Wine*. The *Prieſts* of this *Idol*, made the eaſy, and unwary *People* believe, that the *Idol* devoured all this *Meat*, whereas indeed they were ſo kind to eaſe *Bell* of that trouble, for entring by ſecret ways, they had made under Ground, into the *Temple*, they with their *Wives* and *Children*, made good chear with theſe *Proviſions*, and bravely mantain'd themſelves, at the Charge of the Peoples folly and credulity.

Their Craft ſucceeded ſo well, that how groſs ſoever the *Impoſture* was, it was generally believed, the *King* himſelf being gull'd amongſt the reſt, who on a time exhorting *Daniel* to Worſhip his *God Bell*; He anſwer'd boldly, that he could Worſhip none but the the *Living GOD* alone: The *King* ſeeming to be ſurpriz'd that *Daniel* did not believe *Bell* to be a living *God*, whereas he gave daily Demoſtrations of his being Vigorous and full of Life, by his devouring ſo vaſt a Quantity of *Proviſions*, *Daniel* thought it high time to diſabuſe him of his Error, and to lay open the ſhameleſs impoſture the *Prieſts* had put upon him; wherefore he deſired the *King* to give order, that the uſual Stint of *Proviſions* daily Offered to *Bell*, might be brought into the *Idol Temple*, and having privately cauſed *Aſhes* to be ſtrewed over the *Floor*, the *King* himſelf ſhut the *Temple Doors*, and *Sealed* them with his own *Signet*.

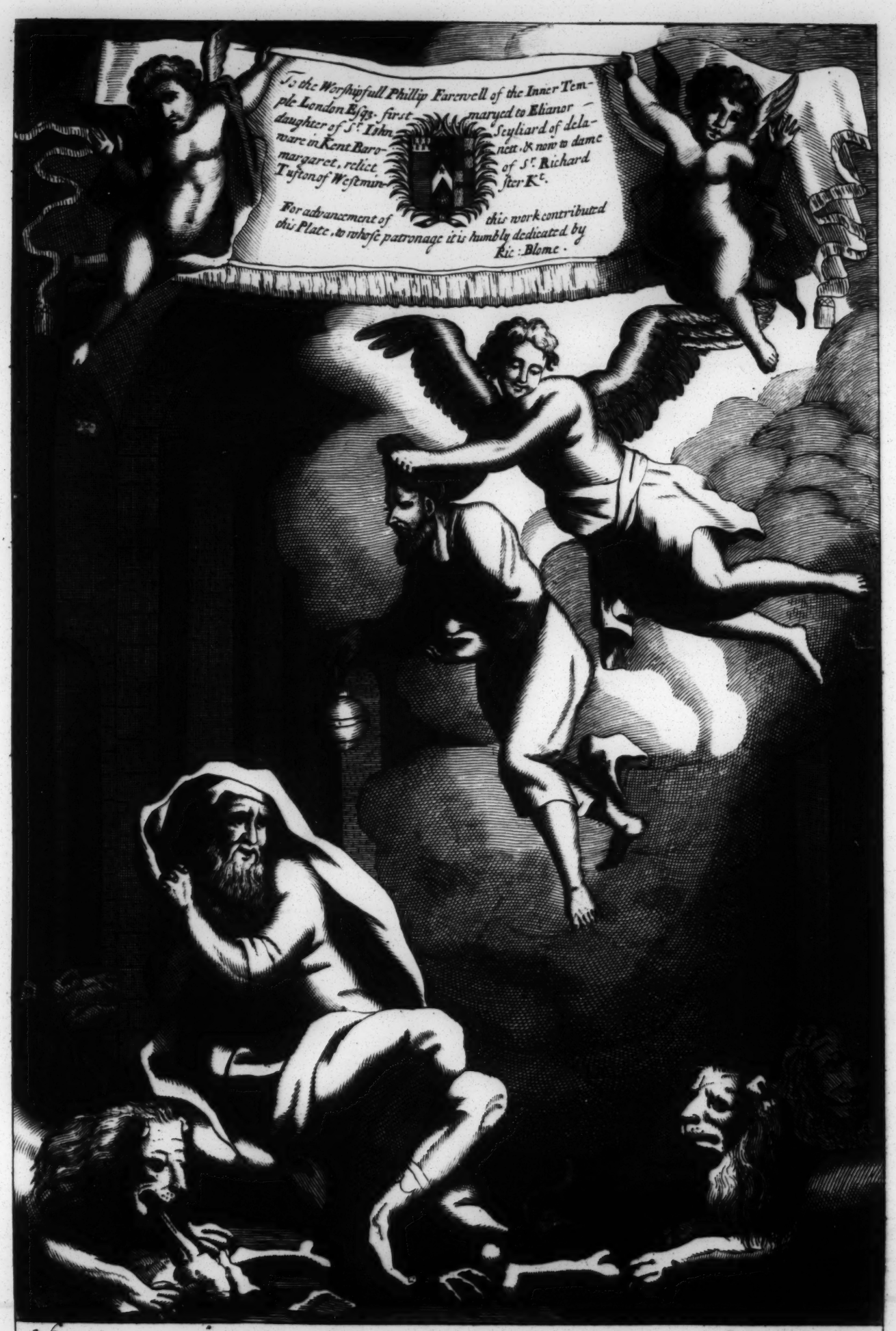
The next day the *King* riſing betimes in the Morning ſent for *Daniel*, and went with him to the *Temple*, where they were no ſooner entred, but the *King* ſeeing all the Meat gone, cried out with a loud Voice, Great art thou O *Bell*, and with thee is no deceit at all: But *Daniel* ſmiling at the King's credulity, wiſhed him not to enter any further into the *Temple*, till he had taken notice of ſomething that was well worth his minding; and pointing him to the *Pavement*, asked him what he thought of the footſteps he ſaw there?

The King no ſooner had taken notice of this Variety of footſteps of *Men*, *Women* and *Children*, but like one awakned out of a *deep Sleep*, rouz'd himſelf from the drowzy inadvertency, into which his Superſtition and Credulity had caſt him, and having ſent for the *Prieſts*, with their *Wives* and *Children*, who ſhewed him the ſecret paſſage by which they were uſed to come into the *Temple*, he cauſed them all to be put to *Death*, and deliver'd the *Temple* and *Idol* into *Daniel's* hand, who deſtroyed them both.

This Error was no ſooner diſcover'd and ruin'd, but another, no leſs dangerous, ſucceeded it; for a terrible *Dragon* being found in the ſame place, the *Babylonians* fell to Worſhip that. And the King taking *Daniel* to task one day, told him that he could not ſay of that *Dragon*, that it was a dead thing made of *Braß*, as he had ſaid of *Bell*, and therefore perſuaded him to worſhip it, becauſe he could not ſay but it was a living *God*. But *Daniel* reply'd, That if he would give him leave, he would kill this Monſter he called a *God*, without either *Staff*, or *Sword*: The King conſenting, *Daniel* took Pitch, Fat and Hair, and made it up into a *Ball*, which he had no ſooner put into the *Dragon's* Mouth, but he burſt aſunder. But *Daniel*, having thus generouſly undeceived both King and People, for a reward, met with nothing but perſecutions and ſufferings, for the *Babylonians* enraged for that he had ſo boldly unhoodwink'd them, conſpir'd his Ruine.

DANIEL's

161) The Idol of Bell. Daniel chap XIV



162)

Daniel chap: XIV.

Daniels deliverance

DANIEL's Deliverance.

Daniel *being caſt into the Den of* Lions *is Miraculouſly preſerved.*

THis was the firſt time that *Daniel* was caſt into the Den of *Lions*, tho' it be only recorded in ſome Fragments joined to his Prophecies, which are not found in the *Hebrew*. *Daniel* at this time, was according to the Conjecture of ſome, about fifty ſeven years of age.

The Princes and Great Men, in the Court of *Cyrus* King of *Perſia*, having taken a firm and obſtinate Reſolution to kill *Daniel*, becauſe he had diſcovered the Cheat of *Bell's* Prieſts. and been the Cauſe of their Deſtruction, as well of a *Dragon*, which they Worſhipped, preſented themſelves before the King, and requeſted that *Daniel* might be delivered up to them, that they might Kill him, threatning in caſe of Denial, to deſtroy him and all his Houſe, reproaching him that he was wholy deluded by him, and turn'd a *Jew*.

The King ſeeing himſelf and whole Family in danger of being deſtroyed by them, delivered *Daniel* into their Hands, who immediately caſt him into the *Lions* Den, and kept him there ſix days, to the end that the Lions, incited by extream Hunger, might be ſure to devour him. But God made it appear by an illuſtrious Example, that the moſt incenſed and powerful Malice of Men, is too weak to hurt thoſe, whom God is reſolv'd to ſave.

There were no leſs than ſeven great *Lions* in this Den, whoſe daily allowance was two Bodies of Men, and two Sheep, which had been keep from them thoſe ſix days, that they might with the greater eagerneſs devour *Daniel*. But theſe Beaſts rather ſubmitted to endure the extreamity of Hunger, than to touch a Prey, which tho' it were expoſed too them by Men, was not ſo by God, and reſpected his Divine Character, which his Enemies blinded with Malice, took no Cognizance of.

Neither was God content with defending *Daniel* againſt the *Lions*, but took care alſo to preſerve him from the deadly effects of Hunger. Accordingly he by an *Angel* commanded the Prophet *Habakkuk* (who was then in *Judea*, and having boiled Pottage, was carrying a Meſs of it to ſome of his *Reapers*) that he ſhould go and carry, what he had provided, to *Daniel* who was in the *Lions* Den in *Babylon*. But the Prophet anſwered that he had never been at *Babylon*, and therefore neither could he know where the Den was, he told him of; the *Angel* immediately took *Habakkuk* by the Hair of the Head, and on a ſuddain ſet him down in *Babylon*, over the Den of *Lions*, who calling to *Daniel*, bad him take the Dinner which God had been pleaſed to ſend him.

Daniel ſeeing this ſecond Wonder God had wrought for him, with the moſt humble acknowledgement, bleſſed and praiſed God that he had remembred his ſervant, and had ſhewed himſelf ſo faithful and kind to thoſe that did ſeek and love him; and the Angel tranſported *Habakkuk* as before, and ſet him down at his own dwelling.

When the ſeventh Day was come, the King betook himſelf to the *Lions* Den, rather to bewaile and lament *Daniel*, than with any thoughts of taking him out thence, but looking down into the Den and ſeeing *Daniel* ſitting whole and untouch'd, being tranſported with Joy and Admiration, at the Sight of ſo Signal and Pleaſing a Miracle, he cry'd out with a loud Voice; Great art thou O Lord God of *Daniel*, and there is none beſides thee! And as ſoon as *Daniel* was come forth, he ordered all his Enemies to be caſt into the Den, who were all of them devoured as in a Moment as before his Face.

Eccleſiaſtical Authors have obſerved, that if in imitation of this Prince, thoſe who falſly accuſe others, ſhould be expos'd to the ſame puniſhment, they endeavour to bring upon others, as both the Civil and Canon Laws do require, the World would be ſoon purged of the Venome of Perjury and Impoſture; neither ſhould we ſee Innocence ſo often puniſhed, whilſt Calumny and Prejury is exalted and rewarded. But as St. *Gregory* well obſerves, God permits ſuch evils as theſe, that he may draw much good from them: *Abel* ſtands inneed of *Cain*, *Jacob* of *Eſau*, and *David* of *Saul*, that the perſecutions they ſuffer from them, may be the excerciſe and Crown of their Virtue.

The

The holy Zeal of *MATATHIAS.*

Matathias *Father of* Macabeus *by a holy Zeal for the Law of God kill'd a* Jew *who was Sacrificing to* Idols.

WHen all the Towns of *Judea*, and of the Neighbouring Countries were waſh'd with the Blood of ſo many faithful People, which *Antiochus* put to Death, the great *Matathias* who was of the Prieſt's Poſterity, prick't to the very heart, with the lamentable Condition of that City, withdrew himſelf with his Children in the Town of *Modin*. 'Tis there where he gave himſelf up to Sorrow, when he call'd to his Memory the Sufferings of all his People; the Holy City of *Jeruſalem* delivered up as a prey to its Enemies, its moſt ſacred Things into the Hands of the Ungodly; its Temple polluted with all ſorts of Abominations; its Holy Veſſels carry'd away into Forreign Kingdoms; and its Riches become the Spoil of all People in the World. That Holy Man preferring Death before ſo Deplorable a Condition, rent his Garments, put on Sackcloth, and Shed Brooks of Tears. While he was lamenting thus his Misfortunes, *Antiochus* ſent one of his Officers to compel the Inhabitants of *Modin* to obey his Decrees and to Sacrifice unto Idols. A great Number of *Jews* ſubmitted to that Ordinance. Nevertheleſs *Matathias* remained firm with his Children. The King's Officers urged him to obey; they endeavour'd alſo to get him by great Promiſes: But he anſwer'd them Boldly, if all the People would obey *Antiochus*, neither I, my Children, nor my Brethren Will obey but the Law of God. While he was thus Speaking he ſaw a *Jew*, who came before all the People to Sacrifice unto Idols. That holy Man at the Sight of it, was ſtruck to the very Heart with Sorrow, and that Injury to God provoking his Zeal, he ſlew at that very Hour both the Idolatrous *Jew*, and *Antiochus* his Officer who compell'd to Sacrifice. After that Action he went out of the Town crying aloud that as many that had any Zeal for the Law of God, would follow him to the Deſart. He with-drew immediately, and removed into by-places with his five Sons, *John*, *Simon*, *Judas*, *Eleazar*, and *Jonathas*. And all the reſoluteſt amongſt the *Jews*; and the moſt zealous for the Law of God having Joined him, they formed the Body of an Army, they Fought and Drove away the Idolaters, deſtroy'd their Altars; they circumciſed the Uncircumciſed Children, and God Bleſs'd their Arms with Succeſs. *Matathias* fell Sick ſome time after; and perceiving that he drew near to his Death, told his Children; Behold here is the time of the power of the proud Men, of the Lord's Anger, of his Peoples Chaſtiſment and Deſtruction. Be ye then my Children armed with Zeal for the Law. And be always ready to die for its Defence. Look back upon the great Actions of our Fathers and you'll get as they did, a Name for ever. Hath not *Abraham* our Father been tryed and is it not by it that God hath acknowledged him to be Faithful; and ſo *Joſeph* notwithſtanding his Brothers hatred came to be a great Man in *Egypt*; *David* was delivered from the Perſecutions of *Saul*, *Ananias*, *Azarias*, and *Michael* from the Violence of the Flames, and *Daniel* from the Fierceneſs of *Lions*. Thus God Shewed in in all ages that he never forſakes thoſe who truſt in him alone. Therefore fear ye not the Violence of a Wicked Man; for in all his Glory he is but Dirt and a Worm, he raiſes to day and to Morrow he ſhall not be found: Becauſe he will return into the Duſt whence he came from, and that all his Thoughts ſhall Vaniſh away with him. That Holy Man died thus leaving his Children Heirs of his Zeal and followers of his Prudence.

The ſame year 3837. before *Jeſus Chriſt* 167.

JUDAS

163. *The Holy Zeal of Matathias* *1. Macabes chap: II.*

164.) 1 Machabes chap: II.

Judas Machabees..

JUDAS MACHABEUS.

Judas Machabeus *Succeeds* Matathias *his Father in the Conduct of the Army; and Protects all the* Jews.

After *Matathias* his Death, his Sons thought of no more than going on the Work he had ſo happily begun. *Judas Machabeus* by his Magnanimity endeavoured to anſwer the Opinion his Father had of him, having made him General of the Army at his Death, and aſſured his Brothers that he deſerved that place, and was fit for it. He put on (ſays the *Scripture*) his Arms as a *Giant* and his Sword was a Shield, to protect all his Forces. He was ſeen in the Battles, like a *Lion* running after his Prey, and made the Terror of his Name and of his Arms known every where. He took upon him the Care of gathering all thoſe who were in danger of being loſt, and they look'd upon him as one in whoſe hands was all the help of the *Jews*. He encreaſed immediately his Army as much as he could, and ſought for Soldiers every where, who had not polluted themſelves with Prophane Sacrifices. For he put all his hopes in the Mercy of God alone; and he feared that the Licentiouſneſs of his Men would rather draw his Anger upon him, than his Favour to them. After having gathered Men from all parts which were pure, and without reproach, and recalled them from the Holes where the Violence of Perſecution drove them. He made an Army with them of ſix Thouſand Men, wherewith he reſolved to fight his Enemies and Repulſe all their Attempts. He made his endeavours to make all his Soldiers have ſuch aſſurance in God, that he was full himſelf with, repreſenting unto them that he alone was the Lord of Hoſts, and that their chief Care was to get his Favour, by their Faſting, Prayers and Tears: That afterwards they ought not to fear the numerous Armies of their Enemies; that he would bear no longer the Prophaning of their Temple, and would hearken unto the Voice of the innocent Blood, ſhed with ſo much Cruelty. In fine, having deſired all the Lukewarm ones and thoſe who in the Deſolation of *Jeruſalem* could ſtill entertain any Thoughts of Marrying, Planting or Building, to retire from his Army; he went with his ſelect Men wherever the Neceſſity of Affairs called him. St. *Ambroſe* conſidered the Valour of that great Man as the pattern of that which the Miniſters of the Church ought to follow in conducting the People of God. For it is of a Holy Biſhop, that one may properly ſay, which was told of *Judas Machabeus* that he covering himſelf with his Arms as a *Giant*; becauſe he is clothed with thoſe Arms which St. *Paul* calls the *Armour of God*, as being full of his power, and of his Spirit. He is like unto a *Lion* as that General of *Jewiſh* People, becauſe he is dauntleſs in danger, and that he fears none but he who makes Invincible thoſe that fear him, and it is alſo true of him, as it is ſaid of the ſame *Judas*, that he protects all his Camp with his Sword, which is the Spiritual Sword of God's Word, according to St. *Paul*: Becauſe he is the Staff of the Weak, the Strength of the Strong, and that he is always fighting either for the Faith of the Church againſt its profeſſed Enemies, or for its *Diſcipline* againſt the Slackneſs of its Principles, and the Corruption of its Children.

The year of the World 3838. before *Jeſus Chriſt* 166.

The Victory of JUDAS.

JUDAS MACHABEUS *Defeats in ſeveral Battles* Appollonius, Seron, Ptolomy, Gorgias, Nicanor *and* Lyſias.

Judas having prepared himſelf for *War*, after the ſame manner it is ſaid before, attack'd ſoon after *Apollonius*'s *Army*; routed it and killed him with his own hand, and took his *Sword* which he ſince made uſe of in all his *Battles*. *Seron* General of the *Forces* of *Syria* Marched afterwards againſt *Judas*. Whoſe Fame he ſaw reach'd all the *World*; but inſtead of ſignalizing himſelf by a *Victory* over ſo great an *Enemy*, as he thought, he only encreaſed the more his *Glory* by his *Defeat*. The report of theſe two *Victories* came to *Antiochus*; the Indignation it put him in made him reſolve to empty his Treaſury of *Mony*, and his Kingdom of Men to oppoſe *Judas* with an *Army* he could not be able to conquer. He charged *Lyſias* and *Philip* with the care of that, who ſent immediately to *Judea Ptolomy* Son of *Dorgmini*, *Nicanor* and *Gorgias*, which were the moſt renowned *Generals* in all the Kingdom. The Prodigious vaſt *Army* that Marched into *Judea* frighted immediately thoſe who accompany'd *Judas*, it conſiſting of 40000 *Foot* and 7000 *Horſmen*, and they thought the *Victory* ſo ſure on their ſide, that *Merchants* came from all parts to buy *Jews*, which they look'd upon already as *Slaves*. But the Magnanimity of *Judas* revived that of his *Men* who had humbled themſelves to appeaſe the wrath of *GOD* by *Faſting*, *Sackcloth* and *Aſhes*. Shew ye, Says he to them, that you are Men of Courage, ſince it is more glorious for us to *Die* in the *Battle* than to ſee the Ruin of the *Temple* and of our *Nation*; but let us ſubmit to all, which *GOD* ſhall pleaſe to appoint us. *Judas* had then but 3000 *Men* with him, and the *Enemy's Army* ſeem'd to be innumerable; yet he ſaid, fear not that Multitude, remember only how our Fathers eſcaped in the *Red Sea*, and how *Pharaoh* was put under *Water* with ſo powerful an *Army*. Thereupon the *Battle* was begun, and *Judas* remain'd *Conqueror*, who immediately put himſelf to return thanks to *GOD* by *Singing Songs* of Praiſe. *Lyſias* exaſperated to ſee *Antiochus*'s Orders ſo ill performed in *Judea*, reſolved the next following *Year* to go thither himſelf: And while he prepared his *Army*, *Judas* took that Opportunity to reſtore in the beſt way he could *Jeruſalem*, whoſe Deſolation ſtuck bitterly to his Heart. His firſt care was the repairing the *Temple*. He begun by chooſing *Prieſts* without reproach, and having deſtroyed the *Altar* which the *Idolaters* had prophaned with their *Abominations*, that it might not be a perpetual mark of their ſhame, he made new *Veſſels* again, the *Candle-ſtick*, the *Table* and all the reſt belonging to the Worſhip in the *Temple*; all that *Furniture* being ready. He appointed a *Solemn Feaſt* to conſecrate it to *God*. And after having thus repaired the *Ruins* of *Jeruſalem*, he marched againſt his *Enemies*. He defeated them all in divers *Battles*: For he had *GOD* himſelf for a *Leader*; and there appeared in a *Battle five Horſmen* of an Extraordinary look and ſtrength who came to the *Jews* Aſſiſtance, whereof two ſtood on *Judas*'s ſide to protect him, the three others flung *Arrows* upon the *Enemy* which ſtruck them with *Blindneſs* and *Fear*. *GOD* ſhewed us by that viſible Example, according to the *Holy Fathers*, that it is he who inviſibly protects his *Servants* in the *Battles* which he engages them in, and that if he had opened our *Eyes*, as he did formerly thoſe of his *Prophets*, we might ſee that all our *Strength* comes from *Heaven*, and that there is more *Angels* for us, than *Men* or *Devils* againſt us.

The ſame Year 3838. Before *Jeſus Chriſt* 166.

Wicked

165) *The Victory of Judas.* *1. Mach: chap: IV.*

166) I. Mach: chap: VI.

The Death of Antiochus.

Wicked ANTIOCHUS.

The Wonderful death of the impious Antiochus.

JUdas *Machabeus* having ſo glorioufly defeated *Lyſia Nicanor*, *Timotheus*, and *Gorgias*, the News of it was brought to *Antiochus*, while he was yet in *Perſia*: He then was diſappointed in the Execution of his deſign againſt *Elimais*, where he was repulſed by the Reſiſtance of its Inhabitants; and having heard at the ſame time the Defeat of his Generals by the *Jews*, he reſolved to march againſt them with his whole Army, to revenge upon them the Check he had received. He ſwore that he was going to make of *Jeruſalem* an Heap of Rubbiſh, and the Grave of all the *Jews*. But as he was marching thitherwards with an extraordinary diligence, and that his *Chariot* was drove to haſtily he had ſuch a fall that bruiſed all his Body. That haughty Prince, ſays the *Scripture*, who thought to command even over the Waves of the Sea, and to carry his Head as high as the Sky, felt the hand of God, who humbled and bruiſed him upon the Earth. Rottenneſs got into his Fleſh, and his Entrails were tormented with cruel Pains; becauſe, ſays the *Scripture*, he had ſo tormented others with unheard of Cruelties. Worms came out from all the Parts of his Body whoſe Limbs falling to pieces, caſt forth an intolerable Stench to himſelf, to his Servants and to all his *Army*. So many grievous Pains put together, which encreaſed every Moment, made that impious Prince think; the ſtrange and dreadful Sores made him reflect that he was a Man, and the painful State he was in, wreſted this *Confeſſion* out of his Mouth, (*viz.*) that it is juſt to ſubmit to God, and that a mortal Man ought not to make himſelf equal to him who is immortal. The Remembrance of his exceeding Cruelties in *Jeruſalem*, joined to the pains of his Body, and the Sting of his Conſcience; and owned that it was to puniſh him for thoſe barbarous Uſages, that God Smote him with ſo Violent Sores in a ſtrange Land. He reſolved to be milder to *Judea* afterwards. Going about to deſtroy *Jeruſalem*, he promiſed on the contrary to make it free, to make the Inhabitants thereof equal to his own Subjects, and to ſupply the Temple with the neceſſary Money for the Sacrifices. He promiſed even to turn *Jew*, and wrote that *People* a Letter full of Kindneſs and Affection; but the hand of God was upon him, ſays the *Scripture*, and had in his juſt Judgment utter'd Sentence againſt that wicked Perſon; he pray'd at the point of Death and call'd upon God, from whom he was to receive no Mercy. That Prince ended this his deplorable Life, leaving to Men a dreadful Example, that they ſhould not ſtay to the laſt extremity before they beg pardon of God for all their Sins and that they would live ſo as their good actions might obtain the Bleſſing of a good death. For that Sentence of St. *Auguſtin* is very Notable: *Are you willing to die well! live well.* He that lives well cannot die ill, and a good Death is the fruit of a good Life.

The year of the World 3841. Before *Jeſus Chriſt* 163.

The

The Courage of ELEAZAR.

Antiochus Eupator *Son of* Antiochus Epiphanes, *makes War after his Fathers Death, againſt* Judas Machabeus. *Extraordinary Action of* Eleazar.

THe Death of the Impious King *Antiochus Epiphanes* which has been ſpoken of in the foregoing Deſcription, did not end the Sufferings of the *Jews*, nor the Battles of *Judas Machabeus*. That King's Son call'd *Antiochus Eupator*, came at the ſame time Heir to his Father's Crown, and his Hatred againſt the *Jews*, without [the unhappy end of that Prince or the Sorrow he ſhewed at his Death, for having ſo ill uſed the People of God,] being able of reſtraining his Violence. Here is the pretence of the War he undertook againſt them. Some amongſt the *Jews* envied the Reputation of *Judas*, and went to that Prince to intreat him to caſt an Eye of pity upon *Judea*. They repreſented unto him that they were Cruelly and Tyrannically Dealt with by *Judas*; That moſt of the People were mighty deſirous to ſubmit to the King; But that *Judas* only hindred them: Who beſieged the Soldiers which *Antiochus* his Father had left in Garriſon in the Fortreſs of *Jeruſalem*; and that he Fortify'd himſelf ſo that if not prevented, it would be impoſſible to pull him down. The malicious Information of thoſe falſe Brethren provoked *Antiochus* againſt *Judas*; and he Marched againſt him, with an Army of one hundred Thouſand Foot, and twenty Thouſand Horſe. But that which made him yet more dreadful, was, thirty two *Elephants* trained up for War, which made terrible diſorders, having every one of them a Strong Tower on their Backs with two and thirty Men in each; that Army ſo formidable [by its Number, Arms, Order, dreadful March, and by ſo many extraordinary Circumſtances] frighted not at all the Valour of *Judas*. He drew near his Enemies like a *Lion*, and defeated immediately a great Number of them: But *Eleazar* his younger Brother, ſignalized himſelf in a peculiar Manner in that Battle: for having ſeen an *Elephant* covered with the King's Arms, and thinking *Antiochus* might be there; he ventured Stoutly to deliver his People by the Death of their greateſt Enemy: He ran furiouſly to that *Elephant*, broke through a whole Legion, which Invironed him, killed on the Right and on the Left thoſe who would reſiſt him; and ſo opened his way to that Beaſt, and being got under his Feet he thruſt his Sword into his Belly: The *Elephant* dropt down Dead, and Overwhelmed him under its great Weight, and ſo he was Buried in his Triumph. The Example of that *Heroick* Courage amazed all the Enemies who ſoon after thought the beſt way for them was to be at Peace, and Swear a perpetual Alliance with *Judas* and the People of the *Jews*, after which they returned home again. Thus the Courage of a ſingle Man terrified a whole *Army*, and his Death purchaſed Victory to his own, and Peace to all his People.

The same year 3841.

167. *The Courage of Eleazar.* 1. Macabes chap: VI

168. The Death of Judas 1. Mach: chap: IX.

The Death of Judas.

The Defeat of Demetrius *and* Nicanor. *Death of* Judas Machabeus

Antiochus ſurnamed the *Great*, being Defeated by the *Roman Army*, and forced to ſend *Hoſtages* to *Rome*, ſent thither firſt his young Son *Antiochus*, who ſince was ſurnamed *Epiphanes*, and declared for his Succeſſor *Seleucus Philopator* his eldeſt Son, whereof we have ſpoken; and becauſe the Hoſtages were to be exchanged every three Years; after *Antiochus* had fulfilled his time, he was ſent for, and *Demetrius* ſent in his Room who was ſince ſurnamed *Soter*, *Seleucus*'s Son. *Antiochus* at his return finding *Heliodorus* had poiſoned his Brother *Seleucus*, and the State full of Troubles and Factions, Poſſeſſed himſelf of the Kingdom in the abſence of *Demetrius* his Nephew; and after having grievouſly tormented the *Jews*, died miſerably as we have ſeen before, leaving for his Succeſſor his Son *Eupator*. But *Demetrius* ſeeing all the while none was ſent to ſupply him at *Rome*, made at laſt his eſcape, and landed at *Tripolis* in *Phenicia*, raiſed new Forces, and Poſſeſſed himſelf of *Antioch*, where he put to death *Eupator* his Couſin and *Lyſias*, who had uſurped his State. *Judas Machabeus*'s Slanderers fail'd not to prevent him, and he ſent againſt him *Bacchidus* and *Alcimus*, whoſe Cunning and Knowledge *Judas Surmounted*, and by his Valour their Attacks. *Demetrius* vexed at the Defeat of thoſe two Generals ſent in their Place *Nicanor*, who was minded to try his Subtilty before he came to open Strength. But as he ſaw that the wiſe Conduct of *Judas* prevented all his Cunning, he deſcovered the Hatred that lay hid in his Heart againſt that Chief of the *Jews* Army; for being in *Jeruſalem*, and the Prieſts ſhewing all reſpect unto him, he ſlighted the Sacrifices they offered every day upon account of *Demetrius*, and Swore that if they did not put *Judas* into his hands, he would deſtroy their City, and their Temple. He march'd afterwards againſt *Judas Machabeus* with a powerful Army. But God encouraged *Judas* in a Nights Viſion, wherein he ſhewed him the Holy *Pontife Onias*. And having encouraged the Soldiers by the account of that Viſion, he march'd againſt *Nicanor*. The Battle was Fought, and *Nicanor* was killed the firſt. All his Army was broke immediately and put to Flight, and the *Jews* having carry'd away the Body of *Nicanor*, cut his Head off, and the right Hand he had Blaſphemouſly lifted up againſt the Temple, and fixed it upon the Wall; they cut alſo in pieces his Tongue which had uttered ſo many Blaſphemies againſt God, and gave it to the Birds of the Air to eat. But that Victory of *Judas*, which was honoured ſince amongſt the *Jews* with a Solemn Feaſt, was the laſt he got; for *Demetrius* vexed at *Nicanor*'s Death, ſent again the next year following *Bacchidas* and *Alcimus* with a moſt powerful Army. The Terror came immediately to *Judas*'s Soldiers, ſeeing they were but 3000, and that the Enemies had twenty thouſand Foot, and two thouſand Horſe, many went away, and thoſe who ſtay'd adviſed *Judas* to retire rather than go with ſo few Men againſt ſo great an Army, and to wait for a better opportunity. God forbid, anſwered *Judas*, I ſhould run from before the Enemy; and if our Hour is come, let us die with Courage for the Defence of our Brethren, and let us not ſtain our Glory with ſuch a ſhameful Flight. After that, he fought a whole day with eight hundred Men againſt a Powerful Army. He broke the right Wing, which was the Strongeſt; but being ſurrounded behind, and having too few Men to reſiſt ſo many Enemies, he at laſt ended his Works by a Death, yet more glorious than his Life. 'Tis the end all the Paſtors or Miniſters, of the Church ought to aim at, as St. *Ambroſius* ſays, the remembrance of their paſt Actions and Battles fought for God's Cauſe, which ought always to Animate them up to a new Ardour. Death ought to be looked upon as the end of their Labours, and the Crowning of their Works; and all they are to Fear, is only their Protector upon Earth, and their Rewarder in Heaven.

The year of the World 3842. before *Jeſus Chriſt* 161.

Jonathan the High-Prieſt.

Jonathan *ſucceeds his Brother* Judas Machabeus; *he gets ſeveral Victories.* Tryphon *ſurprizes him at laſt, and puts him to Death.*

AS ſoon as *Judas Machabeus* was dead, the *Jews*, and ſpecialy *Judas*'s Friends, Elected *Jonathan* to command inſtead of him. *Simon* altho' Elder than he, and very fit for the Place, yielded it heartily to his Brother younger than himſelf. As ſoon as *Bacchidus* heard of it, he ſought the Opportunity of ſurpriſing and killing him. *Jonathan* withdrew into the *Deſart* where he encamped with his *Forces*. *Bacchidus* ſeeing he lay'd quiet, and thought but of entrenching himſelf came to attack him at the end of two years, and was repulſed ſtoutly, and forced to hearken to *Propoſals* of *Peace*, ſeeing they could expect no leſs from *Jonathan* than from *Judas Machabeus* his Brother, but the Jealouſy of the *Jews* troubled him more than the reſiſtance of his *Enemies*, and he was not to be leſs cautious of the private practices of thoſe than of the open Violence of the others. Nevertheleſs in a little time he ſat himſelf above all theſe obſtacles; and the Fame of his great Actions being ſcatter'd every where, the Neighbouring *Kings*, and particularly *Alexander Balas*, and *Demetrius Soter*, being at *War* together, endeavoured to prevent each other from making alliance with *Jonathan*, whoſe aſſiſtance ſeemed to carry the Victory on what ſide he would come to. *Jonathan* uſed well thoſe two *Princes* by his *Words*: but he miſtruſted more the great offers of *Demetrius*, whoſe Cruelties and Treachery he had not yet forgot, and he was more inclined for *Alexander* who ſaid himſelf to be Son of *Antiochus Epiphanes*. That Prince ſettled him upon the *High-Prieſt-hood*'s Office, which had been Vacant for ſeven years ſince *Alcimus*'s Death, and having got a very great *Victory* over *Demetrius* who was killed in the *Battle*, he deſired to ſee *Jonathan*, and ſent him to come to meet him at *Ptolemaid*, where he was gone to marry *Cleopatra*, *Ptolomy Philometor*, King of *Ægypt*'s Daughter. *Jonathan* came thither, and he ſhewed thoſe two *Kings* that he was no leſs Magnificent than Generous by the *Preſents* he gave them. *Alexander* was pleaſed with the *Preſents*, and would not hearken to his *Enemies*; he had him dreſs'd in *Purple*, and raiſed him to ſuch a Grandeur, that he covered with confuſion all thoſe who came to accuſe him; after *Jonathan* was returned to *Judea*, *Demetrius* Eldeſt Son of *Demetrius Soter*, who was killed in the laſt *Battle*, vexed againſt *Jonathan* for having abandoned his Alliance to Join with *Alexander*, ſent *Apollonius* againſt him, who uſed him by his *Letters* with ſo much ſcorn and expreſſed himſelf to be ſo ſure of his Defeat, that *Jonathan* [vexed by his inſults] Marched in order to meet him with ſuch impetuoſity that he made all *Apollonius*'s Army fly. He got afterwards for ſome years ſeveral great *Victories* with the aſſiſtance of his Brother *Simon*, and the Protection of *God*, in whom he put, as his Father and *Judas* his Brother, all his truſt. At laſt when he could not be conquered by Violence, he fell under Treachery. *Alexander* being ſlain by his own Subjects while he made *War* againg *Ptolomy*, who fell out with him, and joined with *Demetrius*. And *Diodorus* one of *Alexander's* Army's Generals, who ſince was ſurnamed *Tripbon*, had reſolved to take away young *Antiochus*'s Crown the Son of *Alexander*. Knowing then how Neceſſary it was for him to be rid of *Jonathan* upon that Account, he ſhewed him outwardly all the marks of ſincere Love and Friendſhip; he Perſwaded him to come to *Ptolemaid*: And having agreed together to Disband their Forces, ſo ſoon as he was come into the *City*, or *Town*, he cauſed the *Gates* to be ſhut up, took him up, and Slew all thoſe who accompanied him thither, by a Deteſtable perfidiouneſs, ſuch as will ever be an Example to *God's* Servants never to truſt their *Enemies* crafty Careſſes and Promiſes. For (as S. *Jerom* ſaith very well) it is as unworthy a Chriſtian, and yet more a Leader of the People of God, ſuch as *Jonathan* was, to yield to deceit as to to deceive: Becauſe *Jeſus Chriſt* requires from his *Miniſters* both *Fidelity* and *Prudence*.

The year of the World 3843. Before *Jeſus Chriſt* 161.

The year of the World 3852. Before *Jeſus Chriſt* 152.

The year of the *World* 3861.

SIMON

169) Jonathan the high Preist

1. Mach: chap: IX

170) Simon the High Preist. 1. Mach: chap: XIII

SIMON the High-Prieſt.

Simon *Succeeds his Brother* Jonathan, *Erects a Magnificent Tomb to his Father, and his Brothers; and is ſlain by Treachery.*

Simon being the only one left of his five admirable Brethren who could after the taking of *Jonathan* aſſiſt *Judea*, did not think of the loſs of all his Brothers nor the viſible danger, wherein he expos'd himſelf, could be a juſt Reaſon for him to with-draw or retire himſelf; ye know ſaid he, to all the People, what we have ſuffer'd, all my Brothers and I, for the defence of our *Holy Laws*. All my Brothers are Dead in ſerving *Iſrael*, and I am Now left alone. But God forbid that I ſhould ever think of ſparing my Life in what danger ſoever it be: for I am not better than my Brothers. His firſt care then was to redeem *Jonathan* his Brother from the hands of *Tryphon*. And tho' he knew that Perfidious Man asked him *Jonathan*'s Ranſom and Children, but in that Black and Horrid deſign of deſtroying the Children with the Father. After the great deal of Money which he received, he refuſed to do it, for fear [ſays the *Scripture*] of rendring himſelf odious to the *Jews*, and making them Believe it was but his own fault, if he had not redeemed *Jonathan*. But the Event Demonſtrated plainly how well he had Judged of the Matter. For *Tryphon* having received one hundred *Talents* * and *Jonathan*'s two Sons, ſlew them with their Father. *Simon* having not been able to recover him alive, would at leaſt have him after he was dead; and having gathered his Fathers and Brothers Bones, was minded to erect a Magnificent Tomb to them, which he adorned with all the Ornaments his Piety, rather than his Ambition could Imagine. That Prudent Leader of God's People having in his youth been in Action, and ſince enjoy'd a pretty long Peace, ended his life; by the baſe Treachery of *Ptolomy* his own Son-in-Law, who willing to uſurp his dignity ſlew him at a Feaſt. He was grievouſly Lamented and Buryed with his other Brothers in the Tomb he had made them. *Simon* had for his Succeſſor in the High-Prieſthood, and in the Government of the People, his Son *John*, Surnamed *Hircanus*, becauſe of the Victory he got over the *Hircanians*. *Joſephus* ſays, that in his time ceaſed the *Miracle* which had continued till then of knowing God's Will in the High Prieſt's Ephod, by the Brightneſs which the precious Stones that it was adorned with, ſent forth. His Poſterity has ever ſince reign'd till *Mariamna Herod*'s Wife, and young *Ariſtobulus*, whom that Tyrant cauſed to be drowned as he was a Bathing himſelf; that he might ſecure to himſelf the Crown he had uſurp'd. Such was the end of thoſe who only compoſe the Hiſtory of the *Machabees*; thoſe five Brothers all of the ſame Opinion, Heart and Zeal, always encompaſſed with dangers, out of which God alone was able to deliver them, are a perfect Picture of the Children of the new Law who followed them a little while after. They muſt be always as thoſe Saints, united with love among them, without Pride or Ambition, without Intereſt, without Jealouſy, free from the World, and bent towards God alone. They ought to be perſwaded as they, that God is the Ruler of the World, and that nothing is executed upon Earth but what has been decreed in Heaven, they ought to put truſt not upon their Strength, but in their Prayers, and endleſs Mercy of God. Therefore after, through his Grace, they have overcome inviſible Enemies, which are beyond compariſon more dangerous than thoſe of the *Machabees* were; they ought to ſay to God, as thoſe old Leaders of his People: 'Tis thy hand O Lord! and not ours, that has wrought theſe wonders. Thine all Power has help'd our Weakneſs: and if after having given us the Victory; thou wouldſt not give us the gratitude thereof, our ungratefulneſs alone would without doubt render us Subjects to the ſame whom thy Grace made us overcome:

The ſame year 3861. before *Jeſus Chriſt* 143.

The year of the World 3869. before *Jeſus Chriſt* 133.

* Near 463000 pounds.

Helio-

Heliodorus ſcourg'd with Rods.

Heliodorus *ſent by* Seleucus *to Plunder the* Temple *of* Jeruſalem; *is beaten with Rods, by Angels.*

TO Begin in order the Hiſtory of the *Machabees* we muſt as in the *Scripture*, go back to the Death of *Alexander* the Great, which happened 330 years before *Jeſus Chriſt*. His Kingdom being divided amongſt ſeveral Kings, the Kingdom of *Aſia* fell to *Seleucus*, the fourth of that Name, about 200 years before our Lord. *Judea* all that while was very peaceable, and that Prince even altho' an Idolater, Reſpected extraordinarily the Piety of the the High Prieſt of the *Jews* named, *Onias*, and himſelf laid out the Money for the Sacrifices, which were offer'd to God in his Temple, but the Malice of one of the Miniſters, even of the Temple named *Simon*, Interrupted that Peace. For finding the High Prieſt *Onias* oppoſite or no ways inclined to ſome deſigns of trouble which he had a Mind to excite in *Jeruſalem*; the Spite he had at his ſtedfaſtneſs made him reſolve to go to *Appollonius*, who was one of the Generals of the Army of *Seleucus*. He told him that the Temple was full of an infinite Number of Riches which were not deſign'd for the uſe of Sacrifices, and that the King might eaſily poſſeſs himſelf of them. *Seleucus* inform'd thereof ſent *Heliodorus* thither, who came to *Jeruſalem*, Saluted the High Prieſt, and told him he came by the King's order to demand of him the Treaſures of the Temple. *Onias* ſurpriſed at his demand, anſwer'd him he could not deliver them, becauſe for the moſt part they were ſacred Depoſitums whereof he was Truſtee. *Heliodorus* inſiſted ſtill, ſaying, that the King's Order muſt be obeyed without troubling himſelf any further. The High Prieſt and with him all the City were in a ſtrange Conſternation, and Beſought God by their Prayers, and by their Tears, not to permit they ſhould thus deceive, ſuch who hoped that his Holy Temple was to be a ſure refuge for their Goods to be Shelter'd in. God was touch'd with ſo many Tears; and When *Heliodorus* came into the Temple to put the King's Orders in execution, an inviſible power was felt by all the Soldiers that were with him; ſo that they fell down ſeized with fear; there appear'd at the ſame time in the Temple a Horſeman, who tumbled down *Heliodorus*, and Trode him under Feet, and two young Men perfectly handſome came about him, ſcourged him with Rods without Intermiſſion, and at laſt Drove him out of the Temple. Then they begg'd the Piety of the High Prieſt, and deſired him to pity *Heliodorus*. And *Onias* fearing that the King who had ſent him, would impute that Treatment of God to a Rebellion of the *Jews*, pray'd for him, and deliver'd him from the danger of Death which threatned him. *Heliodorus* did not conceal this Hiſtory from the King, when he gave him an Account of his Expedition. And the King inſiſting ſtill upon his deſire of that Mony, and in the thoughts of chooſing ſome body to be ſent thither, *Heliodorus* told him that if he had any Enemy, he might ſend him thither, and be ſure that at leaſt he ſhould be Torn with Stripes, if he had the Fortune of ſaving his Life: becauſe the Power of God Dwelt in that Temple to deſtroy all them who would Prophane it.

Before *Jeſus Chriſt* 176 years.

171) *Heliodor beaten with Rods.* II. Mach: chap: III.

172) *Predictions on Jerusalem.* II. Mach: chap: V.

Predictions over Jeruſalem.

God *cauſed* Armies *to appear in the* Sky, *over* Jeruſalem, *foretelling the Evils which were to fall upon it.*

THE *Enemies* of the *High-Prieſt Onias* taking occaſion of the uſage receiv'd by *Heliodorus* in the *Temple*, accuſed him before *Seleucus*, where he was obliged to go to clear himſelf of the accuſation laid to his charge. But thoſe who burn'd with the Ambition of the *Prieſt-hoods* Dignity, of whom were his own Brothers, raiſed ſo many troubles againſt him, that at laſt he was Aſſaſſinated. The King *Antiochus* ſurnam'd *Epiphanes* (*viz.*) the Illuſtrious, one of the moſt cruel *Enemies* to *Religion* and to the *Jewiſh People*, having ſucceeded his Brother *Seleucus* whom *Heliodorus* had Poiſoned, ſignalized the beginning of his Reign by depoſing that *Holy Prieſt*, at his Brother *Jaſon*'s requeſt, who promiſed him to bring into his *Treaſury* near one Million of Gold. Afterwards his Brother *Menelaus* prevailed over him, by offering more Money to *Antiochus*, and he afterwards was depoſed himſelf and his Brother *Lyſimachus* put in his place; who being alſo turned out, *Menelaus* re-aſcended the *See*, by Bribes of *Money*; but having afterwards himſelf imbezeled the *Sacred Veſſels*, and ſeeing that *Onias* ceaſed not complaining againſt ſo great a Prophanation, cauſed him to be Slain, the Wiſdom of that *Holy-Prieſt* was ſo Univerſally known, that not only the *Jews*, but alſo the Strangers, were ſorry for it, and *Antiochus* having heard the complaints made to him, about it, at his returning from *Cilicia*, Wept for him, becauſe he knew his Piety, and cauſed *Andronicus* who had killed him, to die upon the ſame place, where he had committed that Parricide. However Factions being very great in *Jeruſalem*, and many Perſons deſirous to attain the *High-Prieſt-hood*, the Malice of its *Citizens* kindled ſuch a fire, which cauſed the utter ruine of the *City*. GOD to ſhew the diſaſters it was threatn'd with, ſent forth great *Signs*. They ſaw from all parts of the *City* for 40 days, *Armies fighting* in the *Air*, *Horſmen* armed with *Axes* and covered with *Gold*, fall upon each other. They ſaw diſtinctly the running of their *Horſes*, the attacks far and near. The ſtrokes darted by ſome and turn'd off by others with their Shields, the ruffling of their Arms was heard, the brightneſs of their naked *Swords* ſeen, and their *Golden Shields* dazl'd the Eyes by their Splendor: So many new Signs terrified every ones heart, and all betook themſelves to pray to GOD that he would be pleas'd to turn from them the Calamities they were threatn'd with. Yet the impious *Jaſon* form'd a Deſign to make himſelf Maſter of the *City*, and did againſt his Fellow *Citizens* whatever the moſt cruel *Enemies* could have done. But this was yet but the beginning of their Evils; for *Antiochus* having paſs'd into *Ægypt* with a great Army, and deſtroy'd it, heard how *Jaſon* upon a falſe report of his being Dead, was come with *Forces* to *Jeruſalem*, for re-eſtabliſhing himſelf, and that he put all to the *Sword*: Thus fearing that Diſorder might increaſe, he went thither with all ſpeed and found means by the ſeveral Factions which Reign'd in the *City*, to get in and make himſelf Maſter thereof. 'Twas then that he *ſpared* nothing, not even the moſt ſacred *Things* in the *Temple*: And being puffed up with his Succeſſes he inſult'd upon the GOD of the *Jews*, not remembring as the *Scripture* ſays, that GOD could uſe him as he had uſed *Heliodorus*. But then GOD had forſaken his *People*, his *City* and his *Temple*, becauſe of their *Sins*, and he ſhewed that he doth not preſerve the Perſons for the *Holineſs* ſake of the *Places*, but that he preſerves the *Places* becauſe of the *Holineſs* of thoſe who inhabit them; and that he is never more angry againſt the *Wickedneſs* of *Men*, than when [for the Puniſhing of them] he permits them to be inſulted upon, and that Inſolence and Ungodlineſs be brought upon the *Altar*.

The Year of the *World* 3834. Before *Jeſus Chriſt* 170.

II. Mach: chap: V.

172) Predictions on Jerusalem.

Predictions over Jeruſalem.

God *cauſed* Armies *to appear in the* Sky, *over* Jeruſalem, *foretelling the Evils which were to fall upon it.*

THE *Enemies* of the *High-Prieſt Onias* taking occaſion of the uſage receiv'd by *Heliodorus* in the *Temple*, accuſed him before *Seleucus*, where he was obliged to go to clear himſelf of the accuſation laid to his charge. But thoſe who burn'd with the Ambition of the *Prieſt-hoods* Dignity, of whom were his own Brothers, raiſed ſo many troubles againſt him, that at laſt he was Aſſaſſinated. The King *Antiochus* ſurnam'd *Epiphanes* (*viz.*) the Illuſtrious, one of the moſt cruel *Enemies* to *Religion* and to the *Jewiſh People*, having ſucceeded his Brother *Seleucus* whom *Heliodorus* had Poiſoned, ſignalized the beginning of his Reign by depoſing that *Holy Prieſt*, at his Brother *Jaſon*'s requeſt, who promiſed him to bring into his *Treaſury* near one Million of Gold. Afterwards his Brother *Menelaus* prevailed over him, by offering more Money to *Antiochus*, and he afterwards was depoſed himſelf and his Brother *Lyſimachus* put in his place; who being alſo turned out, *Menelaus* re-aſcended the *See*, by Bribes of *Money*; but having afterwards himſelf imbezeled the *Sacred Veſſels*, and ſeeing that *Onias* ceaſed not complaining againſt ſo great a Prophanation, cauſed him to be Slain, the Wiſdom of that *Holy-Prieſt* was ſo Univerſally known, that not only the *Jews*, but alſo the Strangers, were ſorry for it, and *Antiochus* having heard the complaints made to him, about it, at his returning from *Cilicia*, Wept for him, becauſe he knew his Piety, and cauſed *Andronicus* who had killed him, to die upon the ſame place, where he had committed that Parricide. However Factions being very great in *Jeruſalem*, and many Perſons deſirous to attain the *High-Prieſt-hood*, the Malice of its *Citizens* kindled ſuch a fire, which cauſed the utter ruine of the *City*. GOD to ſhew the diſaſters it was threatn'd with, ſent forth great *Signs*. They ſaw from all parts of the *City* for 40 days, *Armies fighting* in the *Air*, *Horſmen* armed with *Axes* and covered with *Gold*, fall upon each other. They ſaw diſtinctly the running of their *Horſes*, the attacks far and near. The ſtrokes darted by ſome and turn'd off by others with their Shields, the ruffling of their Arms was heard, the brightneſs of their naked *Swords* ſeen, and their *Golden Shields* dazl'd the Eyes by their Splendor; So many new Signs terrified every ones heart, and all betook themſelves to pray to GOD that he would be pleas'd to turn from them the Calamities they were threatn'd with. Yet the impious *Jaſon* form'd a Deſign to make himſelf Maſter of the *City*, and did againſt his Fellow *Citizens* whatever the moſt cruel *Enemies* could have done. But this was yet but the beginning of their Evils; for *Antiochus* having paſs'd into *Ægypt* with a great Army, and deſtroy'd it, heard how *Jaſon* upon a falſe report of his being Dead, was come with *Forces* to *Jeruſalem*, for re-eſtabliſhing himſelf, and that he put all to the *Sword*: Thus fearing that Diſorder might increaſe, he went thither with all ſpeed and found means by the ſeveral Factions which Reign'd in the *City*, to get in and make himſelf Maſter thereof. 'Twas then that he *ſpared* nothing, not even the moſt ſacred *Things* in the *Temple*: And being puffed up with his Succeſſes he inſult'd upon the GOD of the *Jews*, not remembring as the *Scripture* ſays, that GOD could uſe him as he had uſed *Heliodorus*. But then GOD had forſaken his *People*, his *City* and his *Temple*, becauſe of their *Sins*, and he ſhewed that he doth not preſerve the Perſons for the *Holineſs* ſake of the *Places*, but that he preſerves the *Places* becauſe of the *Holineſs* of thoſe who inhabit them; and that he is never more angry againſt the *Wickedneſs* of *Men*, than when [for the Puniſhing of them] he permits them to be inſulted upon, and that Inſolence and Ungodlineſs be brought upon the *Altar*.

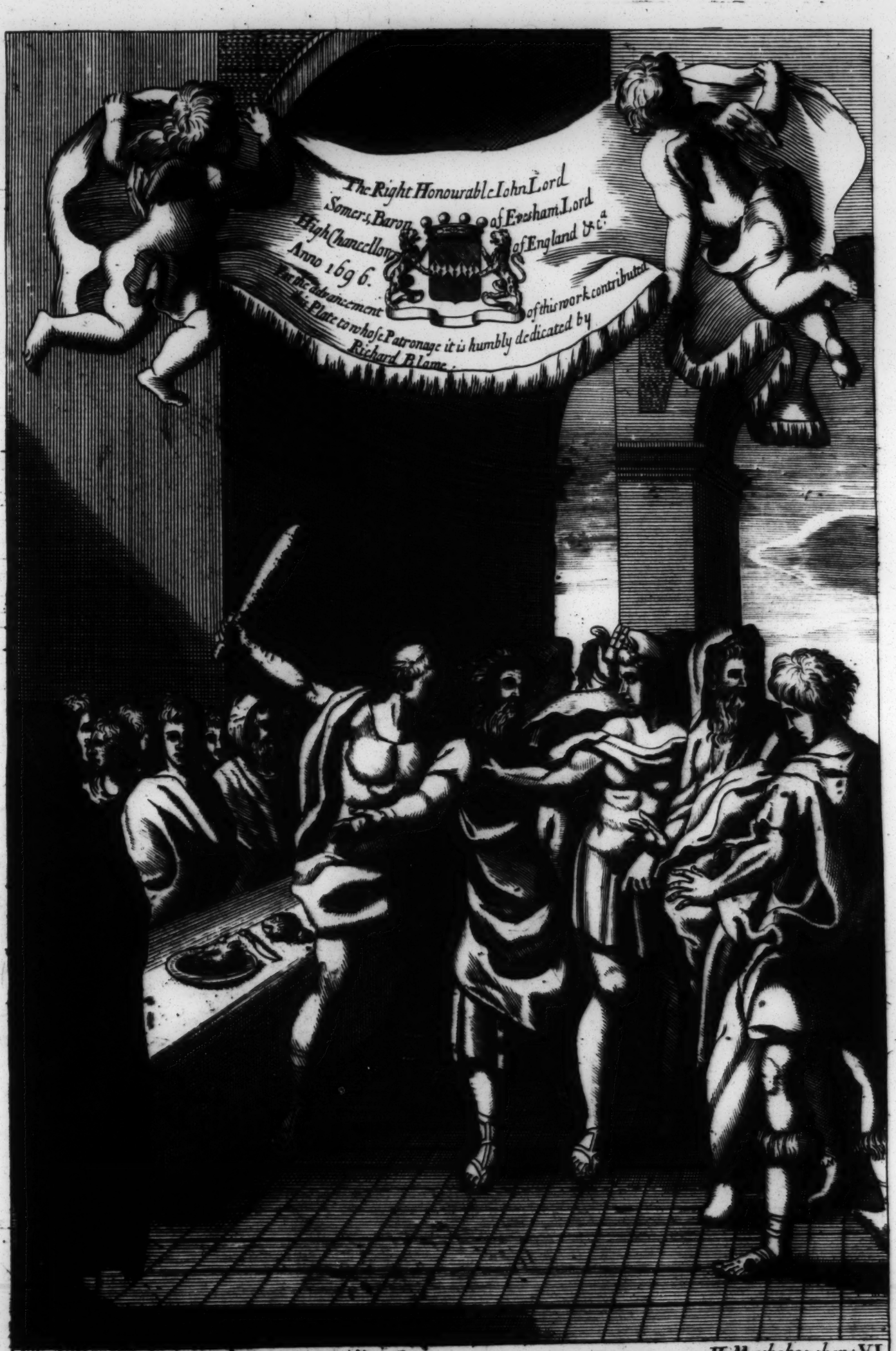
The Year of the *World* 3834. Before *Jeſus Chriſt* 170.

ELEAZAR's Death.

The Holy old Man is Slain, becauſe he would not Eat ſeemingly of forbidden Meat.

WHen *Antiochus* had poſſeſſed himſelf of *Jeruſalem* he uſed unheard of Cruelties. If he had exerciſed his Violences but upon *States* and upon *Bodies*, they would have been more tolerable. But he went to reach the *Conſciences* and compel all the People to renounce the *Law* of GOD, and break his holy Rites for the *Worſhip* of *falſe GODS*. He undertook that impious Deſign with ſo much fury, that two *Women* who had the fear of GOD, having Circumcis'd their Children, their little ones were hanged about their Necks and ſo thrown down the Walls. The *Temple* was no more full, but with abominations which reign'd even upon the *Altar*, and there was almoſt not a *Jew*, who durſt own himſelf to be a *Jew*; the Cruelty of Torments terrifying ſo much every Heart. In this general Calamity GOD brought an Example of Courage which confounded the Timidity of the Others. *Eleazar* one of the Chiefeſt in *Jeruſalem*, who was a moſt venerable *Old Man* was inticed to Eat againſt the *Law Swines Fleſh* which was brought before him. But he preferring, ſays the *Scripture*, a glorious Death before an infamous Life, went himſelf to the Torment which was prepared for him. Thoſe who were near him were effected with the extremity they ſaw him in; and Loving him with a human Love beſought him to ſtrive on that occaſion, and to conſent that ſuch Fleſh lawful for him to eat ſhould be brought before him, to the end the People might think he had perform'd the *Kings Orders* and that by that Diſſimulation he might ſave his life. But *Eleazar* minding his old Age and his integrity all his Life time, from his Childhood, anſwer'd thus, his lukewarm Friends, I had rather Die, than do what you adviſe me to do. Any kind of Diſguiſe is unworthy and unbecoming my Age. *GOD* forbid I ſhould by my Diſſembling give to young People occaſion of thinking that *Eleazar* at near one Hundred Years of Age, would be ſtained with *Pagan Ceremonies*, and that they were ſo unhappily deceiv'd by this device, whereby I would have endeavour'd to ſave my ſelf. I have not ſo much Love for the ſmall Remnant of this contemptible life; and I'll be ſure not to Diſhonour my Old Age by ſuch a ſhameful Shifting. If I could by this Diſſimulation ſcape the hands of *Men*, yet I could not avoid the hand of GOD; it is then better for me to Die Boldly, without doing any thing that can Blemiſh the Glory of my Old Age, and ſo leave to young People an Example of ſtedfaſtneſs, which may induce them to prefer the *Law* of *GOD* before their own *Life*. This *Holy* anſwer provok'd the falſe mercy of thoſe who had given him that wicked Councel; and imputing his *Love* for the *Truth* and his Conſtancy to a ſtubborn Pride, they knock'd him down with Blows. That *Holy Man* became a famous Example which *Martyrs* imitated ſince and which ſhews us how we are to ſhun, as S. *Paul* ſays, whatever can offend weak People, and after what manner we ought to give *Glory* to *GOD*, by a ſincere confeſſion of the Truth, be it to the Loſs, both of Reputation and Life.

The year of the World 3837. before *Jeſus Chriſt* 167.



II. Machabes chap: VI.

173) The Death of Eleazar.

II. Machabees chap: VII

174) The Martyrdome of Machabees.

The Martyrdom of the *MACHABEES.*

The Martyrdom of the ſeven Machabees, *and the Wonderful conſtancy of their Mother.*

THe Example of the holy Old Man *Eleazar* had the ſucceſs, which he propos'd to himſelf at his delivering himſelf up to Death, and they ſaw at the ſame time the ſame ſtedfaſtneſs in ſome young Men, but ſuch were tryed, yet with greater Puniſhments. Theſe are the ſeven famous Brothers, commonly Named *Machabeus*. *Antiochus* incenſed to ſee in ſuch a tender Age ſo much firmneſs, and hoping the Cruelty of the Torments would weaken it, cauſed them to be Tormented one after the other in the preſence of their Mother. They cut out their Tongues, and the ends of both their Hands and Feet. They tore the Skin off of their Heads, and when they were no more, but a ſhapeleſs Stump, and Frightful to behold, they threw them in a great Kettle, where they ſpent in the Fire the remaining part of their Lives. In thoſe Puniſhments they Worſhipp'd the Hand of God, and humbly Acknowledging he puniſhed them according to their Sins and Deſerts, they return'd to God that Life, which they had but of himſelf, ſtedfaſtly hoping he would reſtore them the ſame at the time to come. They ſpoke to the *King* with a Freedom altogether *Holy*, while they were even in his Hands. They repreſented unto him the exceſs of his *Cruelty*. They told him boldly that he ſhould know one day or other, what it was to Fight againſt God, and that after having been here below the Inſtrument of his Juſtice againſt his People, he ſhould be afterward the Victim of his Eternal Vengeance. The King ſtill more incenſed at their ſtedfaſtneſs in the midſt of Torments, than at their juſt Remonſtrances, would have drawn at leaſt by Flattery the laſt of all. Therefore he put him into his Mother's Hands that ſhe would perſwade him to obey the King. That Incomparable Woman who ſhall for ever be the Glory of her Sex, and an Example to all Mothers, took aſide her Son; and far from exhorting to him to ſave his Life, ſhe lay'd ſo lively before him the Nothingneſs of all Men, and the Greatneſs of God, who alone Deſerved to be fear'd, that the young Man leaving his Mother cryed aloud: that he would not obey the King, but the Law of *Moſes*. He Threatned that Prince with the dreadful Puniſhment which was lay'd up for him; and foretold that the wrath of God againſt the *Jews*, would be appeaſed by his Blood, and by that of his Brethren. The Executioners uſed upon his Limbs, all that which the moſt Ingenious Cruelty could imagine. His cruel Death fill'd up the Kings Wrath, and made up his Mother's Conſolation, who followed on the ſame day, thoſe ſhe had ſent to God before her, and mixed her own Blood, with the Blood of her Children, whereof ſhe had been two ways the Mother. This holy Woman has been commended of all the Fathers as an extraordinary Woman, and look't upon as the firſt cauſe after God of her Childrens Piety. She ſaw without being Shaken their dreadful Puniſhments, and ſhe uſed [to prepare them to Death] all the Marks of Tenderneſs which other Mothers make uſe of to frighten their Children. She overcame by her great Faith all the Affections of Nature, and her only fear in that cruel Spectacle was to ſee ſome of her Children that would decline from the piety of the others. She pointed Notably to Chriſtian Mothers that their chiefeſt Glory is to return unto God thoſe which they have receiv'd of him, and Taught them to Educate their Children after ſo holy a Manner, that they might love their Life but only to conſecrate it to God, and that they ſhould not fear Death when they cannot be faithful to him but in loſing their Lives.

The ſame year 3837. Before *Jeſus Chriſt* 167.

The End of the *Apocrypha.*

THE

John Hookes of Conway in
Carnarvon Shire Grow of Rockwell
in the County of Surrey Gent
For advancement of this Worke
contributed this Plate.

A SUMMARY *of the* New Teſtament,

With an Hiſtorical Account of the *Incarnation*, *Nativity*, *Life*, *Death*, *Reſurrection* and *Aſcenſion* of our *Lord* and *Saviour* *JESUS CHRIST*. With *Sculptures* adapted to the ſeveral *Diſcourſes*, Accurately Delineated, and Engraven by good Artiſts.

THE *Word* TESTAMENT *is of a* Latin Original; *and of greater extent in its firſt Signification, than in that which it is commonly now taken in ordinary Affairs. It's often uſed in the* Tranſlations *of the* Holy Writings *to expreſs the* Greek *Word* Diatheke, *which generally ſignifies in our Language*, The Will of the Dead; *but the* Greek Interpreters *of the* Old Teſtament, *and the* Writers *of the* New, *do commonly uſe it to anſwer the* Hebrew *Word* Berith, *which properly ſignifies a* Contract *or* Covenant. *Thus did this Word ſet forth the* Covenant *which* GOD *vouchſafed to enter into with* Men, *on performance of which, they were to have* Everlaſting Life.

Now GOD *made two* Covenants *with* Man, *the* Old *and the* New; *the* Old, *is that which* GOD *made with the firſt* Man, *and, in him, with all his* Poſterity, *before his* Fall; *in which he promis'd him* Eternal Life, *and gave him the* Pledge *and* Seal *of it in the* Tree of Life, *under condition of a conſtant* Obedience *and perfect* Obſervance *of his* Law: *And therefore 'tis called the* Covenant of Nature, *becauſe* GOD *made it between* Him *and* Man, *at the firſt* Eſtabliſhment *of* Nature; *it being ſuch as the* Nature *of* Man, *created after* God's *own* Image, *and his* Dependance *on him, neceſſarily requir'd. It's alſo call'd the* Covenant of Works, *and the* Covenant of the Law; *becauſe it exacted the* Righteouſneſs of Works, *in a perfect performance of the* Law. *And* GOD *would have this His* Law *repeated, and repreſented to the* Iſraelites *by the* Miniſtry *of* Moſes; *to the end, that obſerving that this* Condition *was generally violated by all, and from that time no body was able to accompliſh it, they ſhould be oblig'd to ſearch their* Salvation *in another* Covenant, *term'd a* New one; *and which conſiſts in* God's *vouchſafing to ſet up his own* Son, *to be a* Mediator *between him and us, to reconcile us to Himſelf by the Price of his Blood; promiſing* Everlaſting Life *to all thoſe who ſhall apply it, and receive him with an* obedient Faith; *and this is called the* Covenant of Grace.

Theſe two Covenants, *the* Old *and the* New, *being oppos'd, as* Hagar *and* Sarah, Sinai *and* Sion, *do eſſentially differ from one another: For, as the* Law *is the* Contract *of the firſt, ſo the* Goſpel *is the* Treaty *of the ſecond, to which the* Name *of* Teſtament *does more particularly agree in the ſtrict* Signification *of* Lawyers; *which becomes only of validity by the Death of the* Teſtator, *according as S.* Paul *ſays*, Heb. 9. 16. *We may alſo diſtinguiſh it, in reſpect of its different* Oeconomies, *into* Old *and* New: *This comprehends all the* Adminiſtration *which preceded the* Manifeſtation *and* Coming *of the* Mediator.

The firſt Promiſe was made to our firſt Parents *immediately after their* Sin, Gen. 3. 15. *And 'tis not to be doubted, but the* Sacrifices *and other* Holy Ceremonies, *which were afterwards obſerv'd till* Abraham's *Time, were alſo ſubſervient to the* Order *of* GOD; *and by his* Inſtitution *to this ſame* Oeconomy, *as well to prefigure the promiſed* Seed, *as to denote the Manner in which it ſhould* bruiſe *the* Serpent's Head. *And this is the Cauſe why* Abel's Sacrifice *was approv'd of from his* Faith, Heb. 11. 4. *and our* Saviour Chriſt *is call'd the* Lamb ſlain from the Foundation of the World, *Rev.* 13. 8. *This* Promiſe *was renew'd more particularly to* Abraham *and his* Poſterity, *with this Aſſurance*, That the Mediator ſhould be of it, and that in his Seed ſhould be Bleſs'd all the Nations of the Earth, which GOD would ſignifie and ſeal to him by Circumciſion, *Rom.* 4. 11. *To which* Moſes *gave the laſt ſtroke, by the diverſe* Ceremonies *of his* Eſtabliſhment, *which in their* Evangelical Uſe, *were the* Shadows of good things to come, *Heb.* 10. 1. *This denotes the* Adminiſtration *and* Form *given to it by the Coming of* Jeſus Chriſt *in the* Fleſh, *the* Son *of* GOD, and Mediator of the New Covenant, *who has reconciled*

ciled us to GOD, *actually paid the Price of our* Redemption, *and obtain'd for us an* Everlaſting Deliverance. *And tho' that in ſubſtance they make but one, ſeeing that in both one and the other, the* Remiſſion of Sins, *and* Everlaſting Life, *are promis'd by* Faith *in the* Mediator; *yet are they diſtinguiſh'd by* different Diſpenſations; *that of the* New *being far clearer, leſs clouded with* Shadows *and* Figures, *and of greater extent, ſeeing all* People *are indifferently therein received, and have a Part: We may call the firſt,* The Teſtament of Promiſe; *and the other,* The Teſtament of the Accompliſhment. *Moreover, under theſe Names of* Old *and* New Teſtament, *are often underſtood the* Books, Titles, *and Sacred* Monuments, *which contain the* Creation *and* Oeconomy *of the* Covenant; *according to which Senſe, the* Books *of this* Volume, *which make the Second* Tome *of the* Holy Bible, *are called in their Inſcriptions the* New Teſtament; *in oppoſition to the* Books *of* Moſes *and the* Prophets, *in which the* Mediator *of the* Covenant *was promiſed, and in which was exactly deſcrib'd from what* Stem *and* Tribe *he was to be born, when he ſhould take on him our* Fleſh; *what he was to do and ſuffer to reconcile* Men *to* GOD, *to obtain for them* Eternal Salvation, *and to lead 'em thereunto. And it was moſt certainly foretold and prefigur'd in the* Books *of the* Old Teſtament, *that the* Meſſias *or* Mediator, *who was to reconcile* Men *to* GOD, *ſhould be his only* Son, GOD of GOD, Light of Light, Very GOD of very GOD, Pſal. 45. 8, &c. 110. 1. Eſa. 9. 5. Jer. 23. 6, &c. *That in the* fulneſs of time *he was to take our* Nature *on him, being to be born of a* Virgin, Gen. 3. 15. Eſa. 7. 14. *and of the Poſterity of* Abraham, Iſaac *and* Jacob, Juda *and* David, Gen. 21. 12. and 22. 18. and 49. 9, 10. 2 Sam. 7. 12. Eſa. 11. 1. Jer. 23. 5. *That he ſhould be born at* Bethlehem, Mich. 5. 1. *in the time when the* Sceptre *ſhould be taken from* Juda, Gen. 49. 10. Eſa. 11. 1. Dan. 9. 24. *That being born, he ſhould fly into* Egypt, Hoſ. 11. 2. *ſhould be afterwards brought up at* Nazareth, Eſa. 11. 1. *and ſhould have* Elias *for his* Forerunner, *who was to preach in the* Wilderneſs, *and prepare his Way,* Eſa. 40. 3. Mal. 3. 1. & 4. 5. *That he was to begin his Preaching of the* Goſpel *in* Galilee, Eſa. 9. 1, 2. *and ſeal and confirm his Doctrine by great* Miracles, Eſa. 35. 5. *That he ſhould make his Entrance into* Jeruſalem, *riding on the* Foal *of an* Aſs, Pſal. 118. 25. Zach. 9. 9. *That he was to be betray'd by one of his* Diſciples, Pſal. 41. 10. & 55. 14. *ſold for Thirty Pieces of* Silver, Zach. 11. 12. beaten, ſcourged, derided, outragiouſly ſpit on, Eſa. 50. 6. *and treated as an* Offender, Eſa. 53. 12. *That he was to ſuffer all this for our* Sins, Eſa. 53. 3, 4. *ſhould offer himſelf for a* Propitiatory Sacrifice *to expiate them,* Pſal. 40. 7, 8. Eſa. 53. 6, 10. *and ſhould then feel great* Agonies *in his* Soul, Pſal. 22, 2. Eſa. 53. 11. *That he ſhould be ſhamefully* crucifi'd *and nailed to a* Croſs, Deut. 21. 23. Pſal. 22. 17. Eſa. 53. 8. *That he ſhould be expoſed on the* Croſs *to cruel* Mockings, *and have* Gall *and* Vinegar *offer'd him to drink,* Pſal. 22. 8. & 69. 22. *That* Lots *were to be caſt for his* Garments, Pſal. 22. 19. *That not one of his* Bones *ſhould be broken, no more than thoſe of the* Paſchal Lamb, Exod. 12. 46. Pſal. 34. 21. *And that his* Side *ſhould be pierced,* Zach. 12. 10. *That he ſhould die of a Death equally ſhameful and dolorous, to make the Propitiation for our* Sins, *and to make us* Righteous, Eſa. 53. 8. Dan, 9. 24, 26. *Yet was he to obtain a decent and honourable* Burial, Eſa. 53. 9. *That he ſhould ſuffer no Corruption in his* Grave, Pſal. 16. 10. *but be deliver'd thence the third Day by a* Glorious Reſurrection *from the* Dead, Eſa. 53. 10. John 1. 27. *That he ſhould aſcend triumphantly into* Heaven, *and there ſit at the* Right Hand *of* GOD, Pſal. 68. 19. & 110. 1. *Whence he was to ſend his* Holy Spirit, Joel 2. 28.

Now all theſe things are recited and deſcribed by the Evangeliſts *and* Apoſtles *in the* New Teſtament, *as hapning and accompliſh'd punctually in our* LORD and Saviour Jeſus Chriſt. *So that the* Summary *and* Contents *of this* Book, *conſiſt chiefly in the Deſcription of his* Perſon *and* Office, *the better to diſcover the* Benefits *we receive from him. As to his* Perſon, *we are taught, That he is very* GOD, Co-eſſential, *and* Co-eternal *with the* Father; *and real* Man, *like unto us,* Sin *only excepted, by the indiviſible and inſeparable* Union *of theſe two* Natures, *the* Divine *and* Humane, *in Perſonal Unity, without mixture and confuſion of their Properties.*

His Divine Nature *is deſcrib'd and clearly prov'd, by the* Names *and* Titles *given to him, of* GOD, True GOD, GOD Bleſſed over all, LORD, *or* Jehovah; *of the* only Son of GOD; *of the* Prince of Life; Lord of Glory, LORD over all, Sovereign Judg

of

of the Quick and Dead, King of Kings, and Lord of Lords.

It's confirm'd and denoted by the Eſſential Properties *of the* Divinity, *which are attributed to it*; *as* Eternity, Immenſity, Ompreſence, Omnipotency, *and* Omniſciency. *It's prov'd from the Operations, and Divine Actions, of which it's deſcrib'd to be the* Principle, *the* Source *and* Author; *as are the* Creation *and* Preſervation *of all* Things *in their* State, *the* Election *of* Men *to* Eternal Life, *the* Inſtitution *of* Men *to the* Holy Miniſtry *and* Sacraments *in his* Church, *the* Communication *of the* Holy Spirit *to his* Children, *their* Regeneration, *their* Redemption *from the Power of the* Devil, *the* Reſurrection *and* Enlivening *of all the* Dead *at his* Voice, *his ſitting at the* Right Hand *of the* Father, *the* General Judgment *for which End he ſhall come again at the End of the* World. *To which we may add ſo many different and real* Miracles, *which he wrought by his own Power, and which his* Diſciples *alſo perform'd in his* Name, *for the* Confirmation *of the* Goſpel.

It's alſo moreover prov'd by the Sacred, Religious, *and* Divine Rites, *which are due to him, of* Faith, Reliance, Invocation *and* Adoration; *and therefore 'tis that we are* baptiz'd *into* his Name, *as well as the* Father's *and* Holy Spirit's. *His* Humane Nature *is alſo ſufficiently repreſented to us in the* Holy Writings, *ſeeing he's there denoted to be* born *of the* Seed of David according to the Fleſh, *conceived of the* Holy Spirit *in the* Virgin's Womb, *whence he took his* Human Nature *in a ſupernatural manner; endued with a real* Humane Body, *like ours, and with a* rational Soul; *ſo that after the manner of other* Men, *he was liable to* Hunger, Thirſt, Heat, *and* Cold, *Pains of* Body, *and Anxiety of* Mind, *expoſed to all the Perturbation of* Humane Affections, Anger, Joy *and* Sadneſs.

As to what concerns his Office, *for the diſcharge of which his* Father *ſent him into this lower* World, *it's Threefold, conformable to the Surname of* Chriſt, (*which is to ſay*) ANOINTED; Prophetical, Sacerdotal, *and* Royal; *according as under the* Old Teſtament *the* Unction *did particularly belong to theſe three Dignities of* Prophet, Prieſt *and* King.

He exercis'd here below his Office *of* Prophet, *as well by* Himſelf *as his Diſciples; and eſpecially by the* Twelve Apoſtles, *which he had choſen. In the days of his Fleſh he preach'd himſelf the* Goſpel, *teaching, That he was the* Meſſias, *and the promis'd* Redeemer; *and that to have part in the great* Salvation he brought, *Men muſt believe in him by a lively* Faith, *and turn to God by a ſincere* Repentance. *To this effect he cited the* Law, *and vindicated and cleared it from the falſe* Gloſſes, *and* vicious Explications *which the* Scribes *and* Phariſees *gave it; to the end, That in this* Glaſs *Men might the better diſcover their* Imperfections *and* Failings, *and be ſenſible of the Neceſſity of a more exact* Righteouſneſs *than that of* Works, *to ſtand before* God; *and learn to render him a more perfect Obedience, and more ſincere than that which their hypocritical Maſters had ſhewed them. He confirm'd the* Truth *of his Doctrine by ſo many* Miracles; *he propoſed it with ſuch* Evidence, Grace *and* Clearneſs; *he grounded it ſo firmly on the Authority of* Moſes *and the* Prophets, *that his* Enemies *could not contradict him, but by a* Spirit *of* Fury, *and* Hardneſs of Heart. *After his* Aſſumption *into* Glory, *and his Triumphant* Aſcenſion *into* Heaven, *he ſent his* Apoſtles *throughout all the* World, *to preach* Faith *and* Repentance *in his* Name; *and to call indifferently all* People *to the participation of his* Benefits, *and enjoyment of his* Salvation. *Of which they faithfully acquitted themſelves as long as they liv'd, both by* Word *of* Mouth *and* Writing, *eſpecially in their* Epiſtles, *which make up a great part of the Books of the* N. Teſtament, *which are to be to the End of the* World, *a ſtanding Rule of* Doctrine *in the* Church.

Our Lord *has exercis'd his* Prieſtly Office, *when having duly ſanctified himſelf on* Earth, *he of his own Will offer'd himſelf in our place, as a* Sacrifice, *without Spot or Blemiſh, and ſuffer'd for us both in his Soul and Body the Puniſhment due to our* Sins, *and offered himſelf a* propitiatory Sacrifice *to* God *his* Father, *for the* Expiation *of all our* Tranſgreſſions, *by the bitter, ſhameful and curſed Death of the* Croſs; *And therefore as he bore our* Sins, *they being laid on him, to diſcharge us of them; ſo* God *will impute to us this his Satisfaction, and the Merit of his Obedience and Death, to Crown it in us with* Immortality *and* Glory. *And as the* High-Prieſt *under the* Law, *after the Oblation of the* Sacrifice *in the Out-parts of the* Temple *carried the Blood into the Holy Place, to appear before* GOD *in the Name of all the People; ſo our great* High-Prieſt *having acquitted himſelf in every reſpect here below, as in the Out-parts of the great* Temple *of the* Univerſe, *of this firſt part of his* Prieſthood, (*which conſiſts in the offering up of himſelf on the* Croſs,

Croſs, *and in the entire ſatisfaction which he made to the Juſtice of* God *for all our* Sins) *is entred into the* Heavenly Sanctuary, *by virtue of his Blood, and is ſet down at the* Right Hand *of his* Father, *to repreſent continually the Efficacy and Price of it, and to obtain for us the* Application *of it by his* Holy Spirit, *to our entire* Juſtification, *for the* Remiſſion *of all our* Sins, *and to make there perpetual Interceſſion for us.*

And as to what concerns his Office *and* Function *of* King, *he has partly acquitted himſelf of that here below; when by his* Death *he has deliver'd us from the* Tyranny *and* Violence *of our* Enemies, *having given ſeveral* Proofs *of his* Power *and* Royal Authority, *when he conſtrain'd the* Dæmons *to leave the* Bodies *of thoſe they poſſeſſed; when he heal'd the* Sick *of all Diſtempers, when he call'd the* Dead *out of their* Graves: *when he appeas'd the* Storms, *and calm'd the* Tempeſts; *when he drove out of the* Temple *thoſe who polluted the Holineſs of that place by an infamous* Traffick; *and in fine, when he made his Triumphant (though humble) Entrance into* Jeruſalem. *But eſpecially in his glorious Exaltation he now exerciſes this Regal Power from the higheſt* Heavens; *whence He guides and governs his* Church *by his* Word *and* Spirit; *He gathers it, protects it powerfully and miraculouſly in the* World *amongſt all its* Enemies, *and in deſpite of their Rage and Fury; the Gates of* Hell *not being able to prevail againſt it: He rebukes and overthrows every Power which riſes againſt it; He conſtrains the moſt obdurate, who refuſe to adore him, to become his* Footſtool, *till at length he ſhall return viſibly from* Heaven *at the laſt Day in the End of the* World, *to judge the* Living *and the* Dead, *to put the laſt Hand to the perfect* Redemption *and eternal* Glorification *of his* Church *in the Kingdom of* Heaven, *to deſtroy by the* Reſurrection *the laſt* Enemy, *which is* Death; *and to throw down all the wicked both in* Body *and* Soul, *with the* Devils *and* Evil Angels, *into the Abyſs of Eternal Flames. And here is near upon the Summary of what's contain'd in the Books of the* New Teſtament.

Would we follow the Order, according to which they be rang'd, we may diſtinguiſh them into Hiſtorical, Didactic *and* Prophetical; *as are divided ſometimes thoſe of the* Old Teſtament *into* Hiſtorical *and* Prophetical. *But to make two Parts of them, we ought to divide them into* Narratives *or* Hiſtories, *and into* Dogmatices *or* Doctrinals; *becauſe ſome of them recite* Hiſtories *and* Events, *and others treat of* Articles *and chief Heads of* Doctrine. *For altho' theſe do ſometimes relate* Events *and Pieces of* Hiſtory, *and thoſe be alſo fill'd and ſprinkl'd with ſeveral* Doctrines *and ſalutary* Inſtructions; *yet is this* Diviſion *and* Partition *made in reſpect of the* Order *which is reſpectively obſerv'd in reference to what is chiefly treated of.*

The Narrative Books *or* Hiſtories *of the* New Teſtament, *treat either of things which have been already done or hapned, or thoſe which were then to come to paſs. The* things *done and hapned, are of two kinds; for they are either of what has hapned to our* Saviour Chriſt *himſelf (which is to ſay) of what he has done, and what he has ſuffer'd, and whatever has befall'n him ſince his* Birth, *to his* Reſurrection *and* Glorious Aſcenſion; *and all, or as much as was* neceſſary *for us to know in* order *to* Salvation, *being contain'd in the* Four Evangeliſts, *written under the* particular *and* immediate Inſpiration *of the* Spirit *of* GOD *by the* Four Evangeliſts (*S.* Matthew, *S.* Mark, S. Luke *and S.* John;) *or of what has hapned to his* Holy Apoſtles *in the firſt Eſtabliſhment of the* Chriſtian Church, *related by S.* Luke *in the Book of their* Acts. *The* Events *of* Futurity *have been repreſented* prophetically *by S.* John *in his* Revelations; *which contain, in divers* Viſions, *a* Summary Recital *of what was to happen to the* Church of Chriſt *from his* Aſcenſion *into* Heaven, *to the End of the* World.

The Doctrinal *or* Dogmatical Books, *which principally* treat *of Points of* Doctrine, *are the* Epiſtles *of the* Holy Apoſtles, *as well of S.* Paul *as of ſome others of the ſame rank. The* Apoſtle *S.* Paul, *has wrote on divers Occaſions,* 14 *ſeveral* Epiſtles; *ſome of them being directed to* particular Churches; *One to the* Romans, *Two to the* Corinthians, *One to the* Galatians, *One to the* Epheſians, *One to the* Philippians, *One to the* Coloſſians, *and Two to the* Theſſalonians; *the reſt to particular Perſons, Two to* Timothy, *One to* Titus, *and One to* Philemon; *to which is to be added the* 14th, *written to all the Nation of the* Hebrews; *and they have been moſt certainly to blame, who would have called into queſtion, whether 'twas* Canonical, *and of the ſame* Apoſtle. *There have been alſo ſome other*

CANAAN comonly called the HOLY LAND or the LAND of PROMISE being y^e Possession of y^e Israelites & travelled through by our Lord & Saviour Iesus Christ and his Apostles

Engraven by Richard Palmer for Richard Blome Anno 1687.

The meaning these Marks

- Cities of Refuge Josh. 21. 13.
- Kingly Cities
- Leviticall Cities
- Common Cities
- Castles
- Villages

MEDITER

THE LAND OF EDOM

THE LAND OF PROMISE

THE PHILISTIMS

Coast of Sharon

The Fruitfull

SAMARIA

THE LAND OF THE HITTITES

THE VALLEY OF LUST

THE LAND OF THE AMMONITES

THE LAND OF MOAB

THE KINGDOM OF GAD

THE LAND OF REUBEN

THE LAND OF BENJAMIN

THE LAND OF EPHRAIM

THE LAND OF MANASSE

THE LAND OF DAN

THE LAND OF SIMEON

THE LAND OF IUDA

The Valley of Blessing

VALE OF SIDDIM now The SALT SEA

The Wilderness of Zin

The Wilderness of Edom

STONY Mountains of Moab

ARABIA

The Wilderness of Maon

The Wilderness of Ziph

The Wilderness of Jericho

The Wilderness of Mattanah

The Valley of Zered

Dibongad

Hebron

Jerusalem

Sodoma

Gomorra

Shalisha

The Mountains of Ephraim

The Sea of Sussex

The Way to Egypt

The Sandy Wilderness

The Wilderness of Beer-sheba

The Way to Gaza

The Way to Sur

The Way to Beth-horon

The Way to Shechem

The Way to Jericho

The Way to Bethlehem

The Way to Hebron

The Way to Jerusalem

The Way to Ascalon

The Way to Ashdod

The Way to Ekron

The Way to Jabneel

The Way to Joppa

The Way to Lydda

The Way to Gath

The Way to Timnah

The Way to Azotus

The Way to Ashkelon

The Way to Gibbethon

The Way to Ajalon

The Way to Gezer

The Way to Lachish

The Way to Libnah

The Way to Eglon

The Way to Debir

The Way to Hormah

The Way to Arad

The Way to Kadesh

The Way to Mount Seir

The Way to Mount Hor

The Way to Ezion-geber

The Way to Elath

The Way to Rabbah

The Way to Heshbon

The Way to Medeba

The Way to Aroer

The Way to Dibon

The Way to Nebo

The Way to Pisgah

The Way to Jazer

The Way to Mahanaim

The Way to Gilead

The Way to Damascus

The Way to Hamath

The Way to Zobah

The Way to Tadmor

The Way to Euphrates

The Way to Thapsacus

The Way to Carchemish

The Way to Haran

The Way to Nineveh

The Way to Babylon

The Way to Chaldea

The Way to Ur

The Way to Egypt

The Way to Rhinocorura

The Way to Raphia

The Way to Anthedon

The Way to Gaza

The Way to Ascalon

The Way to Ashdod

The Way to Ekron

The Way to Jabneel

The Way to Joppa

The Way to Lydda

The Way to Gath

The Way to Timnah

The Way to Azotus

The Way to Ashkelon

The Way to Gibbethon

The Way to Ajalon

The Way to Gezer

The Way to Lachish

The Way to Libnah

The Way to Eglon

The Way to Debir

The Way to Hormah

The Way to Arad

The Way to Kadesh

The Way to Mount Seir

The Way to Mount Hor

The Way to Ezion-geber

The Way to Elath

The Way to Rabbah

The Way to Heshbon

The Way to Medeba

The Way to Aroer

The Way to Dibon

The Way to Nebo

The Way to Pisgah

The Way to Jazer

The Way to Mahanaim

The Way to Gilead

The Way to Damascus

The Way to Hamath

The Way to Zobah

The Way to Tadmor

The Way to Euphrates

The Way to Thapsacus

The Way to Carchemish

The Way to Haran

The Way to Nineveh

The Way to Babylon

The Way to Chaldea

The Way to Ur

A Scale of 40 English Miles
containing 69 in a Degree
10 20 30 40

RANEAN SEA

This prickt line shews the Navi gation of the Apostle Paul from Jerusalem to Rome

Dor
Mephot
Sarepta
Sidon
Tyre
Acrabe
Sanctam
Old Tyre
Ptolemais
Carmel
Valley of
Megiddo
Esdrelon
Nazareth
Jezreel
Chesulloth
Sunem
Zarin
Endor
Nain
Tabor
Hermon
Cana Galilee
Bethsaida
Julias
Capernaum
Genesareth
Tiberias
Magdala
Dalmanutha
Arbela
Cana
Gischala
Ptolemais
Lambert's Castle
Laharon
Bethsaida
Bethlehem
Georgia
Dio Cæsaria
Cæsarea Philippi
Cæsarum Rejum
Rama
Nebiel
Chabul
Ebron
Gischala of Chabul
Kadesh
Achzib
Reboh
Beth Rechob
Chetta
Adon
Abdon
Meroz
Simron Meron
Rimmon
Megiddo
Dothan
Bethulia
Ibleam
Engannim
Carthan
Japhia
Capharnaum
Tiberias
Magdala
Bethsaida
Julias
Capernaum
Genesareth
Tarichea
Hippos
Gadara
Jabesh in Gilead
Ramoth Gilead
Mizpeh
Succoth
Zaphon
Adoth
Ephraim
Mahanaim
Gilead
Jabesh
Aroer
Arnon
Medeba
Heshbon
Elealeh
Nebo
Abarim
Pisgah
Jericho
Jordan
Bethabara
Adam
Succoth
Zaphon
Abel
Philadelphia
Rabbah
Ammon
Dathemin
Ramath Mizpe
Le Deber
Mizpeh
Gilead
Rogelim
Jabesh Gilead
Ephron
Gadarenes

ther Apoſtles, *who have written* Circular *or* Catholick Letters, *for the Inſtruction of the whole* Church, S. James *One*, S. Peter *Two*, S. John *Three*, *and* S. Jude *One*.

Theſe are all the ſeveral Pieces of the New Teſtament *written as the* Evangeliſt S. John *declares*, To the end we may believe That *Jeſus* is the *Chriſt* the Son of *GOD*, and that in believing we may have Life through his Name, *Joh.* 20. 31. *which* GOD *in his Mercy enable us all to do.* Amen.

An Explanation *or* Geographical Deſcription *of the* Map *of the Country of* CANAAN; *and eſpecially of the Places which are expreſt in the Hiſtory of the* Goſpel, *and travelled through by our Saviour* Jeſus Chriſt *and his* Apoſtles.

CANAAN was the laſt of the Sons of *Cam*, he that *Noah* curſed by Name, *Gen.* 9. 25. His Deſcendants, whom *Moſes* diſtributes into eleven Branches, *Gen.* 10. 15, 16, 17, 18. ſettled themſelves according to the limits which are deſcribed, *Gen.* 10. 19. in this quarter of *Aſia*, which the *Heathen Writers* call *Paleſtine*, by reaſon of that part of its Inhabitants which the *Scripture* terms *Philiſtins*, altho' they were not *Originaries* of *Canaan*, but of *Mitſtraim* ſecond Son of *Cam*, as appears from *Gen.* 10. 14.

This *Country* is ſaid to be the *Centre* of the World, having the *Mediterranean* Sea on the Weſt, *Arabia* on the Eaſt, the Deſart of *Paran*, and *Egypt* on the South, and Mount *Libanus* on the North. *Geographers* give us the Longitude from *Dan*, ſeated at the Foot of *Liban*, ſince called *Philippi Ceſarea* and *Paneas*, unto *Beerſhebah* about 67 Leagues, and in Largeneſs 16 or 18, from *Pera* to the Sea, which is Eaſt and Weſt.

The Soil is fruitful in *Grain* and *Wine*, in *Olives*, *Almonds*, *Piſtaches*, and ſuch like *Fruits*, altho' at this time it's far leſs; neither is there any *Balm*, as formerly in the *Iſraelites* time.

Abraham came into this Country when *God* cauſed him to leave *Caran*, and had there the Promiſe made him, that his Poſterity ſhould poſſeſs it, and extend its limits as far as *Egypt* and *Euphrates*, *Gen.* 12. 7. & 13, 14, 15. & 15. 19, 20, 21. In this laſt place there's mention of Ten *Tribes* or *People*, becauſe ſome of them were out of the Limits of this Land; but in *Exod.* 3. 8. there are named but ſix, and in *Deut.* 7. 1. *Acts* 17. 19. there are mention'd ſeven, and it's call'd by the name of one ſingle Country of the *Heathens*, Joſ. 1. 4. As this little County had almoſt as many *Sovereignties* as *Cities*, ſome were governed in the time of *Abraham* monarchically, and by *Kings*; others popularly as in *Republicks*: There's mention of Kings, *Gen.* 14. 2. 18. & 20. 2. & 21. 22. & 26. 8. But we ſee in other Places a *Poluarchical*, or Popular Government, *Gen.* 23. 3. 7. 18. & 34. 2. 20. 24. whilſt *Abraham* ſojourned in the *Promis'd Land* as a Stranger, there hapned the Subverſion of *Sodom* and *Gomorrah* deſcribed in *Gen.* 19. 24, 25, 26, 27, 28. by which all their Territory, that is, the beſt part of the Country, was turned into this great and ſtinking Lake, called the *Dead Sea*, becauſe nothing can live therein, and the Lake *Aſphaltites*, by reaſon of the bituminous matter in it.

The time which *God* had mark'd in his Council to execute his great Promiſes in favour of *Abraham*'s Poſterity being come, he reſcued the People of *Iſrael* from the *Egytian Bondage*, under the Conduct of *Moſes*, who began to poſſeſs, towards the end of his Life, what the *Amorites* held beyond *Jordan*, under the Empire of *Sihon* and *Hog*, where the *Reubenites*, the *Gadites* and half the Tribe of *Manaſſes* eſtabliſh'd themſelves; and afterwards *Joſhua* miraculouſly paſſed over this great and ſwift River, and made himſelf Maſter of almoſt all the Country, being Victorious over One and thirty Kings, of whom we have the Liſt, *Joſh.* 12.

Then the *Promis'd Land* was divided into Twelve Lots, according to the Names of the Twelve *Tribes*, of which two and an half betook themſelves be-

yond *Jordan*, and the remaining nine and an half on this ſide of it, *Joſ.* 13. 7, 8. Yet theſe Conqueſts were not ſo compleat, but that the *Canaanites* remained canton'd in ſeveral Places, as well for not having been ſubdu'd by the *Iſraelites*, as by a wiſe Diſpenſation of the Providence of *God*, who would by theſe Relicts of Enemies, keep his People in Breath, and make them ſee the *Rod* ready for their Chaſtiſement, if they forſook their Duty. During the time of the *Judges*, the People of *Iſrael* were often diſturb'd in their Poſſeſſion of the Country, being ſometimes Tributaries, and otherwhile Free; ſometimes beating, and otherwhiles being beaten, according as they kept to their Duty, or wandred from it.

David and *Solomon* brought it to its greateſt Perfection, as well for having abſolutely ſubdued what remain'd of inteſtine *Enemies*, at leaſt as far as the Confines of *Phœnicia*, as for having enlarged their Borders on the ſide of *Idumea*, *Arabia* and *Syria*. But the Monarchy was diſmember'd under *Roboam* the Son of *Solomon*, only the two Tribes of *Juda* and *Benjamin* remaining firm to him, when the other ten ſided with *Jeroboam*, and admitted him for their King; whence aroſe a Diſtinction of the two Families and Kingdoms of *Juda* and *Iſrael*, which is taken notice of in the *Chronology*, printed at the end of this Volume.

This was ruined, the firſt by *Schalmaneeſer* King of *Aſſyria*, who tranſported the People elſewhere, and ſent ſtrange Colonies to poſſeſs it: The other was alſo overthrown by *Nebuchadnezar* King of *Chaldea*, who tranſported the ſorrowful Remnants into *Babylon*: But *Cyrus* King of *Perſia* reſtored to them their Liberty at the end of ſeventy years, permitting them to return into *Paleſtine*, and there to rebuild their Temple; which they perform'd thro' many Difficulties, occaſion'd by the Diſturbances from their ill Neighbours. They were much increaſed under the Conduct of *Nehemiah* and *Eſdras*, to the time of *Alexander the Great*; and when *Manaſſes*, Brother of *Jaddo* the High-Prieſt, obtained by the Credit of *Sanaballat* his Father-in-law, the Conſtruction of the Temple of *Garizim*, which ſerv'd for a Standard to the Schiſm of the *Samaritans*, who retain'd a great footing in the Country, with much Animoſity againſt the *Jews*.

After the Death of *Alexander*, *Judea* became a Scene of War, which aroſe, and long continu'd between the *Lagides* and the *Seleucides*: and ſcarce was ſhe deliver'd from both theſe under the Direction of the *Maccabees*; but by her own Diſſentions, and the victorious Arms of the *Romans* in *Aſia*, ſhe fell under the Power of theſe laſt, who transferred the Crown to *Herod* the Great, who was as crafty and politick, as cruel and unnatural.

In his time, which was that wherein our *Lord* and *Saviour Jeſus Chriſt* was born, *Paleſtine* conſiſted of Six particular Provinces, which were called *Judea*, *Samaria*, *Galilee*, *Ituria*, *Trachonite*, and *Peree*, or the Country beyond *Jordan*.

Judea was the moſt meridional Province, confining on the Eaſtern Coaſt to the *Dead Sea*, or *Aſphaltick Lake*, and to *Jordan*; on the ſide of the South to Mount *Sehir*; on the Weſt to the Mediterranean Sea, which the Scripture calls the Great *Sea*; and on the North to *Samaria*.

The Province of *Samaria* was bounded on the Eaſt by *Jordan*, on the Weſt by the Main Sea, and on the *North* by *Galilee*, which being ſubdivided into upper and lower, this was particularly named *Galilee* of the *Gentiles*, *Mat.* 4. 15. and had Eaſtwards, *Jordan* and the Sea of *Galilee*, which was alſo called the Sea of *Tiberias*, and the Lake of *Geneſareth*. (This Lake is very large, being near an hundred Miles long, and forty broad, being adorn'd with ſeveral *Cities* and *Towns* on both ſides. *Jordan*, which ariſes from two ſmall Springs, *Jor* and *Dan*, at the Foot of Mount *Libanus*, paſſes thro' it, and at length loſeth it ſelf in the *Dead Sea*.)

The Province of *Iturea*, ſituated on Mount *Libanus*, terminates it ſelf Southwards to *Galilee*, Weſtwards to *Phœnicia*, Eaſtwards to *Abilene*, and Northwards to *Antilibanus*.

The Country of *Trachonite*, which was heretofore called the Kingdom of *Baſcan*, had Eaſtward the Country of the *Huts*, which was that of *Job*; Southward *Peree*; Weſtwards *Jordan*, and the Sea of *Tiberias*, and Northwards *Ituria*.

The

The Province of *Perea* had its confines Eaſtwards on the *Amorites*, Southwards on the *Moabites*, Weſtwards on *Jordan*, and Northwards on *Trachonie*.

All this Country now miſ-called the *Holy-Land*, and *Syria*, is at preſent under the Government of the *Turks*, and diſtributed into divers *Governments*; for which I refer the Reader to *Sanſon's Geography* publiſhed by the Undertaker hereof.

Now, tho' this Map gives great Light to the Underſtanding of the Hiſtory of the Old and New Teſtament, yet we have denoted by *Cyphers* the principal Places mentioned in the Hiſtory of the *Goſpel*, which our *Saviour Chriſt* honour'd with his Preſence, and ſignaliz'd by his *Preaching*; but the Reader muſt take notice, that in order to theſe *Cyphers*, we have not follow'd that of the Places, but for the moſt part, that of the Times mention'd in the Goſpel, to denote the Sequel of what's related of our Saviour *Jeſus Chriſt*, of which we have propos'd in the *Chronological Index*, at the latter end, a preciſe Account of the Times, and which neither muſt nor can conveniently be repeated here.

1. *Nazareth* is the Place where our *Saviour* was conceived, and where 'twas declared by the Angel *Gabriel*, to the Holy *Virgin Mary* betrothed to *Joſeph*, who had there his Abode, *Luke* 1. 26, 27. hither was our Saviour brought back being a Child, at his return from *Egypt*; and this was the Country where he was brought up in, and was in danger of his Life, *Luke* 4. 16. &c. on this occaſion he was called a *Nazarite*. Now *Nazareth* was a Town in the higher *Galilee*, in the Tribe of *Nephthali*, and not far from Mount *Tabor*.

2. *Bethlehem*, called likewiſe *Euphrat*, a City of the Tribe of *Juda*, near which *Rachel* died, *Gen.* 35. 19. It was the Birth-place of our Saviour, being ſo ordered by divine Providence, *Mic.* 5. 2. here he was worſhipped by the *Shepherds*, being advertiſed by an Angel of his Birth, *Luk.* 2. 16. and to this place the Wiſe Men came from the *Eaſt*, Mat. 2. 12. Here was he circumciſed at the eighth day, and named *Jeſus*, Luke 2. 21. at this place *Herod*, being deceived by the Wiſe Men, cauſed all the young Children to be put to death, *Matt* 2. 16. This was the *Town* in which *David* was born, and where he was ſecretly anoined by *Samuel* in the place of *Saul*, Ruth 1. 1. & 2. 4. & 1 *Sam.* 16. 13.

3. *Jeruſalem* was the Metropolis of all *Judea*, where our Saviour was carried forty days after his Birth, to be there preſented in the Temple, *Luk.* 2. 22. and from thence carried into *Egypt* to eſcape the Fury of *Herod*, Mat. 2. 13, 14. He ſignaliz'd himſelf afterwards in this City by ſeveral Miracles, twice cleanſed the Temple, *Mat.* 21. 12. *Joh.* 2. 15. and was there condemned to die, and led out of the Gates to be crucify'd, *Heb.* 13. 12.

4. *Bethabara* is the uſual Paſſage from *Jordan*, and perhaps the place where the *Iſraelites* paſt, to enter into the Land of *Promiſe*, Joſ. 13. 16. not far off the Mouth of this River, which loſes it ſelf in the *Dead Sea*, where *John* baptized, and where *Jeſus Chriſt* was alſo baptized by him, *Mat.* 5. 13. *Luk.* 3. 21. *Joh.* 1. 28.

5. *Cana*, a City in the higher *Galilee*, on the Torrent of *Jitpahel*, in the Tribe of *Zebulon*, where our Saviour changed Water into Wine, *John* 21. 7. 9. 21. of this place was S. *Simon* the Apoſtle Surnamed the *Canaanite*, Mat. 10. 4. as alſo of *Nathanael*, John 21. 2. We muſt not confound this place with two others of the ſame Name; the one in the Tribe of *Aſſer*, Joſ. 19. 3. and the other in the Tribe of *Ephraim*, Joſ. 16. 8.

6. *Capernaum* was a City ſeated in the lower *Galilee* on the *Tiberian* Sea, where our Saviour frequently reſorted, and paid there the tribute Money for himſelf and S. *Peter*, Mat. 17. 14. He often taught there, and wrought ſeveral Miracles, on which account he ſharply rebuked the Inhabitants, *Mat.* 11. 23.

7. *Enon* was a little Town near *Salim*, adjoining to *Jordan*, and not far from the Sea of *Geneſareth*, where S. *John* baptized when he had left *Bethabara*, as yielding *Judea* to our Saviour, and retiring towards *Galilee*, John 3. 23.

8. *Sichar* or *Sichem*, an antient City of *Samaria*, where *Dina* the Daughter of *Jacob* was violated, but cruelly reveng'd by her Brethren, *Gen.* 34. And here our *Saviour Chriſt*, in his Journey thro' the Country of *Samaria* to return into *Galilee*, had, with the *Samaritan Woman*, that great and important Dialogue which we read of *John* 4.

9. *Beth-*

9. *Bethſaida*, a Town of *Galilee*, ſeated on the Lake not far from *Capernaum*, which was as it were the middle between *Bethſaida* and *Chorazin*; whence it hapned, that theſe three Places are comprehended together in the Complaint of our *Saviour Jeſus Chriſt*, Mat. 11, 21. 23. And 'twas not far from *Bethſaida* where they caught that great and miraculous Draught of *Fiſh*, mention'd in *Luke* 5. 6.

10. Near *Bethſaida* is the Mountain where our Lord *Jeſus Chriſt* preach'd that famous Sermon, called *The Sermon on the Mount*, Mat. 5. 6, 7.

11. *Naim*, a Town in *Galilee*, where our Saviour raiſed the *Widows* only Son to life, *Luke* 7. 11.

12. *Geraſa*, and *Gadara*, are two *Towns* near together beyond *Jordan*, which gives the Name to the Country of the *Gadarenians*, or *Gergeſenians*, where our Lord coming aſhore, after he had calmed that great Storm or Tempeſt which aroſe whilſt he ſlept, he drove out, from two poſſeſt Perſons, a Legion of *Devils*, which he permitted to enter into a whole Herd of Swine, which ran down violently into the Sea and were drown'd, and this Loſs was ſo ſenſible to the Inhabitants, that they intreated our Saviour to depart their Country, *Mat.* 8. 28. *Luke* 8. 22, &c.

13. Near *Bethſaida* is a deſart place, where our Saviour being retir'd, was follow'd by a great Multitude of People, to the Number of 5000, which he fed with five Barley-Loaves and two ſmall Fiſhes, inſenſibly multiplying them by his Sovereign Power, ſo that there was left twelve *Baskets* full of the Fragments, *Mark* 6. 34. *Luke* 9. 13. *John* 6. 5.

14. *Tyre*, once a famous City for *Trafick*, and for its Situation on a *Rock*, which was ſurrounded by the Sea: the *Kings* of which place were in league with *David* and *Solomon*, and much contributed to the building the *Temple* of *Jeruſalem*, there being oft mention made of this Place in the *Prophets*, eſpecially in *Eſa.* 23. and *Ezek.* 26. 27. So there's alſo mention made of it in the Books of the *New Teſtament*, not only in the Hiſtory of the *Acts*, *Acts* 21. 3. 7. but alſo in that of the *Goſpel*, as *Mat.* 11, 21, 22. *Luke* 6. 17.

15. *Sidon*, a Maritime Town of *Phœnicia*, which is frequently join'd in the Goſpel with that of *Tyre*; our Saviour *Chriſt* being on the Frontiers of *Tyre* and *Sidon*, heal'd the Daughter of the *Canaanitiſh Woman*, *Mat.* 15. 21, &c. This *Woman* is termed *Canaanite*, becauſe the *Tyrians* and *Sidonians* were originally of *Canaan*, and were never diſpoſſeſs'd by the *Iſraelites*. But in *Mark* 7. 26. ſhe is ſaid to have been a *Greek* by *Religion*, and in the Senſe wherein a *Greek* and the *Jew* oppoſe one another; and *Syrophœnician* by *Nation*; for *Syria* was divided into ſeveral particular *Provinces*, as were amongſt others *Cele-Syria*, *Syria* of *Damaſcus*, *Syria* of *Libanus*; and the *Syrophœnicia*, &c. all denoted in this Map.

16. Our Saviour *Jeſus Chriſt* leaving the Coaſts of *Tyre* and *Sidon*, paſt thro' the middle of the Province, named *Decapolis*, where he heal'd a Man *deaf* and *dumb*, *Mark* 7. 31. and came to the Deſart of *Capernaum*, where he fed four Thouſand Men with ſeven *Loaves* and ſome few *Fiſh*, ſo that ſeven Baskets were filled with the Fragments, *Mat.* 15. 32. *Mark* 8. 1, &c.

17. *Magdala* was a Town ſituate on the Lake *Geneſareth*, in the Territory of *Dalmanutha*, a ſmall Province on the Confines of that of *Decapolis*; and there's great likelihood that *Mary Magdalen*, ſo famous in the Hiſtory of the Goſpel, drew her Surname from this place. Our Lord came here by Water after the ſecond Multiplication of the *Loaves*, Mat. 15. 39. Mark 8. 10.

18. *Ceſarea de Philippi*, a Town ſeated on the Foot of *Libanus*, and which before was called firſt *Lais*, afterwards *Dan*, a place very famous in the Hiſtory of the *Old Teſtament*, as well as that from thence was taken the length of all the Country to *Beerſheba*, as for having been one of the places where *Jeroboam* ſet up the falſe Worſhip, by which he made the Ten *Tribes* revolt from the Service of the true God. Our Saviour *Chriſt* being angry at the *Phariſees* requiring of him a ſign from *Heaven*, embark'd at *Magdala*, and came by Water as far as *Bethſaida*, where he gave ſight to one that was *blind*, Mat. 16. 1. Mark. 8. 11. But parting thence, he came into the Territory of *Ceſarea de Philippi*, where S. *Peter* made in his Name, and that of his Fellow *Apoſtles*, the excellent Confeſſion which we read in *Mat.* 6. 16. Here 'twas, according to the Report

port of *Euſebius*, that the Woman troubled with an *Hemorrhoides* was heal'd by the touch only of our Saviour's Garment (who had here raiſed a *Statue* or *Pillar*, after the *Pagan* manner, in memorial of this Benefit.) Now this *Town* ſhall be diſtinguiſh'd from another *Ceſarea*, termed of *Paleſtine*, or *Straton*, ſituate on the *Mediterranean Sea*, of which mention is made in *Acts* 8.40. & 9.30. & 10.1. & 11. 11. & 12.19. & 18.22. & 21.8. & 23.23. & 25.1.

19. *Tabor* is an high Mountain in *Galilee*, not far from *Nazareth*, where *Barac* heretofore made the Aſſembly of his Troops againſt *Siſera*, Jud. 4. 6. And our Saviour parting from *Ceſarea de Philippi*, return'd again eight days after, and was there transfigur'd in the Preſence of three of his *Diſciples*, Mat. 17. 1. Mark 9. 2. Luke 9. 28.

20. *Bethany* was a kind of Suburb of *Jeruſalem*, where *Lazarus* dwelt, with his two Siſters *Mary* and *Martha*, who was here raiſed up four days after his Death, by our Lord and Saviour, *John* 11. 1. And here was alſo made a Feaſt for our Saviour, who was here anointed for his Burial, *John* 12. 1.

21. The Mount of *Olives* lies in the way from *Bethany* to *Jeruſalem*, from which it was diſtant not above a Sabbath days Journey, *Acts* 1. 12. Our Saviour being come to the Feaſt of *Tabernacles*, retired at Night towards this Mountain, and in the Morning he return'd to the *Temple*, John 8. 1, 2. From thence alſo he viſibly aſcended into *Heaven*, forty days after his glorious *Reſurrection*, Acts 1. 12.

22. *Jericho*, otherwiſe named in Scripture, the *City of Palms*, was the firſt that was poſſeſs'd by *Joſhua* in the Country of *Canaan*, Joſ. 6. 1, &c. The Waters of it were made wholſome by *Eliſha*, 2 *Kings* 2. 20. And our Lord here reſtor'd two *Blind Men* to their Sight, *Mat.* 20. 30.

23. *Ephraim*, according to *John* 11. 54. is the name of a Town where our *Saviour* retired after the *Reſurrection* of *Lazarus*, to avoid the Ambuſhes of the *Jews*. There's alſo mention made of a Town whoſe Name ſounds like this, 2 *Chron.* 14. 19. which *Abijah* poſſeſt. And near this Town was *Baalhatſor*, where *Abſalom* kill'd *Amnon*, who had raviſh'd his Siſter, 2 *Sam.* 13. 23. It was not far from *Jericho*, in the Tribe of *Benjamin*, in the Country of *Saliſa*.

24. Six days before the *Paſſover*, our *Saviour* return'd from *Ephraim* to *Bethany*, where the famous Supper was, as is made mention of in *Joh.* 12. 1. And the next Morning he came to *Bethphage*, a Village in the Cleft of the Mount of *Olives* between *Bethany* and *Jeruſalem*, whence he ſets forth riding on the Foal of an *Aſs*, to make his humble, tho' regal Entrance into this great *Town*, Mat. 21. 8. Mark 11. 8. Luke 19. 29. John 12. 12. the whole of the Accompliſhment of what had been foretold, *Zach.* 9. 9.

25. *Gethſemane* ſeems to be the place which is called the *Fat Valley*, in Hebrew *Geſemanin*, Eſa. 28. 1. This was a *Farm*, or *Garden* at the Foot of the Mount of *Olives*, beyond the Brook *Cedron*, where our Lord having eaten the laſt *Paſſover*, and inſtituted the *Holy Sacrament* of the *Euchariſt* with his *Diſciples*, had retir'd to pray, and where he was taken under the Guidance of the *Traytor* Judas, Mat. 26. 26. John 18. 1.

26. *Emaus* was a Bourg, diſtant about ſixty Stades from *Jeruſalem*, which is about two hours and a halfs Travelling. Our Saviour, the Day after his *Reſurrection*, join'd himſelf to two of his *Diſciples* who went thither, and was there known by them in breaking of *Bread*, Luke 24. 13. and was called *Nicopolis*.

OF THE EVANGELIST SAINT MATTHEW.

SAINT *MATTHEW*, who of a *Publican* became an *Apoſtle*; was the firſt of thoſe *Evangeliſts* that wrote the *Goſpel* and *Hiſtory* of our *Saviour*: They were all aſſiſted in this great Work by the *Holy Spirit*, who ſupplied them both with matter and expreſſion. He wrote his *Goſpel* in *Jeruſalem*, according to St. *Jerom*, at the Requeſt of thoſe *Jews* who had embraced the *Chriſtian Faith*; or by the ſpecial Order from the *Apoſtles*, as we are told by St. *Epiphanius*.

St. *Matthew* wrote in the Year of the common *Æra* of Jeſus Chriſt 39, after his Paſſion 6.

He wrote not in *Greek*, but in *Hebrew* or *Syriac*, ſays *Euſebius* in his Hiſtory, and with him agree ſeveral other Ancient Writers; eſpecially St. *Jerom*, who tells us, that *Pantenus* Preaching the Faith in the *Indies*, found there a Copy of the *Goſpel* of St. *Matthew* written in *Hebrew*, which he brought to *Alexandria*, and was preſerved to his time in the *Library* of *Cæſarea*; which Original being loſt, we have only the *Greek Verſion*, whoſe Author is unknown; tho' ſeveral of the Fathers attribute it to St. *James*, or St. *John*.

St. *Auſtin* obſerves, That St. *Matthew* is exact in his Account of the Royal Extraction of our *Saviour*, and in his deſcribing the Life he led here amongſt us; whereas St. *John* ſoars higher, and immediately declares to us the Divinity of our *Saviour*. His Writings alſo ſeem more pious and inſtructive to the Capacity of the meaneſt; ſince he more parcularly touches on the Actions and Diſcourſes with which our Saviour did as it were qualify his Divine Wiſdom and Majeſty; that his Example may be in ſome meaſure imitable, and proportionable to our Weakneſs. 'Tis not to be queſtioned, but *God* had great reaſons to cauſe his *Laws* tobe written; yet we may ſay, *Chriſt*'s chief Deſign has ever been to write them in our *Hearts*, to the end our Actions might be viſible Characters of that inviſible Love he bears us, and which we ought to ſhew each other. For the principal Deſign of our *Saviour* is not to inſtruct us by written Words, but by the Example of his Life, which was continually to be renewed in our Minds by the Operations of the *Holy Ghoſt*; to the end his Vertue as well as his Verity, might be repreſented from Age to Age by lively Actions, and not by dead Words. And therefore tho' it be neceſſary to read continually the *Holy Scriptures*, yet if we ſhould underſtand them all, this Knowledge alone will not make us *Chriſt*'s *Diſciples*; if we do not at the ſame time feel this Knowledge influencing our Actions, and regulating our Behaviour under all Conditions.

'Tis not certain in what year Saint *Matthew* wrote his *Goſpel*; 'tis thought about the thirty ninth year of the common Stile of *Chriſtians*, ſix years after our *Saviour*'s *Paſſion*.

OF

(1) S.t Mathew the Evangelist.

(2) S.t Mark the Evangelist.

OF THE EVANGELIST SAINT MARK.

SAINT *MARK* is often mentioned in the *Acts* of the *Apoſtles*, and St. *Paul*'s *Epiſtles*; yet it does not hence follow that he wrote the *Goſpel*, altho' St. *Jerom* believes he did; but rather that S. *Mark* of whom S. *Peter* ſpeaks at the end his firſt *Epiſtle*, and whom he calls his *Son*.

St. *Mark* wrote in the year 43 of the common Æra of Jeſus Chriſt, 10 years after the Paſſion.

'Twas this *Mark* who founded the Church of *Alexandria*, the ſecond *Epiſcopal See*.

The common Opinion of the holy *Fathers* is, that he wrote his *Goſpel* at *Rome*, at the Entreaty of the *Chriſtians* of that Church, according to what he learnt of S. *Peter*, as we are inform'd by *Euſebius*; for having told us in his Hiſtory, that S. *Peter* (when at *Rome*) preach'd to the *Romans* the *Goſpel* with great ſucceſs; he adds, that thoſe who heard him were ſo taken with the love of the Truth, that they were not contented to hear him preach the *Goſpel*, but they would have it written; and therefore they beſought S. *Mark*, who was S. *Peter*'s Diſciple, to leave them in Writing the *Evangelical Hiſtory*, to the end they might have it as a firm and laſting Monument of the holy Doctrine that had been declared to them; and they ceas'd not renewing their *Entreaties*, till they had obliged S. *Mark* to write the *Goſpel* which to this day bears his Name.

S. *Chryſoſtom* demands why our *Saviour* having twelve *Apoſtles*, there were but two of them that undertook to write the *Goſpel*, and that S. *Mark* ſhould write it as well as S. *Luke*, altho' they were only the *Apoſtles Diſciples*? To which he anſwers himſelf, That ſuch *holy Men* did nothing through a Deſire of Glory, but guided themſelves in all undertakings by the Motions of God's Spirit, and by a proſpect of the good of the Church. S. *Jerom* and S. *Auſtin*, as alſo moſt of the *ancient Fathers*, were of Opinion, that S. *Mark* wrote in *Greek*, as well as S. *Luke* and S. *John*.

This *holy Evangeliſt* has followed S. *Matthew* in ſeveral places, and often epitomiz'd him; yet there are *Hiſtories* which he relates more at length, and of which he deſcribes the particular Circumſtances.

S. *Mark* wrote his Goſpel as he heard it from the Mouth of S. *Peter*, even as S. *Luke* wrote his chiefly from the Information of S. *Paul*, who was inſtructed from above. For 'tis obſervable, That whatſoever care our *Saviour* took to teach his *Apoſtles* during his Life, by making them Spectators, not only of his publick Actions, but moreover of his ſecret and private Life, and by diſcovering to him the *Myſteries* and *Parables* which he ſpake in publick; yet they have ſaid nothing of our *Saviour*, and his holy *Verities*, of which they were ſo perfectly inform'd, till they were *renew'd* by the *Holy Spirit*, and were become in ſome ſort divine Men, as S. *Chryſoſtom* calls them.

This affords us an excellent Leſſon, to wit, That not any thing ſhould be either ſaid, or written of the *Evangelical Truths*, but by Men in whom dwells the *Spirit* of *God*. For ſuch as are in the Fleſh, cannot ſavour the things in the Goſpel.

S. *Mark* wrote his Goſpel in the third year of *Claudius*'s Reign; that is to ſay, the three and fortieth year after the Birth of our *Saviour*, and ten years after his Paſſion.

OF THE EVANGELIST SAINT LUKE.

SAINT *LUKE* was of *Antioch*, which is the Metropolis of *Syria*. S. *Paul* informs us that he was a Physician, as he himself calls him. He was not of the number of the *twelve Apostles*, no more than Saint *Mark*, but one of their *Disciples*: So that he did not write what he saw, as S. *Matthew* and S. *John*, but what he learnt from those that were Eye-Witnesses, as he testifies at the beginning of his Gospel. For this came to pass by the *wise Counsel* of *GOD*, says S. *Austin*, that of the four Evangelists two having been Apostles, the remaining two should not be so, to the end it might not be believ'd there was any difference in their *Writings*, who saw the *Actions* of *Jesus Christ* with their own Eyes, and those that describ'd them, from the faithful Relation of those that had seen them.

S. *Luke* wrote in the Year 36 of the common Æra of Jesus Christ, 25 Years after the Passion.

God designing in this manner to shew us the certitude of the Evangelical *History* comes not only from those who have made it, and relate the things which they have seen themselves, which is ordinary in several Histories, whose certainty is only human and moral; but that it is grounded on the particular assistance of the Holy Spirit, who dictated all their Words to the Evangelists, as well to S. *Mark* and S. *Luke*, who were Disciples to the Apostles, as to S. *Matthew* and S. *John*, who were Apostles themselves.

For as S. *Mark* was the Disciple of S. *Peter*, so S. *Luke* was the Disciple of S. *Paul*; which occasioned *Tertullian* to to say, That the Gospel of S. *Luke* was commonly attributed to S. *Paul*, and S. *Paul* gives this excellent Testimony of S. *Luke*, (as is observ'd by several Fathers, and especially of S. *Ambrose*, when he says of him) That he is commended for his Gospel in all the *Churches*; to which S. *Ambrose* adds, What Praise does he not deserve, who has receiv'd so great a Commendation from the *Doctors* of all Nations?

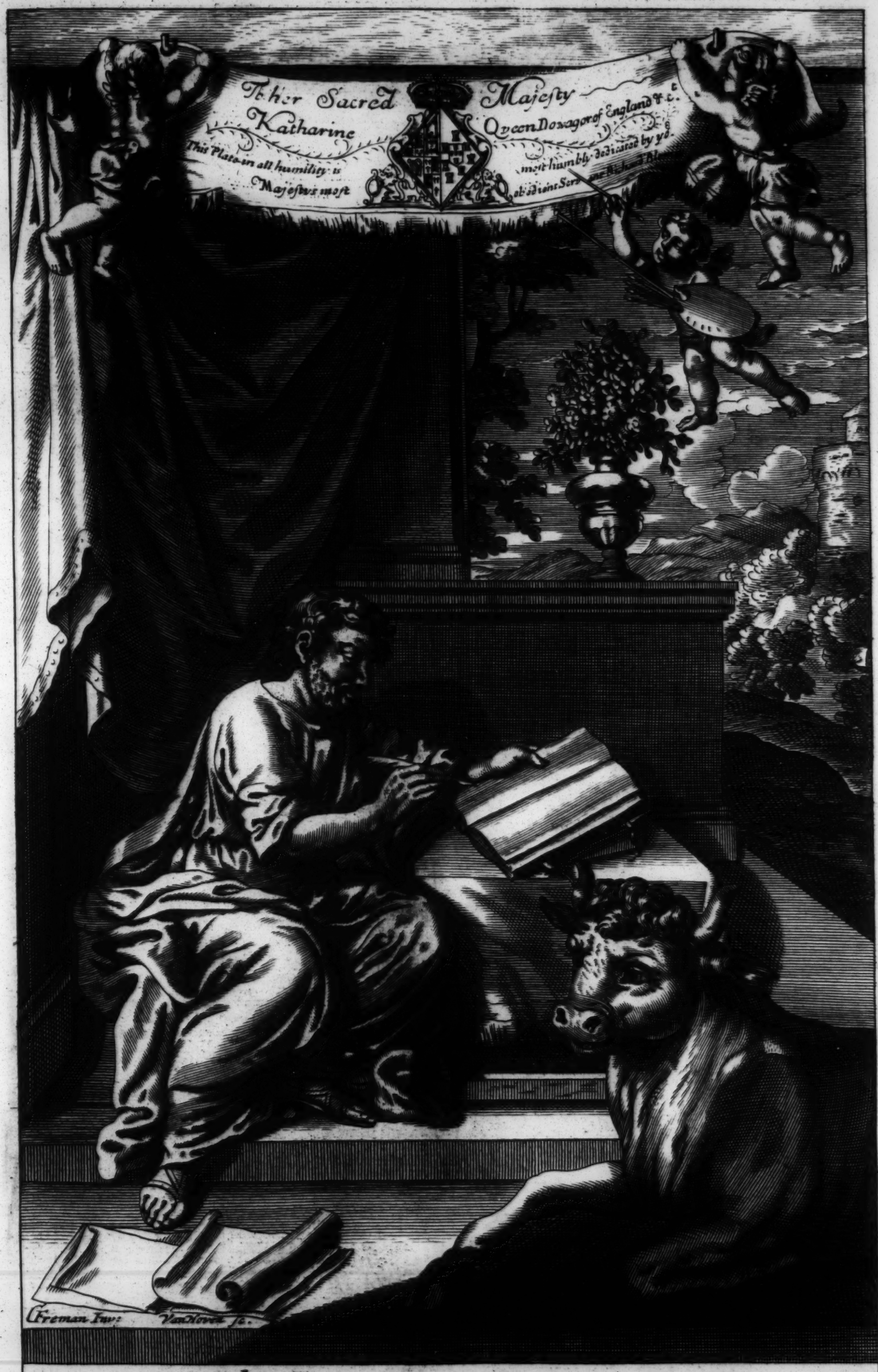
S. *Luke* (says *Eusebius*) does himself relate, at the beginning of his Gospel, the Motive he had of Writing, in saying, That several hastily undertook to *write* the *Evangelical History*, he thought himself therefore oblig'd to do it, after an exact Information from those who had been the *Dispensers* and *Ministers* of it; that is to say, from the *Apostles*, and especially S. *Paul*, with whom *Providence* had particularly engag'd him, to hinder the *Word* of the *Gospel* from being sophisticated by the mixture of Errour and Falshood.

S. *Luke*'s Gospel is written in a purer style than that of S. *Mark* and S. *John*, he being better acquainted with the *Greek Tongue*, as is observ'd by S. *Jerom*; which also appears in the style of the *Acts of the Apostles*.

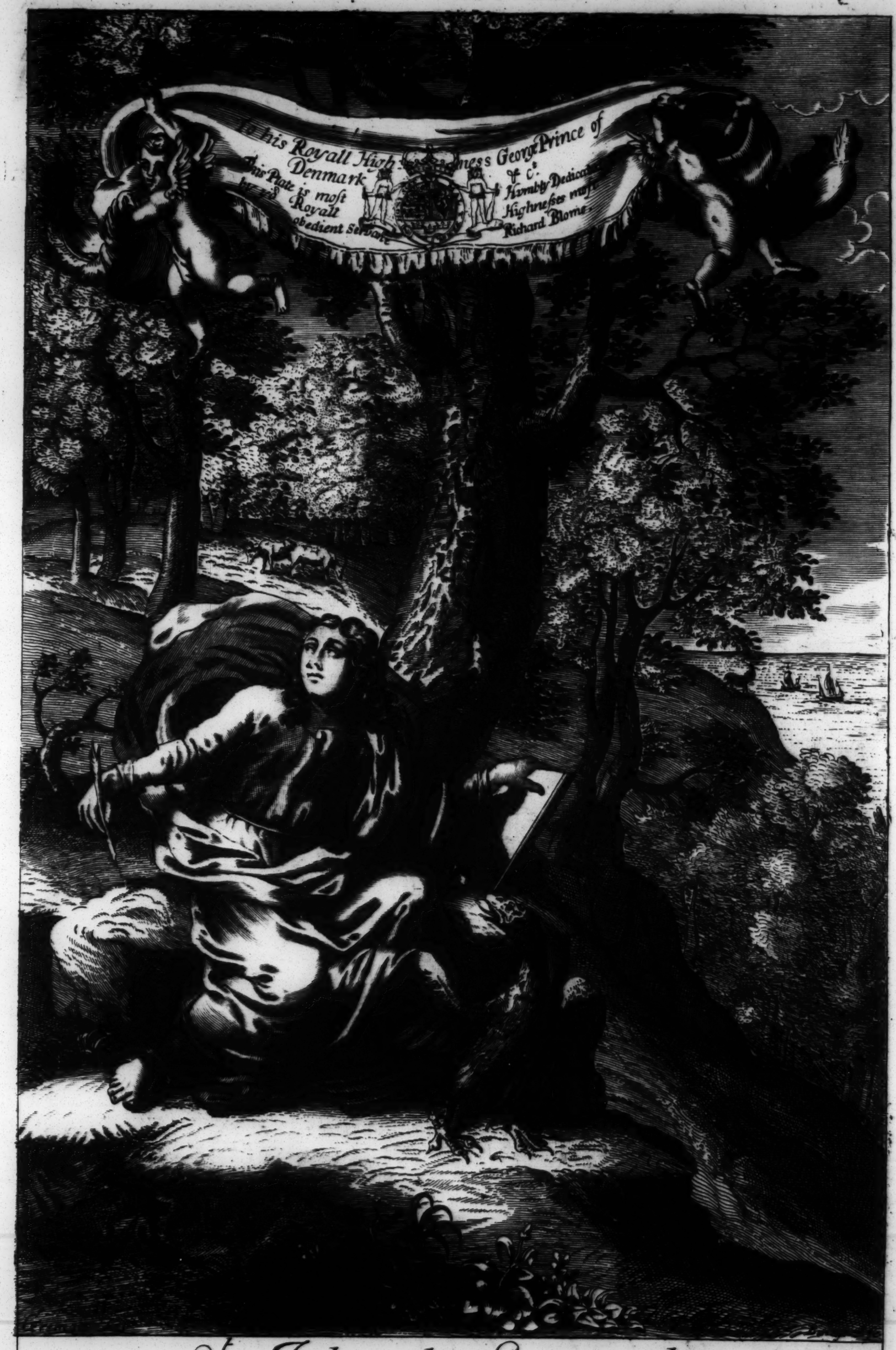
He wrote his *Gospel* about the year of *Jesus Christ* fifty six, twenty five years after his *Ascension*.

The same Father testifies, That S. *Luke* always remain'd in *Cœlibacy*, and that he liv'd to the eighty fourth year of his age; and the *Church* says of him, that he continually bore on his Body the Marks of the *Cross*; and therefore tho' his *Death* was not honour'd with *Sufferings*, (which several of the Fathers question) yet one may say, according to the Expression of S. *Jerom*, That his Life has been a continual Martyrdom.

OF



(3) S.t Luke the Evangelist.



(4) S:t John the Evangelist

OF THE

EVANGELIST SAINT JOHN.

SAint *JOHN* was of the Town of *Bethſaida*, the Son of *Zebedee*, and Brother of St. *James*, termed the *Major*. He was called very young, and in the State of *Cœlibacy* to the *Apoſtleſhip*, ſays St. *Jerom*, and ever kept himſelf in it; and for this Reaſon, adds the ſame *Father*, was he the Beloved *Diſciple*; and that in the laſt *Supper* of our *Saviour*, leaned on his Breaſt, and when on the Croſs, recommended his *Virgin Mother* to a *Virgin Diſciple*, and would have him to be her Son.

St. *John* wrote in the Year 96. of the common æra of Jeſus Chriſt, 65 years after the Paſſion.

After the Deſcent of the *Holy Ghoſt*, he preach'd the Faith of *Chriſt* in *Aſia*, whoſe *Churches* he planted and watered, ſays the ſame St. *Jerom*, and was at length made Biſhop of *Epheſus*.

He was condemned at *Rome* by the Emperour *Domitian*, to be caſt into a Caldron of ſcalding *Oil*; but coming out thence, ſaith *Tertullian*, without harm, he was baniſh'd into the Iſle of *Pathmos*, where he wrote his *Revelations*. After *Domitian*'s Death he returned to *Epheſus*, where he was obliged to write his *Goſpel*, about the year of our *Saviour* Ninety ſix, being ſixty five years after our *Saviour*'s Paſſion.

St. *Jerom* relates the manner of his engagement to do it; for *Cerinthus* and *Ebion* publiſhing their Hereſie, That *Jeſus Chriſt* was but a Man, and that he was not before *Mary*; almoſt all the Biſhops of *Aſia*, and ſeveral others deputed by the Churches, obliged St. *John* to ſpeak more highly of our Saviour than the other *three Evangeliſts* had done, and to maintain particularly his *Divinity*.

St. *John* not able to withſtand the Entreaties of ſo many *Biſhops*, at length yielded to their Requeſts, provided they would all ſet apart ſome time to *faſt* and *pray* for the aſſiſtance of *Heaven*; after which being full of *GOD*, he eſtabliſh'd the Divinity of our *Lord* and *Saviour* in the firſt words of his *Goſpel*.

St. *Auſtin* makes very edefying remarks on S. *John*'s *Goſpel*; He ſays St. *John* was particularly choſen to ſet forth the *Divinity* of *Jeſus Chriſt*, and therefore the other *three Evangeliſts* converſing with our *Saviour Chriſt* as a *Man*, do relate the Actions of his *Mortal Life*; whereas St. *John* raiſes himſelf as an *Eagle*, and ſoars above the Clouds of humane Weakneſs, and diſcovers in the Boſom of the Father the Word *Incarnate*, *GOD bleſſed for ever*, notwithſtanding the Brightneſs of his Glory.

He applies himſelf more than the reſt to *deſcribe* his *excellent Diſcourſes*, and eſpecially thoſe which are the moſt Divine: And whereas the other *Evangeliſts* do more particularly deſcribe the Actions of our Saviour, which are an admirable Model for ours; St. *John*, on the contrary, intending to ſupply what was wanting in the others, rather ſets upon relating the *Spiritual Truths*, which denote the Myſtery of the *Trinity*, the Equality of the *Perſons*, and the *Glory* of the *Life* to come.

And it is very remarkable, as S. *Auſtin* adds, That this *Evangeliſt*, who ſpeaks of theſe *Truths* more clearly than the other *Three*, is he who doth effectually recommend to us the Love of our *Brethren*; and that repreſenting principally *Jeſus Chriſt* as *God*. He is the only *Perſon* alſo that repreſents him to us in the greateſt Humility, waſhing his *Diſciples Feet*, to the end we might learn to grow the more in Humility, by how much we advance in the *Knowledge* of the ſublimeſt *Myſteries*.

THE SALUTATION OF THE Bleſſed Virgin Mary.

THE *Oracles* of the *Prophets* being accompliſh'd, and the time which GOD had appointed to ſhew forth his Mercy, and give a *Saviour* to the *World*, being come; the *Angel Gabriel* was ſent from GOD, firſt to *Zacharias*, when he offered Incenſe in the *Temple*, to tell him, that he ſhould have a Son, who ſhould be called *John*, whoſe *Birth* was to be the Joy and Glory of *Iſrael*.

Anno Mundi 3999. *Before the common Æra of Jeſus Chriſt* 5.

Six Months after, *God* ſent the ſame *Angel* to the *Holy Virgin Mary* at *Nazareth*, where ſhe uſually lived. She was eſpous'd to *Joſeph*, whom *God* gave her for a *Guardian*, and *Protector* of her Innocency, being both married, as St. *Auſtin* ſaith; in a reciprocal deſign of never uniting together, but by the *Spirit*.

God, who acted inviſibly in their *Souls*, led them by a ſecret and internal Law, to embrace this Vertue of *Virginity*, of which there was not then any Example on *Earth*; for in eſpouſing each other, they alſo at the ſame time eſpouſed the Reproach of *Barrenneſs*. But *God* honour'd this *Angelical Marriage* with the moſt *divine Fruit* that ever appeared on *Earth*; and to this end he ſent the *Angel Gabriel* to the *Holy Virgin*.

He found her alone, as S. *Ambroſe* obſerves, and ſaluted her with an *Hail Mary, full of Grace*, ſhe having been filled with it from her Mother's Womb; and this Fulneſs ſtill increaſed in her, without any Interruption in the whole Courſe of her Life.

The *Praiſes* which the Angel gave her in this Salutation at firſt troubled her, as is obſerv'd in the *Goſpel*. She was apprehenſive of the *Angels* of Darkneſs, who transform themſelves into *Angels* of *Light*: She muſed in her ſelf at what ſhe ſaw, and heard, and thus taught *Holy Souls*, not to be raſh and haſty, but to take time to judge of all things.

The *Angel* knew her trouble, and to appeaſe her, thus ſaid; *Fear not* Mary *for you have found Favour with God*. And he afterwards declar'd to her the Subſtance of his Meſſage.

She heard without Diſcompoſure, that ſhe ſhould bare a Son, whom ſhe was to call *JESUS*, who ſhould become *Great*, reign over the *Houſe of Jacob*, and ſit on the *Throne* of his Father *David*, and whoſe *Kingdom* ſhould have no end.

She only ask'd of the *Angel*, how, what he had told would come to paſs, ſeeing ſhe knew not a Man; She ask'd this Queſtion without wavering in the Faith, and without Curioſity, that ſhe might ſubmit her ſelf to the Will of *God*, and follow punctually what he had ordain'd.

The *Angel* aſſured her that *Man* ſhould have no part in this *Work*, but that the *Holy Ghoſt* would himſelf form in her the *Child* of which ſhe was to be the *Mother*.

He at the ſame time ſhewed her what had hapned to St. *Elizabeth*, aſſuring her, that that *Holy Woman* who paſt for *Barren* in the World, was already pregnant ſix Months; by an effect of the powerful operations of *God's Holy Spirit*, to whom not any thing was impoſſible.

When the *Holy Virgin* had received from the *Angel* an anſwer to what ſhe had demanded, and had known the manner of *God's* operating in her ſo great a Myſtery, ſhe apply'd her ſelf wholly to teſtifie to God her perfect Reſignation to his Will; which ſhe did by theſe humble Words, which admirably well ſhew the the pious Diſpoſition of her Soul.

I am the handmaid of the Lord, Be it to me according to his word.

The *Angel* immediately left her, endued with the ſame Humility, not being at all puft up at theſe happy Tidings.

At this moment the *Son of God* grew incarnate in her *Holy Womb*; and this moment is one of the times which the *Church* has reaſon to celebrate through all Generations.

The

(5) The Salutation of the Blessed Virgin. Luke. 1.

(6) *The Visitation of the Virgin Mary.*

Luke. i.

The Viſitation of the Bleſſed Virgin Mary.

AFTER the *Holy Virgin* had humbled her ſelf before *GOD*, for the ſingular favour which ſhe came from receiving, by the Incarnation of his Son; ſhe learnt afterwards, by humbling her ſelf before Men, that thoſe whom *God* moſt favours are moſt obliged to be humble, and that every new Grace from GOD brings along with it a new Temptation to *Pride*, if we do not immediately reſiſt it by a perfect Humiliation of Mind. For without ſtaying to conſider the high Condition whereunto ſhe was now raiſed, ſhe undertook a painful Journy to *viſit* her Couſin *Elizabeth*, who dwelt in the *Hilly Country* in the City of *Juda*, and entring into the Houſe of *Zacharias*, ſaluted *Elizabeth*; and it came to paſs that when *Elizabeth* heard the Salutation of *Mary*, the *Babe* leaped in her *Womb*, and *Elizabeth* was filled with the *Holy Ghoſt*, *and ſhe ſpake with a loud Voice, and ſaid, Bleſſed art thou amongſt Women, and bleſſed is the Fruit of thy Womb; and whence is this to me, that the* Mother *of my* Lord *ſhould come to me? for lo! as ſoon as the Voice of thy Salutation ſounded in my Eears, the* Babe *leaped in my* Womb *for joy.* And ſhewed her Joy, in that *God* had at length been gracious to her, by delivering her from the Reproach of a long Barrenneſs.

In the ſame Year of the World 3999.

Our *Saviour*, whom ſhe already ſaw humbled in her *Bowels*, ſeemed to learn her to ſay then, what he ſaid himſelf ſince, *That ſhe muſt fulfil all Righteouſneſs; and ſubmit her ſelf to all the Offices of Humility.* But when ſhe thought only on a profound Abaſement, without diſcovering any thing to her *Couſin* of the Favour which ſhe had received; GOD himſelf did what her Modeſty and Love to Silence would outdo.

The Preſence of *Jeſus Chriſt*, which ſhe carried in her Boſom, had ſuch a powerful Influence on St. *John*, that he teſtified before he was born, to be capable not only of Reaſon, but of Adoration. For being become the firſt Adorer of our *Saviour*, he paid him this interiour Worſhip with an exulting Joy; which having produced the ſame Impreſſion in his *Mother*, made him then enter into the exerciſe of his Office of *Forerunner* to the *Saviour* of the *World*.

S. *Elizabeth* cried out with Joy; and being abaſed to ſee her come to her, whom ſhe began to reſpect as the Mother of her Lord, ſhe offered her great Praiſes, and admired the firmneſs of her Faith. But the *Bleſſed Virgin* who was not at all lifted up at what the *Angel* had told her, was no more elevated at what was ſaid to her by her Couſin *Elizabeth*.

She conſidered GOD as the free Diſpoſer of his Gifts, and her Humility as the Channel by which they were conveyed to her; and ſhe uttered that excellent *Canticle*, which may be called the Glory of the *Meek*, and the Confuſion of the *Proud*.

The *Holy Virgin* being thus become the Mother of S. *John the Baptiſt*, more than ſhe was afterwards S. *John the Evangeliſt's*, and having ſanctified him, and as it were ſpiritually begotten him in the *Womb* of his *Mother*, by her word, enlivened by the ever-bleſſed *Fruit* ſhe carried within her, ſhe remained for the ſpace of three Months with S. *Elizabeth*, which being accompliſhed, and the Birth of S. *John* approaching, the *Holy Virgin* retired, when it might be thought more proper to come, had ſhe been abſent, to partake of that great Joy which this Birth cauſed in the World, and of which the Church to this day conſerves ſuch great Marks. But the *Holy Virgin* then ſhewed, that ſhe followed in all things the Motions of God's Spirit; and being come to St. *Elizabeth* at the time he appointed her, ſhe alſo returned at the Moment denoted, without any regard to the formal Cuſtoms of the World, which are not ſeldom contrary to the Laws of GOD.

She alſo taught us by this to retire and conceal our ſelves after Works of Charity *to our Neighbour, not deſiring to appear to have any part; that* GOD *may have his full due, and we that humiliation and trouble which is due to us, in not being ſuch pure and perfect Channels of his* Graces, *as to be free from mixtures of our own.*

The

The Nativity of our Lord and Saviour JESUS CHRIST.

THE *Holy Virgin* being returned home from her Couſin *Elizabeth*, Anno Mundi 4000 *before the common Æra* 5. ſoon learnt that the great Favours which *GOD* beſtows here on his Saints, are oft attended with great Afflictions; for the ſigns of her Pregnancy appearing, *Joſeph* was in a manner forced, notwithſtanding the many Proofs he had of the *Virgins* Purity, to attribute to the work of *Sin* that which was only the work of the *H. Spirit.*

This *Bleſſed Virgin*, who could not be ignorant of what paſſed, yet remained firm in her ſilence, ſhewing thereby of what importance it is to keep ſecret the works of the *Spirit*; She choſe rather to be eſteemed by her *Husband* an *Adultreſs*, than to fail in her fidelity in this point unto GOD, to whom ſhe committed as well the Care of her *Reputation*, as of her *Life.*

But *Joſeph*, who was a *Juſt Man*, would not make publick the Fault, of which he ſuppoſed her guilty, and thereby gave a great example to *Men*, *That we ſhould keep ſecaet the Failings of thoſe to whom we owe Love and Reſpect.* He reſolved only to leave her, to ſhew by this means, at leaſt, his diſlike of the Evil which a Perſon ſo dear to him had committed.

But when he was ready to do this, GOD hinder'd him, advertiſing him in the Night by an Angel, to take along with him *Mary* his *Wife*, and diſcovered the Secret of this *Divine Child*, enjoining him to give him at his Birth the Name of *Jeſus.*

Joſeph being comforted by the words of the *Angel*, learnt how reſerved a Man ought to be in his cenſure of others, and how much we are obliged to judge always favourably of pious Perſons, notwithſtanding all ſeeming Appearances of their Guilt. He believed what the *Angel* had told him, and he deſerved to be called the Father of *Jeſus Chriſt*, for having imitated that great Faith through which the *Holy Virgin* became his *Mother.*

When the time of her Delivery was near, the Divine Providence (to bring the *Holy Virgin* out of *Nazareth* to *Bethlehem*, where the *Prophets* had foretold the *Meſſias* ſhould be born) permitted, that the Edict of the Emperor *Cæſar Auguſtus* (who deſiring to ſatisfie either his Pride or Covetouſneſs, in the numbring the Families of his *Empire*) ſhould in ſome ſort diſturb the whole *World* to make the *H. Virgin* come to *Bethlehem* with *Joſeph* her eſpouſed Husband, who was of that Town, and of the Lineage of *David*, to be taxed.

She conſidered not the troubleſomeneſs of ſo long a *Journey*, and the incommodiouſneſs of the time, nor her condition; but obeying this Order of the *Emperor*, with the ſame reſpect as if an *Angel*, or even *GOD* himſelf had required her to make this *Journey*: By this ſhe taught us to have an Eye to GOD in *Men*, who are only his Inſtruments, and in whom he conceals himſelf.

When they were arrived at *Bethlehem*, every one refuſed to lodge them, becauſe their Houſes were full: ‘ And thus did ‘ our Saviour haſten (as it were) to ſhew ‘ at his very Birth an Example of Humility, in ſuffering the Repulſes of Men, ‘ diſdaining not to be Born in a Stable, ‘ to teach us to deſpiſe the Glory of the ‘ World, by his Averſion to it in his own ‘ Perſon: And as the Scripture makes ‘ mention, That ſhe brought forth her ‘ firſt-born *Son*, and wrapped him in ‘ *Swaddling Cloaths*, and laid him in a *Manger*, becauſe there was no *room* in the *Inn.*

‘ This temper of Mind did he infuſe ‘ into the *Bleſſed Virgin*, who received the ‘ repulſes of thoſe of *Bethlehem* in the ſame ‘ manner as ſhe receiv'd the Orders of ‘ *Auguſtus*, having in both theſe *circumſtances* an Eye upon GOD, to whom ‘ ſhe obeyed in the Perſon of an *Inkeeper*, ‘ as ſhe had done in that of an *Eemperour.*

‘ She was well contented to bring forth ‘ *Jeſus Chriſt* in a *Stable*, underſtanding ‘ that this her *Poverty* would conceal her ‘ from *Men* and *Devils*, and that the Unkindneſs of this People of *Bethlehem* was ‘ neceſſary to the Deſigns of GOD.

‘ The *Holy Fathers* tell us, There is ‘ nothing ſo inſtructive as this abaſement ‘ of the Son of GOD, and that all the ‘ *Beauty* of the *Creatures* do not ſo much ‘ oblige us to adore him, as this *divine* ‘ *Humiliation* of himſelf.

‘ We ought chiefly to learn from this ‘ Infancy of *Jeſus Chriſt*, that we have no ‘ leſs need at all times of the *Aſſiſtance* of ‘ GOD, than a Child newly born has of ‘ the Succours of *Man.*

An

(7) The Nativity of our Saviour Jesus Christ. Luke. 11.

(8) An Angel appears to the Shepherds. Luke. 11.

An Angel appears to the Shepherds.

OUR *Saviour* having ſanctified the *World* by his Birth, ſhewed, by his choice of the firſt *Perſons*, to whom he would have it known; that he would hide his Myſteries from the great and wiſe, and only reveal them to the ſimple. Even in the ſame Night, wherein the *Holy Virgin* brought him forth, there were near the place, *Shepherds* in the field *watching their Flocks, and the Angel of the* LORD *came upon them, and the Glory of the* LORD *ſhone round about them, ſo that they were ſore afraid; and the Angel ſaid unto them, fear not, for behold I bring you good tidings of great joy which ſhall be to all People; for unto you is born this day, in the City of* David, *a* Saviour, *which is* Chriſt *the* LORD; *and this ſhall be a ſign to you; ye ſhall find the Babe wrapt in ſwadling Cloaths, lying in a Manger. And ſuddenly there was with the Angel a Multitude of the heavenly Hoſt, praiſing* GOD, *and ſaying, Glory to* GOD *in the higheſt, and on Earth Peace, good Will towards Men.* And this, according to St. *Gregory*, ſhewed the Duty of the true *Paſtors* of the *Church*: And what our *Saviour*'s Example (who is the true *Shepherd*) would one day produce in it.

The ſame Year of the Birth of Jeſus Chriſt, before the common Æra 4.

'Twas to theſe Perſons that an *Angel* appeared on a ſudden, ſurrounded with a great Brightneſs, which denoted this great *Divine Light*, which now began to appear in the *World*.

He told them he brought them ſuch glad Tidings or good News, that wou'd fill all People with Joy; and at the ſame time declared to them, that the *Meſſias*, who had been ſo long expected, was now born.

And to confirm their Belief of what he ſaid, he ſent them into *Bethlehem*, which the *Prophets* had foretold ſhould be the Place of his Birth; and this humble *Spirit* being not at all aſhamed of the *Humility* of his Maſter, boldly told theſe *Ruſtick People*, that they ſhould find in a *Manger*, a Child wrapt up in ſwadling Cloaths, and that this was he whom he meant, and who was the Expectation of all *Iſrael*.

When the *Angel* had done ſpeaking, there were joyned to him an innumerable Company of *Angels, who ſung Hymns of Praiſe and Adoration to* GOD; *and proclaimed Peace to Men.*

Theſe *Shepherds*, recovering themſelves at length from the Aſtoniſhment or Trance wherein they lay, occaſion'd at the Sight and Words of the *Angel*, determined to paſs over to *Bethlehem*, to ſee there the Wonder that *God* had wrought; making haſte in their Journey to ſhew by their readineſs, that our *Saviour* muſt not be ſought with *Coldneſs* and *Indifferency*. And being come to the place, they found the *Bleſſed Virgin* with *Joſeph* and the *Child* lying in a *Manger*, according to what the *Angel* had related unto 'em.

This *outward Meanneſs* did not ſurprize 'em; for 'tis obſerv'd, on the contrary, that they were fill'd with *Admiration*, as were all thoſe to whom they told what they had ſeen, and heard from the *Angel*.

The *H. Virgin*, in this *profound humility* in which *Jeſus Chriſt* himſelf lay humbl'd in that manner before our eyes, (not expecting all theſe things) contented her ſelf in that ſtate of *meanneſs* wherein *GOD*'s Providence had plac'd her.

Let us then imitate this excellent Frame and Temper of Mind, not eſteeming our ſelves the more for being belov'd and honour'd by Men; nor thinking our ſelves the leſs regarded of GOD *for the diſreſpects and ſlightings of them. For we are, or ſhou'd be the beſt Judges of our own worth.*

The beſt of Women *is lodg'd in a* Stable *amongſt* Beaſts; *which ſhews us the Blindneſs and Ignorance of worldly Men, who will be ſure to judge of Peoples Worths by that which does not belong to them, and is properly none of theirs; as fine Cloaths, numerous Attendants, yearly Revenues, and a Houſe ſpacious and richly furniſhed: all which things dazle the Eyes of Carnal Men, and gratifie their ſenſual and vitiated* Appetites. *Whereas* that which is truly deſirable, is not to be known by any thing which is to be ſeen without doors.

'Tis the Mind, *not the* Place, *or any outward* Circumſtance, *that makes us happy. A Man muſt find Content in his own* Breaſt, *or no where; and the way to* Heaven *is nearer from a* Cell *than a* Palace,

THE CIRCUMCISION.

Our LORD and SAVIOUR Circumciſed the Eighth Day, and was called JESUS.

EIght days after our *Saviour's Birth* being accompliſh'd, the *Bleſſed Virgin* and *Joſeph* thought of circumciſing him, and his Name was called *Jeſus*, which was ſo named of the *Angel*, before his Conception in the *Womb*; and when the days of her *Purification* (according to the Law of *Moſes*) were accompliſh'd, they brought him to *Jeruſalem*, to preſent him to the Lord, as it is written in the Law of the Lord, every Male that openeth the *Womb*, ſhall be called holy to the *Lord*; and to offer a Sacrifice, according to that which is ſaid in the Law of the *LORD*, a pair of *Turtle-Doves*, or two young *Pigeons*; And this gives us the Example of a true *Chriſtian*, which does not too fondly criticize on the Word of *God*, but places all its Piety in a punctual Obſervance of whatſoever it commands. For altho' they were ſufficiently perſwaded that this Divine Child needed no Circumciſion, yet they expected not a particular Command from *God* to ſubmit to this Order.

The ſame year of the Birth of Jeſus Chriſt 1. before the common æra 4.

They were ſo humbled, that the very Cuſtom it ſelf became a *Caſe of Conſcience*: Teaching us thereby, how much to avoid our own Wiſdom, and to follow, without Heſitation, the Wiſdom which is from above.

But if the *Holy Virgin* and *Joſeph*, are ſo greatly to be commended, in thus ſubmitting themſelves to the *Law*, 'tis more to be admired, that our *Saviour* himſelf ſhould ſubmit to it, notwithſtanding the ſharpneſs of the Pain wherewith it was accompany'd, which caus'd many times the Death of the Patient. He would moreover (having aſſum'd our ſinful Fleſh) take alſo in that Fleſh the Mark of Sin, for the doing away of which, *Circumciſion* had been ordain'd.

The *Innocent* then appear'd a *Sinner*, that Sinners might learn not to deſire to be eſteem'd *Innocent*, and find reaſon in this prodigious Humiliation of *Jeſus Chriſt*, to humble themſelves before *God* and Men, apprehending every occaſion of Humility, and patiently ſuffering all Injuries.

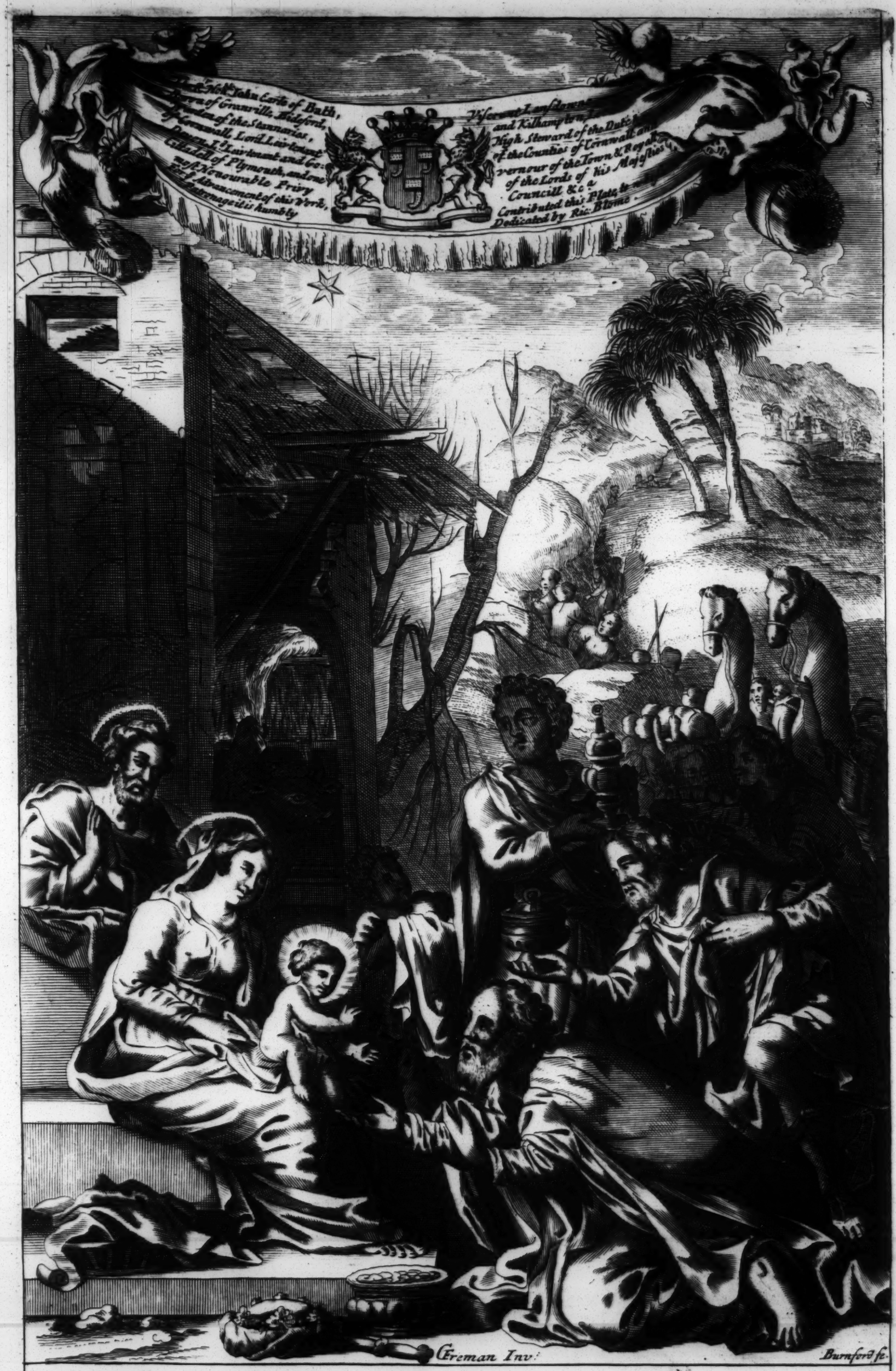
GOD began to diſcover, on this occaſion, what afterwards hapned in the Life of *Jeſus Chriſt*, which he intermix'd with Humiliation and Glory: And having abaſed our *Saviour* by a *Circumciſion* ſo *dolorous*, and mortifying, he, at the ſame time, exalted him, by giving him the adorable Name of *Jeſus*; it being literally here true, what is ſaid by S. *Paul*, That GOD hath exalted his Son to a Sovereign Greatneſs; and that, in recompence of his deep Humility, he hath given him a Name above every Name, That at the Name of *Jeſus* every *Knee* ſhall bow, both in *Heaven* and *Earth*, and that every *Tongue* ſhould confeſs that *Jeſus* is *the LORD*.

The Devotion to this Holy Name *began with the* Church; *and the* Fathers *have taught their* Children *to put their truſt in it, and to call upon it with a faithful* Love; *and they that do it in this manner, according to* S. Paul, ſhall be ſav'd: *For by invoking* Jeſus *as our only* Saviour, *we acknowledge, as the Fathers obſerve, That 'tis he alone that ſaves us, and that we ſave not our ſelves.*

Jeſus Chriſt *had this Name, becauſe his Father gave it him, even before he was conceived in the* Womb *of the* Bleſſed Virgin, *as 'tis obſerved by the* Evangeliſt. *He neither uſurp'd, nor attributed it to himſelf. We muſt not therefore take from him what his Father has given him, as his greateſt* Glory; *But rather acknowledg, with a deep* Humility *that we bring him only* Wounds *and* putrefying Sores, *and that 'tis only he that can heal us by the Merit of his* Life *and* Death.

The

(9) *The Circumcision of Jesus Christ.* *Luke. 2.*



(10) *The Adoration of the Magi, or Wise men.* Matthew 2.

The Adoration of the Magi, *or* Wiſe Men.

JEſus Chriſt being born in *Judea*, ſhewed thereby, that he came into the *World*, not only for the *People* of the *Jews*; But that his *Grace* was to be ſhewed abroad to the *Gentiles* alſo; according to the Promiſes of the *Prophets*. To *draw* thoſe People from *Idolatry* and the *Worſhip* of *Devils* (for only *Judea* worſhipped the *True GOD*;) he cauſed a *Star* to *ſhine* at his Birth, which ſhould outwardly repreſent the *Grace* he intended to ſhed inwardly in their Hearts.

The same Year of the Birth of Jeſus Chriſt 1. before the common æra 4.

The *Magi* or *Wiſe Men* having perceived this *Star* in the *Eaſt*, and knowing it denoted the *Birth* of the *Sovereign* of the Jews, they came with *Preſents* into *Judea*, to pay him their Homage. King *Herod*, who had uſurp'd the Domination over theſe People, was troubled when he heard of a new King of the *Jews*, and all the *City* of *Jeruſalem*, which waited in great expectation for the *Meſſias*, could not hear the *News* of his *Birth*, but with *vaſt Concernment*. This *Prince* immediately aſſembled all the *Prieſts* and *Elders* of the *People*, and demanded of them in what place *Chriſt* ſhould be born.

Theſe intereſſed Perſons, whoſe *Knowledge* ſerv'd only to make them more criminal, ſhew'd by the little care they afterwards took in ſearching after our *Saviour*, 'twas only to ſell him to *Herod*, that they diſcover'd *Bethlehem* to him, to be the place where he was to be born; and citing to him the paſſage of a *Prophet*, they maliciouſly ſuppreſs'd the end of it, which would have clearly diſcover'd to *Herod* that this *Child* was *GOD*, and which perhaps would have taken him off from all thoughts of perſecuting him.

Herod having known this of the *Prieſts*, called ſecretly the *Wiſe Men*, and informed himſelf by them of this *Star* which had appear'd to them: They anſwer'd him fully to whatever he demanded, without Fear.

They were without any dread in the midſt of a City which was wholly in an uproar and confuſion; becauſe *GOD*, whom they had follow'd in this Journey, ſuſtain'd them in an undertaking, which was ſet on foot by himſelf. But this hypocritical Prince, concealing the Deſign he had of killing this *Child*, whom he was forc'd to acknowledge for a *GOD*; hid this Deicide, which he meditated, under the Words of a pretended Adoration, bidding the Wiſe Men ſearch after this *Child*; and having found him, to give him notice, that he alſo might come and worſhip him.

Theſe Men departed from *Jeruſalem*, ignorant of the baſe Deſigns of this *Tyrant*; and ſeeing again, the *Star*, they were fill'd with Joy, and went into the Houſe where it guided them; where being entred, they found the Child with his Mother, and fell down and worſhipped him, not being with-held by the outward Poverty they ſaw, and offer'd him myſterious Preſents of *Gold*, *Myrrh* and *Frankincenſe*.

GOD would not ſuffer them afterwards to return to *Herod*, according to their Promiſe, becauſe they knew not his wicked Devices; but derided the cruel Policy of this *Tyrant*, and therefore warned the Wiſe Men in a Dream to return another way into their own Country.

Thus did the Light *of the* Gentiles (*as St.* Auſtin *obſerves*) *diſcover the Blindneſs of the* Jews; *for* Strangers *came to ſeek* Jeſus Chriſt *in a far* Country, *and to worſhip him whilſt yet a* Child; *and the* Jews, *who were his People, outragiouſly uſe him, as ſoon as they knew of his* Birth. *Thus does our* Saviour *rather hide than diſcover himſelf in this occaſion; and we ought to beware, ſeeing he obſerves ſtill the ſame meaſures, leſt he hide himſelf from us, whilſt he diſcovers himſelf to others.*

This Star *is gone* (*ſays this* Holy Father) *it has done its work, and is no longer to be ſeen. But the* Light *of the* Goſpel *hath ſucceeded it. Thoſe who are ſo faithful as to follow it, ſhall find our* Lord *humble: They will worſhip him in the midſt of a People, who poſſeſs him without knowing him; and having ſuffer'd the Rage of thoſe* Enemies, *which the* Faith *may draw upon them, they will enjoy in Peace* (*like the* Wiſe Men) *the Bleſſings which* GOD *has beſtowed on them, in chuſing them from ſo many others, to make them paſs out of* Darkneſs *into* Light, and *from the Power of* Satan *unto* GOD, *and and render them true Worſhippers of* Jeſus Chriſt.

The

THE PURIFICATION.

The BLESSED VIRGIN *Purified.*

FOrty Days after the Birth of the *Son of GOD*, the *Holy Virgin*, being too humble to diſpenſe with the Law (which enjoin'd Women in general, to purifie themſelves) was willing to ſubmit to a Law of which ſhe had no need; even as *Jeſus Chriſt* her Son, had ſubmitted himſelf to that of *Circumciſion*, who was *Holineſs* it ſelf.

The ſame Year of the Birth of Jeſus Chriſt 1. before the common Æra 4.

After ſuch a Divine Birth, which rendred her more pure, and more a Virgin, ſhe went into the Temple with her Son, taking pleaſure to mix her ſelf with the reſt of ordinary Women; to learn all thoſe that are willing to imitate her, to follow in all things the eſtabliſh'd Order, without ſeeking any Diſpenſation from it.

And as the Law oblig'd to offer to 23 GOD all the firſt-born, and to ranſom them by the offering of ſome Animals: So our *Saviour Jeſus Chriſt* being offer'd by his Mother, offer'd himſelf inwardly to his Father, and preſented him at this firſt time in his Holy *Temple*, a Sacrifice worthy of him.

GOD permitted not that an Action ſo Divine ſhould remain hid: There was in *Jeruſalem* a moſt Holy antient Man, 30 named *Simeon*, who was juſt a Perſon, and filled with the Holy Spirit, and to whom the Goſpel gives this Teſtimony, *That he waited for the Conſolation of* Iſrael. This holy Man, being urged to come to the Temple by a Motion of the Spirit which was in him, acknowledg'd *Jeſus Chriſt*, when his Parents offer'd him to GOD according to the Law, and ſaw thus accompliſh'd the Promiſe which GOD had 40 made him, That he ſhould not die before he ſaw the LORD, whom GOD would ſend into the *World*.

As ſoon as the Light of his Faith had diſcover'd this GOD, hid under the weakneſs of ſo ſmall a Body, he took him in his Arms, and being tranſported with an holy Joy, he gave thanks unto GOD for what he ſaw, by this excellent Canticle, LORD, *now letteſt thou thy Servant depart in Peace, according to thy Word; for mine Eyes have ſeen thy Salvation, which thou haſt prepared before the Face of all People; a Light to lighten the* Gentiles, *and the Glory of thy People* Iſrael. For this Light was to ſhine not only amongſt the *Jews*, but moreover amongſt all Nations.

And whilſt the *Bleſſed Virgin* and *Jo-* 10 *ſeph* admir'd at what this Holy Man ſpake concerning what was to happen in its due time to the *Son of God*; an *Holy Widow* came moreover into the *Temple*, and added her publick Praiſes to thoſe which *Simeon* had already given our *Saviour*. Her exemplary Life gave Authority to her Words: For being become a Pattern (as it were) to all Widows, after ſeven years Marriage, ſhe had paſt the reſt of her Life (to her eighty fourth year) continually in Faſting and Prayer, without departing from the Temple. And being ſo holy in ſuch a corrupt Age as was that of the *Jews*; we learn from her, *That to ſerve GOD in a time wherein few do it with ſincerity, we muſt ſerve him perfectly, otherwiſe we ſhall not be ſtrong enough to reſiſt the Torrent of ſo many ill examples.*

Thus ended the Purification of the *Ho-* 30 *ly Virgin*, and the Preſentation of her Son *Jeſus Chriſt* in the *Temple*, in which ſhe has given all Chriſtian Parents an Inſtruction, which ought to be the Foundation of all their Piety, For having nothing more precious than their *Children*, they ought (if they truly love them) to offer them to *God*, eſpecially thoſe amongſt them which are the compleateſt, and whom they love with the greateſt Tenderneſs, They ought to fear, leſt all o- 40 ther Love which they may have for them proves the Loſs of thoſe they love; and they cannot well keep this Pledge, which *GOD* has put into their Hands, and of which he will require ſo ſtrict an Account, but by offering it without ceaſing, and teſtifying that they regard their Children as belonging and depending more on *God* than on *themſelves*.

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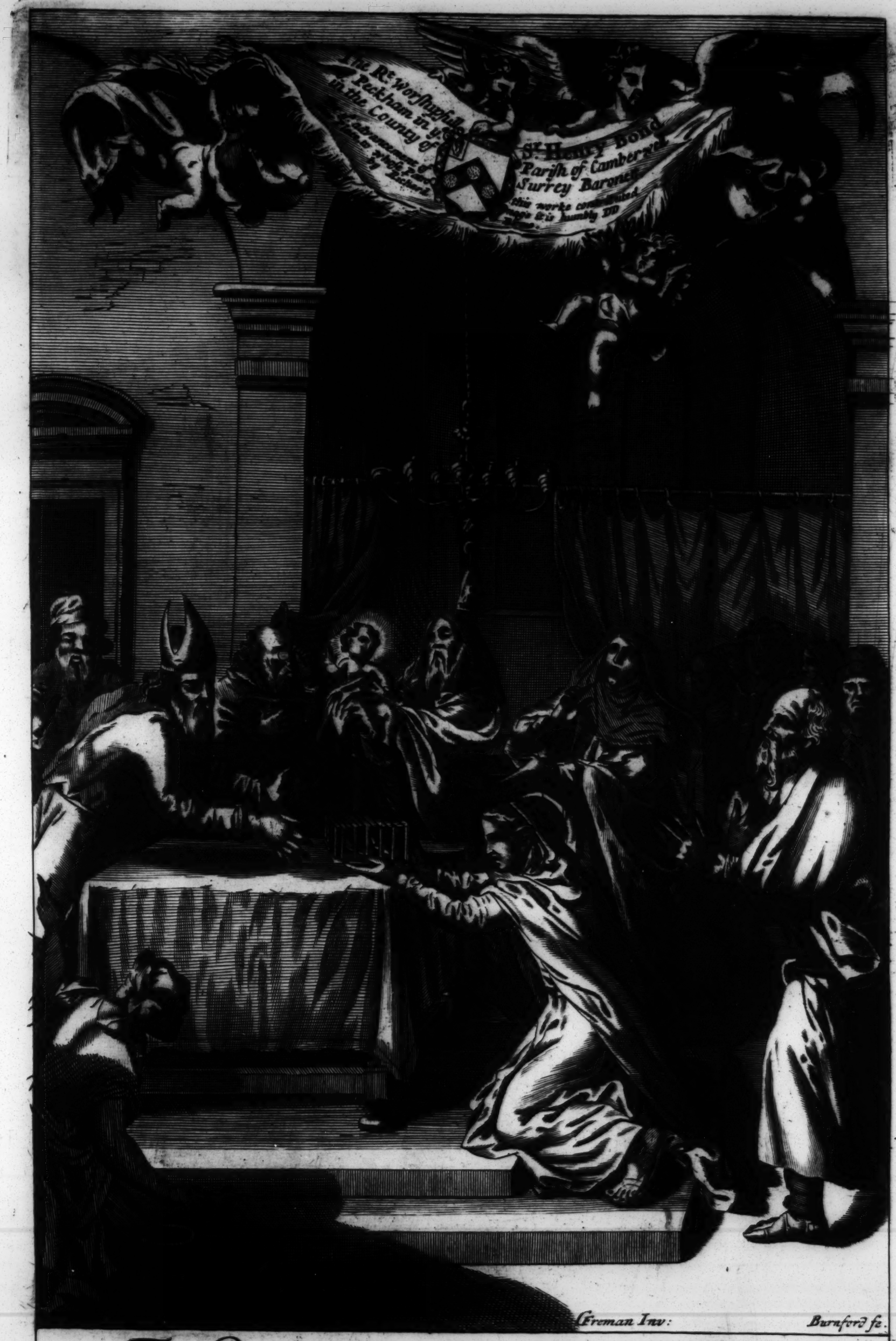

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(11) The Purification of the Blessed Virgin. Luke 2.

(12) *The flight into Egipt.* Mathew. 2.

The Flight into *Egypt*.

KIng *Herod* expecting ſtill the Wiſe Men, to hear what Diſcoveries they had made; imagin'd when they came no more that they had mock'd him, attributing to the diſreſpect of his Perſon, what they had done by the ſole Order of Heaven, and therefore he entred into a ſtrange Paſſion; and when he heard mention of the Wonders ſpoken of this Child, who had been offer'd in the *Temple*, he openly *manifeſted* his deſign of ſlaying him, which he had hitherto diſſembl'd.

The ſame Year of the Birth of Jeſus Chriſt 1. before the common Æra 4.

He reſolv'd to deſtroy this Child, to whom already the Name of *King* had been given, leſt the *Jews* acknowledging him for their *Maſter*, he ſhould loſe the *Crown* which his Ambition had uſurp'd.

GOD, who foreſaw the *Tranſports* of this *Prince*, ſuffer'd him to go on, chuſing rather to confound his vain *Wiſdom*, by rendring all his *Deſigns* fruitleſs; he ſent an *Angel*, during the Night, to *Joſeph*, when he thought of returning home from *Jeruſalem* to *Nazareth*, to tell him, That he ſhould immediately take the Child and his Mother, becauſe *Herod* would uſe all means to deſtroy him.

Joſeph gave us, on this occaſion, the Model of an admirable Obedience; for without reaſoning on what the *Angel* had told him, he took at the ſame Moment, our *Saviour* and the *Holy Virgin*; who excus'd not her ſelf on the unreaſonableneſs of the time, which was Midnight, nor on the Difficulty of this troubleſome *Journey*, to go into an *unknown Land*, and which was wholly given to *Idolatry*; nor on the *Angel's* not ſpeaking to her ſelf, to ſhew her the Order; but both of them thought only how to ſave the *Bleſſed Infant* from the Fury of *Herod*; and their Love made them willingly undertake whatſoever might ſecure him from Danger.

They went into this foreign Country to find that Safety which was not to be had amongſt a People whom God had deliver'd by ſo many Miracles. GOD then permitted this Flight, to comfort thoſe of his Children whom *Fear* might oblige to fly, on ſuch occaſions: And he thus taught the Church, That when the Perſecutions of the great Men of the World are violent, we may, after the Example of *Jeſus Chriſt* himſelf, ſteal from their Fury, and retire into any Foreign Country, *Jeſus* being then in *ſafety*, *GOD* permitted *Herod* to proceed in the full Courſe of his Fury; and this *Prince* by a *Cruelty* which the moſt *barbarous People* would abhor, put to death all the *little Children* of *Bethlehem*, and the *Neighbouring Parts*, who were under the Age of two Years, to draw him into this common Ruine, who (tho' unknown to him) yet already gave him ſuch fear.

And this is the ſum of this unhappy *Prince's* Policy, who was eſteem'd the *greateſt Politician* in his time. A poor *Child* makes him tremble, and he in vain lays out all his craft and violence to deſtroy him. The Enterprize againſt this Child makes him a *Deicide*; and he became the true *Repreſentation* of thoſe who ſtifle *Jeſus Chriſt* in their Souls, to be thought wiſe by Men. 'Tis in theſe *great Paſſions*, wherein *God* commonly exerciſes his *great Judgments*, and divinely puniſhes thoſe who *oppoſe* him, and declare themſelves openly againſt him.

Thus did he triumph over the Cruelty of *Herod*. He made uſe of it to render eternally happy thoſe whom this *Tyrant* would have deſtroy'd: And amongſt this great Slaughter of *Infants*, he who alone was aim'd at in it, was the only *Child* that eſcap'd: Never was it made more evident, *That the Wicked do no more miſchief to the Righteous than God gives 'em power. And* Chriſtians *ought to learn from theſe Examples, to have an eye only to GOD in Men, and to conſider their* hatred *or* love *as a means which he makes uſe of for the execution of his deſigns: ſhould all the People in the World unanimouſly conſpire together, they can do nothing againſt what he has determined.*

When we are ſo happy as to know his Will, *we have nothing to do but to follow it without Fear; and if he permits any Evil to happen, this Evil ſhall turn to our great Good; even as the Cruelty of* Herod *became ſuch an Advantage to theſe poor* Innocents, *ſeeing that in killing their* Bodies, *he has ſanctified their* Souls, *and conſecrated their Memory to all following* Ages.

THE

Diſpute with the DOCTORS.

The Holy Virgin *loſeth* Jeſus Chriſt, *and ſeeking Him with great Sorrow, She finds Him in the* Temple *diſputing with the* Doctors.

In the Year of the Birth of Jeſus Chriſt 2. before the common æra 3.

AFter the Death of *Herod*, who intended to have deſtroyed our *LORD* and *SAVIOUR* in his Birth; *GOD*, who ſent *Joſeph* into *Egypt* to avoid this Perſecution, ſent him alſo an Angel to command him to return into the Land of *Iſrael*; ſo that Jeſus Chriſt was not an whole year in *Egypt*.

Joſeph obey'd this new Order with the ſame readineſs he had executed the firſt, and came and dwelt in the Town of *Nazareth*, to avoid the Fury of *Archelaus*, *Herod*'s Son, who reigned in *Judea*, and to accompliſh the Prophecy, which foretold our Saviour ſhould be called a *Nazaren*.

The Goſpel does not take notice of any thing that paſs'd from our Saviour's Infancy to his Baptiſm, but only this one Action which he did at the Age of 12 Years.

The Holy Virgin, who in that inward inviſible Worſhip which ſhe rendred to God, and of which Men could not be witneſſes, omitted none of the ſolid Cuſtoms of Devotion in her time, but went exactly every Year with *Jeſus* and *Joſeph* from *Nazareth* (where ſhe dwelt) to *Jeruſalem*, at the Feaſt of the Paſſover, according to the Ordinance of the Law.

When then our Saviour was 12 years old, after the *Octave* of the Feaſt was accompliſh'd, his Parents returned to *Nazareth*; and our Bleſſed Saviour (whom they thought was with them) remained behind in *Jeruſalem*, unknown to *Joſeph* and his Mother.

They travelled a Day's Journey, and ſought him at Night amongſt their Kindred, and Perſons of their acquaintance, who were returning home as well as they, ſuppoſing he had been amongſt them; but not finding him, they were extreamly troubled, and went back the day following to *Jeruſalem*, to ſeek him. And after three days they found him in the Temple, ſitting in the midſt of the Doctors, both hearing them and asking them Queſtions, and rather teaching than learning any thing that was in diſpute; inſomuch that all that heard him were aſtoniſhed at his Underſtanding and Anſwers. The Holy Virgin was ſurpriz'd to ſee him in that place and circumſtance; and the Joy which ſhe had to find him, ſucceeded the Trouble which the loſs of him had given her: She gently complained at his uſing of them ſo; ſaying, *Son, why haſt thou thus dealt with us? Behold, thy Father and I have ſought thee ſorrowing! And he ſaid unto them, how is it that ye ſought me? wiſt ye not that I muſt be about my Father's Buſineſs? And they underſtood not the ſaying which he ſpake unto them.* Having ſaid theſe words, he return'd with his Parents to *Nazareth*, and was ſubject to them in all things.

S. *Auſtin* often repreſents this Example to Children, to teach and make them in love with the Obedience they owe their Parents. *All the World* (ſays this Holy Father) *was ſubject to our* Lord; *and yet our* Saviour (*to whom all things were obedient*) *obey'd his earthly Parents.* He that enjoy'd a divine Liberty, makes uſe of it only to make him the more ſubject.

Parents alſo may learn in this Hiſtory, by the bleſſed Virgin's Sorrow for her Son when ſhe miſs'd him, what they are to do when their Children forſake them (not to go into the Temple with our *Lord*, but to loſe themſelves in the World) and with how many Tears and Prayers, they ought to endeavour the bringing back the Pledge wherewith *God* has entruſted them.

They are to be blamed if they afflict themſelves for any thing elſe, and they ought to leave all things (as the Holy Virgin did, to entreat our Lord, That he would come and ſeek with them their Children, if they are ſtray'd; and raiſe them to Life, if they be *dead*.

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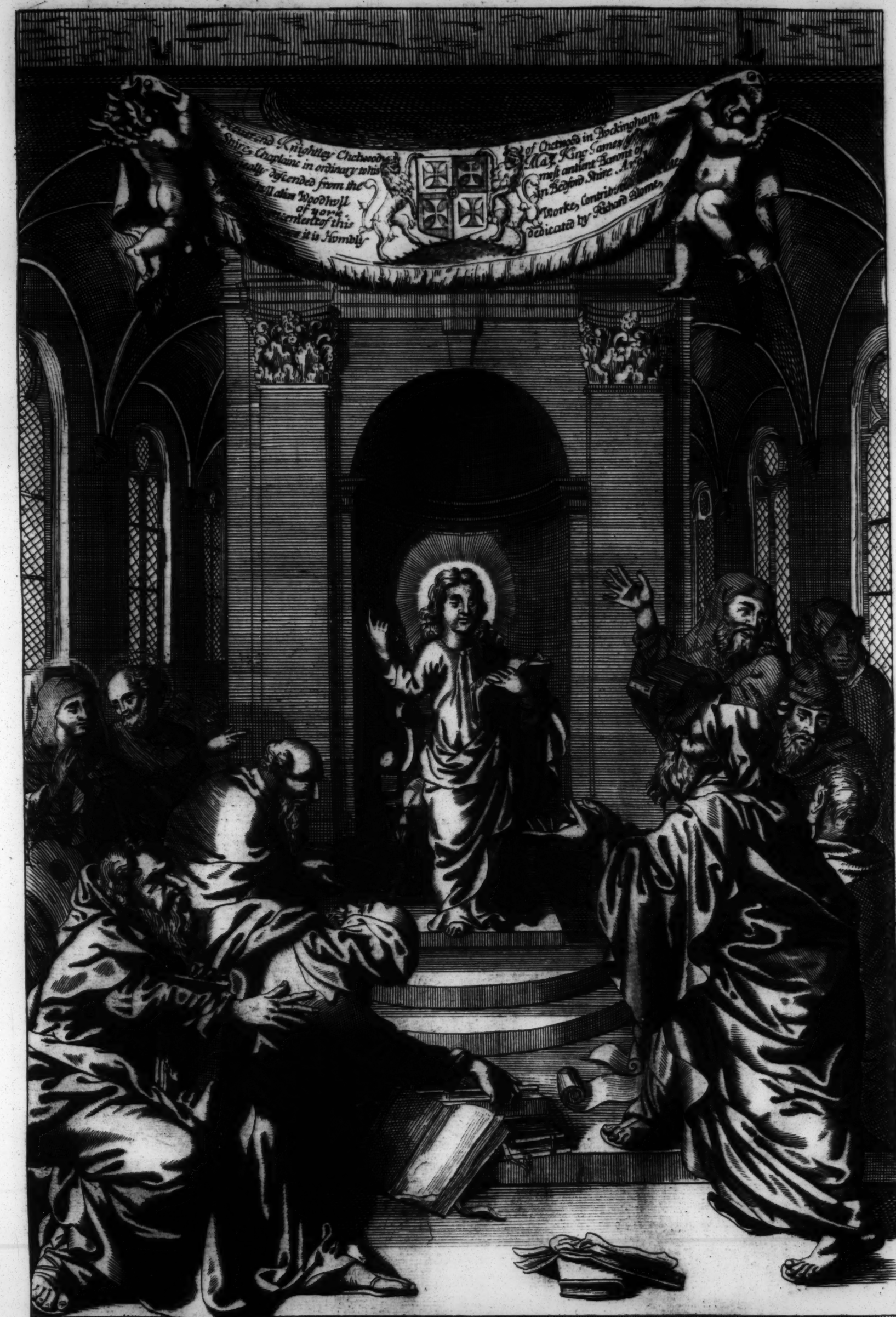


our Saviour disputeing w.th the ij Doctors in the Temple
Luke. 2

(14) *The Baptisme of Jesus Christ.*

Mathew 3.

The Baptiſm of our LORD.

Our Lord and Saviour Jeſus Chriſt *is baptiz'd by his Forerunner* John the Baptiſt.

THirty and two years being paſt ſince the Birth of our *Lord Jeſus Chriſt*, and God determining to draw him out of his concealed State to manifeſt him to the World, he began this by bringing S. *John Baptiſt* (who was to be his Meſſenger) out of the Deſart. This Saint then leaving immediately his Solitude, where he had led an Angelical Life, having (as the Scripture ſaith) this Garment of Camels Hair, with a Leather Girdle about his Loins, and his Meat being Locuſts and wild Honey; appear'd on the Banks of the River *Jordan*, and in the Wilderneſs of *Judea*, preaching Repentance, and Baptizing all thoſe that came unto him; ſaying, *Repent ye, for the Kingdom of Heaven is at hand: for this is he that was ſpoken of by the Prophet* Eſaias, *ſaying, the voice of one crying in the Wilderneſs, Prepare ye the way of the* Lord, *make his Paths ſtraight. I indeed Baptize you with Water unto* Repentance; *but he that cometh after me, is mightier than I, whoſe ſhoes I am not worthy to bear; he ſhall baptize you with the* Holy Ghoſt *and with* Fire; *whoſe Fan is in his Hand, and he will throughly purge his Floor, and will gather his Wheat into his Garner; but will burn up the Chaff with unquenchable Fire.*

The Year of the common Æra 28.

The Brightneſs of his Virtue, and the Auſterity of his Life, needed no Miracles to gain him Belief; for all People regarding him as ſomething more than a Man, he was judged by ſome to be the *Meſſias*, and preferr'd before all other Prophets that had appear'd before him.

When therefore all *Jeruſalem* went thronging into the Deſart, to hear this Holy Meſſenger and Forerunner of our *Lord* and *Saviour*, and to be baptiz'd of him; our *Saviour* went alſo and hid himſelf amongſt the Croud, by an Humility which we cannot read of without bluſhing; ſeeing we are apt to uſe a thouſand Arts and Tricks to diſtinguiſh our ſelves from the reſt of Mankind, and to be pointed at by others as extraordinary Perſons.

But when our *Lord* and *Saviour* abaſed himſelf in this manner, *God* raiſed him up, and diſtinguiſhed him from thoſe he had mix'd himſelf with: For S. *John* being ſtruck with a profound reſpect, could not without difficulty reſolve to pour Water on him to baptize him. He that cauſed the chiefeſt Doctors of the Law to tremble, and drove them away from his Baptiſm, ſaid unto Jeſus Chriſt, *That he ought to be baptiz'd of him*, and that he made him bluſh when he deſir'd he ſhould baptize him, ſaying, *I had need to be baptized of thee, and comeſt thou to me?* Our *Lord* only anſwer'd, that he muſt humble himſelf ſo far; and that in the condition wherein he was, he muſt ſubmit to every Ordinance, *to fulfil all Righteouſneſs.*

No ſooner was he baptiz'd, but the Heavens opened, and the Holy Spirit viſibly deſcended on him in the form of a Dove, and reſted on his Head. And at the ſame time a Voice was heard from Heaven, giving this Teſtimony, *This is my beloved Son in whom I am well-pleaſed.*

Our Saviour immediately after this, retir'd to conceal himſelf; but S. *John* continu'd to ſpeak of him to all People. He endeavour'd with great earneſtneſs to perſwade Men that Jeſus Chriſt was the *Meſſias* ſo often promis'd, and ſo greatly deſired: And as to his own particular, he was inconſiderable; plainly and frequently telling them, that he muſt decreaſe in his Fame, and be obſcured by an infinitely ſurpaſſing Light.

The Glory of Jeſus Chriſt (as is obſerv'd by the Fathers) *began to appear from this inſtant, when he humbled himſelf ſo far as to be baptiz'd by* S. John. *Our Saviour (who was the greateſt of all others) does humble himſelf beyond all others.*

He is Innocency it ſelf, and yet will receive a Baptiſm that declares him a Sinner. What a Leſſon have we here? How can we deſire to be thought innocent, when we are all guilty; to paſs for Righteous, *when we are* Sinners? *Let us rather, by an humble Acknowledgment of our* Faults, *ſeek the Remiſſion and Forgiveneſs of them.*

CHRIST

CHRIST Tempted by the Devil.

Our Saviour Jeſus Chriſt *tempted in the Wilderneſs.*

AS ſoon as our Saviour was baptized, he ſhewed all the Faithful (by his own Example) what their life ought to be after their Baptiſm, and that they ought thence forward to prepare themſelves for Sufferings and Temptations; he withdrew into the Deſart, or was rather led there by the Spirit.

The ſame Year of the *common* Æra 30.

Being in this place of Solitude, where he faſted 40 Days and 40 Nights, he was *Tempted of the Devil.*

This proud Spirit not imagining that ſuch a Divine Perſon could be concealed under ſuch a mean Out-ſide; having exhauſted in vain all his ſecret Arts and Temptations to circumvent him, at laſt reſolv'd to try what he could do by attacking him under a viſible Form. He approach'd him with the greater Craft in that he put on a great Form of Simplicity; he ſaid unto *Jeſus Chriſt, If thou art the Son of GOD, command theſe Stones that they may be made Bread,* Our Saviour at theſe Words kept himſelf as conceal'd, as the Evil Spirit would fain have been: He only anſwer'd him by this place of Scripture, *That Man does not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.* And thus with admirable clearneſs taught us, That we need not fear either Hunger, or Death it ſelf: But if we do not nouriſh our Souls with the Word of *God*, we are dead, or in great danger of Death, tho' we appear to the Eyes of Men to be alive.

The Prince of Darkneſs was not diſcourag'd at his Repulſe; for conſidering that a *Deſart* was not a proper place to vanquiſh in, he drew our Saviour thence, and tranſported him on the top of a Pinacle of the Temple; bidding him, if he were the *Son of GOD, to caſt himſelf down to the Ground.* And maliciouſly abuſing the *Holy Scripture*, he added, *For it is written, GOD hath given his Angels charge over thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy Foot againſt a Stone.*

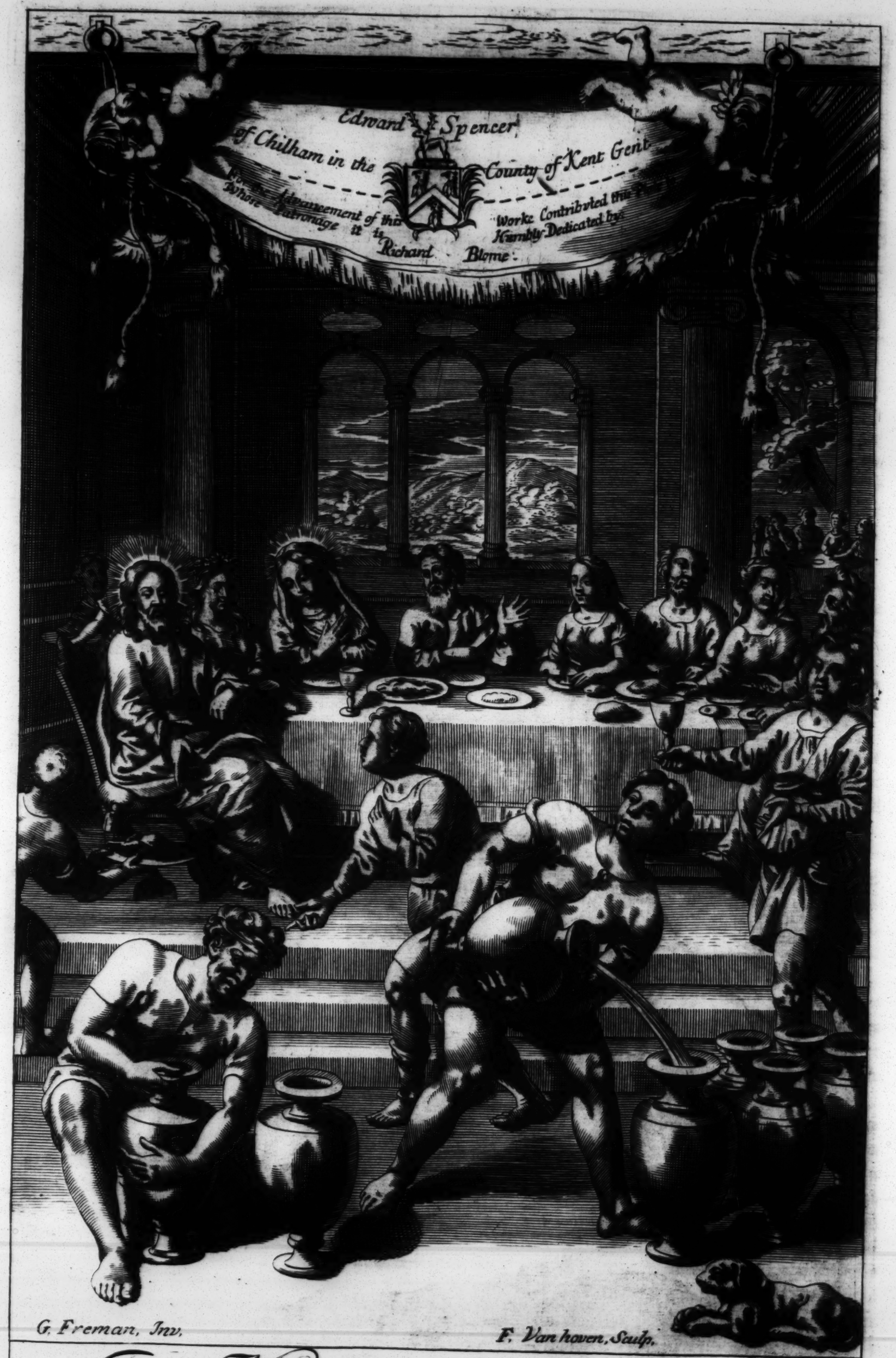
The *Son of God*, who ſhewed us, that having been victorious in the firſt *Temptation*, we ought to hope the ſame in the reſt; anſwer'd the Tempter with the ſame ſimplicity as at firſt, by a paſſage of Scripture, *Thou ſhalt not Tempt the Lord thy God.* This prudent Anſwer confounded the Pride of the *Devil*, and ſtrangely provok'd him: He obſerv'd no longer that outward Reſpect which he at firſt ſhew'd; and whereas before he had treated our Saviour as the *Son* of *God*, he would now have him to worſhip him as *God*; and to perſuade him to this, *He took him up into an exceeding high Mountain, and ſhew'd him all the Kingdoms of the World, and the Glories thereof, and ſaid unto him, All this power will I give thee, and the glory of 'em* (for that is deliver'd to me, and to whomſoever I will, I give it) *if thou therefore wilt fall down and worſhip me*, all ſhall be thine.

The *Devil's* Inſolency was never before ſo great; he never dealt thus with any of the Saints; he contented himſelf with annoying them as *Job*, but never requir'd they ſhould worſhip him, as he deſir'd our Saviour to do; whoſe excellency he knew, by the Reſiſtance he made him. But this extream Impudence was alſo rebuk'd by a Greatneſs of Mind, which caus'd him to utter theſe Words, *Withdraw Satan, for it is written, Thou ſhalt worſhip the* Lord *thy* God, *and him only ſhalt thou ſerve.* This Anſwer of our Saviour's put the Devil to flight, and the Angels came and miniſtred unto him.

This Temptation *of our* bleſſed Saviour *has always afforded great Inſtruction and* Conſolation *to all good Men. Let us love* Retirement, Faſting *and* Prayer, *and the Devil cannot hurt us. Let us with a lively Faith meditate on the* Word of God, *'twill prove a Divine Shield, whereby we ſhall be able to reſiſt the* fiery Darts *of* Satan. *Put we our* confidence *in* Jeſus Chriſt *that was tempted, and was* victorious *over the* Triumpher; *and all his* Temptations *will ſerve only to* ſtrengthen *our* Virtue, *and* increaſe *our* Rewards.

The

(15) The Temptation in ye. Wilderness. Mathew. 4.



G. Freman, Inv. F. Van hoven, Sculp.

16. The Marriage in Cana; John. 2

The MARRIAGE in *CANA*,

Where our SAVIOUR turned Water into Wine.

OUR *Bleſſed Saviour* having triumphed over the Snares of the *Devil*, left the *Wilderneſs* at the motion of the ſame *Spirit* that had led him thither; and began to manifeſt himſelf to Men. He came from thence to *Jordan*, the place of S. *John*'s uſual Reſidence; who having obſerv'd what paſs'd at his *Baptiſm*, cried out to his *Diſciples*, *That he was the Lamb of God that took away the Sins of the World.* Two of his *Diſciples* (one of which was S. *Andrew*) hearing their Maſter give ſuch an advantagious Teſtimony of our Saviour, they immediately applied themſelves to him.

The ſame Year of the common Æra 30.

They asked him where he dwelt; and having ſhew'd him the place, S. *Andrew* informed *Simon* his Brother with great Tranſports of Joy, that he had met with the *Meſſias*, and brought him to *Jeſus Chriſt*; who looking on him, foretold he ſhould be called *Peter*.

The Number of our *Saviour's* Auditors increaſing, his Reputation began alſo to be ſpread abroad; altho' as yet he had wrought no Miracle. But a particular Accident, and the Exigencies of ſome Perſons gave occaſion to this.

A Marriage being made in *Cana*, a Town of *Galilee*, where the *Holy Virgin* was preſent; our Saviour alſo and his *Diſciples* were thereunto invited. But the Wine not holding out, this want ſhewed the Tenderneſs of the *Virgin Mary*; for being perſwaded of the *All-ſufficient Power* of her Son, as well as of his *Charity*, ſhe thought ſhe needed only to inform him of the Neceſſity theſe Perſons were in, to procure his Help; ſhe was not deceived in her Expectations: And tho' our Saviour ſeem'd to anſwer her in a kind of a rough manner, ſaying to her, *Woman, what have I to do with thee? mine hour is not yet come*; Yet he failed not of doing what ſhe deſired; for his Mother ſaid unto the Servants, *Whatſoever he ſaith unto you, that do. And there were ſix Water-Pots of Stone, after the manner of the purifying of the* Jews, *containing two or three Firkins apiece. And* Jeſus *commanded them to fill them with* Water; *and they filled them to the brim.* And having inſenſibly changed this *Water* into *Wine*, he commanded it to be drawn out, and given to the Governour or Maſter of the Feaſt.

This *Man* being ſurprized at the Excellency of this *miraculous Wine*, called the *Bridegroom*, and told him, he had done contrary to the common Cuſtom; *For every Man at the beginning ſets forth good Wine, and when Men have well drank, then that which is worſe; but thou haſt kept the good Wine till now.*

Thus did our *Saviour* (as the *Goſpel* obſerves) manifeſt his Glory, and his *Diſciples* began to believe in him. Hence appears the *Charity* of the *Holy Virgin*, to whom it may be ſaid, we are oblig'd for this *Miracle*.

The two *Wines* here ſpoken of, are the *Wine of the World*, and the *Wine of Grace*. The *Devil* preſents the firſt, which is of better taſte to *Carnal Men*, who inebriate themſelves with the ſweetneſs of *Worldly Delights*, which at firſt appear extream pleaſant to them, but at laſt their taſte is bitter as *Wormwood*. 'Twere well if Men would conſider Pleaſures in their *Farewels*, as well as in their *Approaches*. They begin with *Smiles*, but end with *Sighs*; they embrace us that they may ſtrangle us; and always accoſt us with a Face of Friendſhip, when as indeed they are our Mortal Enemies. We are ſafe if we renounce their Acquaintance, and keep them without doors as Strangers; for being once let in, they never fail of doing us miſchief.

The ſecond *Wine* is the *Wine of Heaven*, and the *New Wine* of the *New Man*, which ſweetly inebriates the *Soul*, Maſters and Predominates over the Carnal Reaſoning, changing the Heart of Man by a real and perfect Converſion, that being as it were dead to himſelf, he may live to none but to God, and only reliſh the ſpiritual Food of *Heaven*.

Nicodemus rightly informed.

Nicodemus *comes to our* SAVIOUR *by Night.*

THE first *Miracle* of *Jesus Christ* in *Cana* of *Galilee*, having been follow'd by several others, our Saviour's Fame began to be spread about those Parts, and to be taken notice of by the great People of the *World*. One of the most considerable Persons amongst the *Jews*, named *Nicodemus*, being much concern'd at what he heard related of our *Saviour*, resolv'd to be inform'd of the *Truth*, by the *Truth* it self, and not from the Report of others: But foreseeing by his human Prudence, that this new *Prophet* must *meet* with great *Enemies*, he thought it the wisest course, not too openly to declare himself, and therefore judg'd it the safest way to go to him by Night.

The same Year of the common Æra 30.

He told our *Saviour* that he really believ'd he was a *Master* sent from *GOD*; for the great number of *Miracles* he wrought, left no place to doubt thereof: But our *Saviour* shew'd, on this occasion, that we ought not to suffer our selves to be blinded by the Praises of *Men*: For having receiv'd such a signal one from *Nicodemus*, he parted with none of his usual Freedom. And although *Nicodemus* passed for a very skilful Person in the Law, yet he spake to him of *Humility* and *Christian Simplicity*, shewing him, that *unless a Man were born again, he cannot enter into the Kingdom of Heaven.*

This Jewish Doctor could not understand this *great Truth*, and thereby plainly teacheth us, that nothing is so contrary to Faith, as *Human Arguments*. He enquir'd of our Blessed Saviour, How a Man could enter again into his *Mother's Womb?* But *Jesus Christ* demanded of him, how he (being a Master of *Israel*) could be ignorant of so weighty a matter? And he clearly shew'd him, that he was only the Doctor of the Dead Letter, as S. *Austin* calls it. He reason'd with him about the marvellous Effect of the Holy Spirit, who breatheth where he pleaseth; like the Wind which bloweth where it listeth, and we hear the Sound thereof, but know not whence it cometh, nor whither it goeth.

He told him several other things, which made this Learn'd Man comprehend, by the difficulty he had of conceiving and believing them, that God (to make us his Disciples) must pull down in us the foolish Edifice of our Reasonings, which will admit of nothing but what are Objects of Sense.

Our *Blessed Lord* ended this Conversation by Discoveries to him of the *great Love* of *God* to *Men*, who had given them his own *Son* to make them thereby eternally happy. In fine, he inform'd him of the chief Cause of Mens *Misery*. That they lov'd *Larkness* better than *Light*, because it condemn'd them, by shewing the madness of their Ways, until *GOD* gives them other *Eyes*, which makes them hate the Extravagancies of their Courses, and love this *Light* which comes from *GOD*, and guides them to him.

Thus did our *Saviour* dismiss this eminent Person amongst the Jews; who afterwards shew'd, that this Entertainment had not been fruitless unto him, the powerful Word of *God* having made lasting Impressions in him.

For having at first discover'd a kind of *fearful Sagacity*, in not daring to come to our *Saviour* but by Night; he had the courage afterwards to maintain publickly his Innocency in a full Council; and to declare at his Death, and after it, That he would have part in the Injustice committed on his Person, when they made him suffer so cruel and shameful a Death; and so far was his *Love* from being lessen'd to our *Saviour* then, that on the Contrary, he increased the Signs of it; for he publickly brought *Perfumes* for to embalm his Body when it was to be laid in the *Sepulchre*.

The *Holy Fathers* observe hence, That we must not despair of the Sincerity of those, whom *Fear* does at present withhold from making an open Profession of the Truth. Those weak in *Faith*, may hide *themselves* for a time, to be instructed *privately* in the Truths of GOD, and to be nourished by them in silence, that they may afterwards publickly appear in the World, when GOD shall offer them a fit Occasion.

The

27) *Nicodemus comeing to our Saviour by night.* John. 3

G. Freman Inv. P. Bouche. Scul.

18 Jesus Christ disputeing with ye Woman of Samaria. John 4.

G. Freman Inv:

P. Bouche. Sculp:

The Woman of *Samaria*.

Our Saviour *diſcourſing with the Woman of* Samaria, *declares to her the Myſteries of the Chriſtian Religion.*

WHen our *SAVIOUR* began to be follow'd, and the *Miracles* which he wrought, together with the Teſtimonies of S. *John*, drew after him a greater Number of *Diſciples*, than his *Holy Forerunner* ever had: The Impriſonment of this great Man now hapned, which oblig'd our *Saviour* to retire apart.

The ſame Year of the common Æra 30.

As S. *John the Baptiſt* ſeem'd to have nothing more to do in the *World*, after he had proclaim'd the *Meſſias*; ſo the Divine Providence to take him ſpeedily out of it, made him leave his ſolitary abode in the Deſart, and come to the Court of *Herod*.

This *Prince*, who had heard of the Auſterity and Excellency of his Life in the Wilderneſs, reſpecting him as a *Prophet*, had a great kindneſs for him, as is obſerv'd in the *Goſpel*. Neither did his Love grow cold, for the *freedom* he us'd in *reprehending* him for his inceſtuous *Defilements*.

But the Devil, who could not quietly ſuffer the *Reformation*, which perhaps this *excellent Perſon* might have made in the Court of this *Prince*, betook himſelf to his uſual Artifices, and envenom'd the Spirit of a Woman againſt him, who ſoon got him to be thrown into Priſon till ſuch time as a fit Opportunity offer'd it ſelf, of doing further Miſchief, and crowning the Life of this great Man with the Glory of *Martyrdom*.

Our *Saviour* avoiding for a while, the malicious ſtroaks of the *Phariſees*, who had alſo counſell'd *Herod* to throw St. *John* into Priſon, left *Judea*, and return-ed into *Galilee*. His Journey lay through *Samaria*, and by converting a *Samaritan Woman*, he ſhew'd us, That oft-times in flying from the Rage of the *World*, we ſtill may be profitable to *Men*, and that the *Church* generally increaſes by *Perſecution*.

For this *Woman* being come (as ſhe was accuſtom'd) to draw *Water* from a *Well*, ſhe found our *Bleſſed Saviour* ſitting thereby; who ask'd her for ſome of the *Water*, to quench that Thirſt which the *Tireſomneſs* of the Way had caus'd in him; altho' this *Thirſt* was more *Divine* than *Natural*.

This *Woman* ſhew'd him her Aſtoniſhment at a *Jew's* addreſſing himſelf to a Woman of *Samaria*, which were a *People* that the *Jews* extreamly abhorr'd. But our *Bleſſed Lord* anſwer'd her, That if ſhe knew the *Gift of GOD*, and whom he was that ask'd *Drink* of her, ſhe would have ask'd of him, and he would have given her *Living Water*; that was not like the *Natural Waters* of the *Earth*, which hinder not thoſe that drink of them, from being ſtill *Thirſty*; but which would become in her a Spring of *Living Water*, never ceaſing to refreſh her, till ſhe had attain'd to *Eternal Life*.

This *Woman* at length began to grow attentive to what he ſaid, and being ſurpriz'd at what our *Saviour* told her concerning her paſt Life, ſhe knew thereby he was a *Prophet*.

He made known to her all the *Myſteries* of the *New Law*, which is a Spiritual Adoration, and the Worſhipping of *GOD* in *Spirit* and *Truth*. At the hearing of this the *Woman* reply'd to him, *That the* Meſſiah *would come and teach them all things*. To which our *Saviour* anſwer'd, that he was the *Perſon*.

Whereupon this Woman immediately goeth to the *Town*, and informs the *People* of what ſhe had heard, and infus'd a *Deſire* in all the *Inhabitants* of *Samaria*, to go out to ſee our *Saviour*.

They *entreated* him to *enter* into their *Town*, where he remain'd two *days*.

The *Holy Fathers* cannot ſufficiently enough admire the Conduct which the Son of *God* held towards this Woman, to whom he *preſently* diſcover'd all the Secrets of the *Goſpel*. He carries off her fond Devotion from the *Temple*, and the *Holy Mountain*; tho' both *Jews* and *Samaritans* plac'd much of it in both theſe Places. He ſhew'd her, that the true *Churches* are not built with Hands, nor made of *Stone*; but that *GOD's Temples are the Hearts of the Faithful*, in which he continually reſides by his Holy Spirit.

CHRIST

CHRIST appeaſeth the Tempeſt.

Our Saviour *in the Storm is awaken'd by his Diſciples, and appeaſeth the* TEMPEST.

OUR Saviour being returned to *Galilee*, by reaſon of S. *John*'s Impriſonment, began to *preach* there publickly, and to exhort Men (as S. *John* had done) to *Repentance*, becauſe the *Kingdom of* GOD was at hand. He went into the City of *Capernaum*, and diſcover'd to thoſe *People* (buried in *Darkneſs*) a *Divine Light*, but which ſerv'd (as was afterwards ſeen) only to render them the more *Criminal*.

The ſame Year of the common Æra 30.

He accompany'd his *Preachings* with a Gravity and Authority which extreamly diſtinguiſh'd him from all the *Doctors of the Law*: he join'd *Actions* to *Words*, and his *Miracles* every day gave *freſh Teſtimonies* to the *Truths* which he offer'd.

He healed in *Cana* a certain great Man's Son, that was at the point of Death. He caſt a Devil out of a Man poſſeſt; and paſſing from the Synagogue where he had wrought this *Miracle*, he entr'd into the Houſe of S. *Peter*, where he did another on the Perſon of his *Wife's Mother*, whom he cur'd of a violent *Fever*.

This *Miracle* no leſs engag'd S. *Peter* to follow our *Saviour*, than that of the *Fiſhing* had done; which ſtruck this *Diſciple* with ſuch an awe, that he threw himſelf at our Saviour's Feet, entreating him to retire from him being a ſinful Man.

So many Signs and *miraculous Cures* drew the Sick from all Parts, who came to ſeek in our Saviour a Remedy for their *Griefs*: And the People came crowding about him, to have the double Joy of hearing his Sermons, and being Witneſſes of his *Miracles*.

But his *Diſciples* pleaſing themſelves with the Honour they receiv'd in following him, our Saviour inſtructed them by *degrees*, not to expect from him a temporal Felicity. And therefore to ſignifie to them their Future State, he engag'd them to paſs over an Arm of the Sea with him; and there aroſe a great *Tempeſt* in the Sea, inſomuch that the Ship was cover'd with the Waves; and our Saviour being aſleep, his *Diſciples* came to him and awaked him, ſaying, *Lord, ſave us, we periſh*. And he ſaid unto them, *Why are ye fearful, O ye of little Faith?*

This was to be a clear Repreſentation to them, of what was to befal the *Church* in all Ages. For the Winds roaring, and the Waves ariſing and beating violently againſt the Ship, filled the *Diſciples* with Fear, cauſing them to cry out, and to awake our Saviour as aforeſaid; who (to ſhew his Aſſurance in greateſt *Perils*) ſlept peaceably in the midſt of the Sorm.

He *reprehended* them for their *Fearfulneſs*, and ſhew'd them they had nothing to fear all the time that he was with them: And then immediately ariſing, he commanded the Winds to be ſtill, and the Sea to be calm; who both obeying his Voice, the Fear of his *Diſciples* was chang'd into Admiration at ſo great a Power.

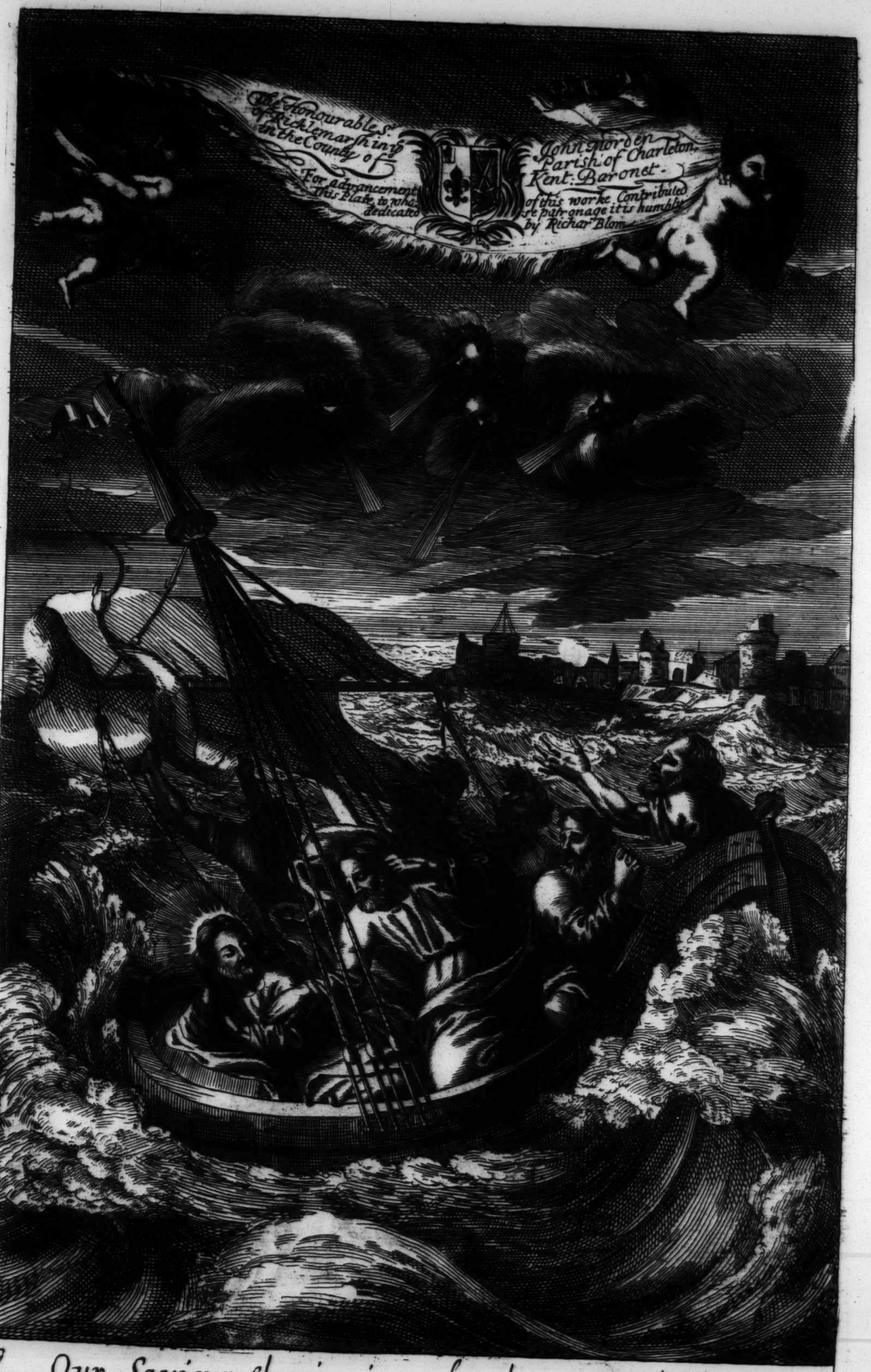
This Ship (ſays S. *Auſtin*) denotes the the *Church*, which is in this World as in a Sea, always troubled. GOD ſuffers theſe *Tempeſts*, leſt our *Faith* leſſen: and to prevent that, the *Peace* we may meet with in this World, ſhould not make us forget our *Heavenly Country*. 'Tis no marvel if we be ſeiz'd with Fear during the Storm: And 'tis no fault if we do not diſtruſt the Aſſiſtance from above.

The *Goodneſs of God* having prepar'd this *Veſſel* to paſs over ſuch a troubleſome and dangerous Sea, we ought to commit our ſelves to his skilful Conduct, who will not fail to bring us to our deſir'd Port.

Theſe *Storms*, inſtead of troubling us, ought to raiſe up our *Spirits*, ſeeing they have been foretold, and to bear teſtimony to the *truth* of our Saviour's Words.

The *Divine Providence*, (which tho' continually buſied, yet is always at reſt) will guide in ſafety, through the midſt of the Storm, thoſe that look up to him. He cannot forget thoſe for whom he has died; *yea, even as a Father pitieth his own Children, ſo hath the LORD compaſſion on thoſe that fear him.*

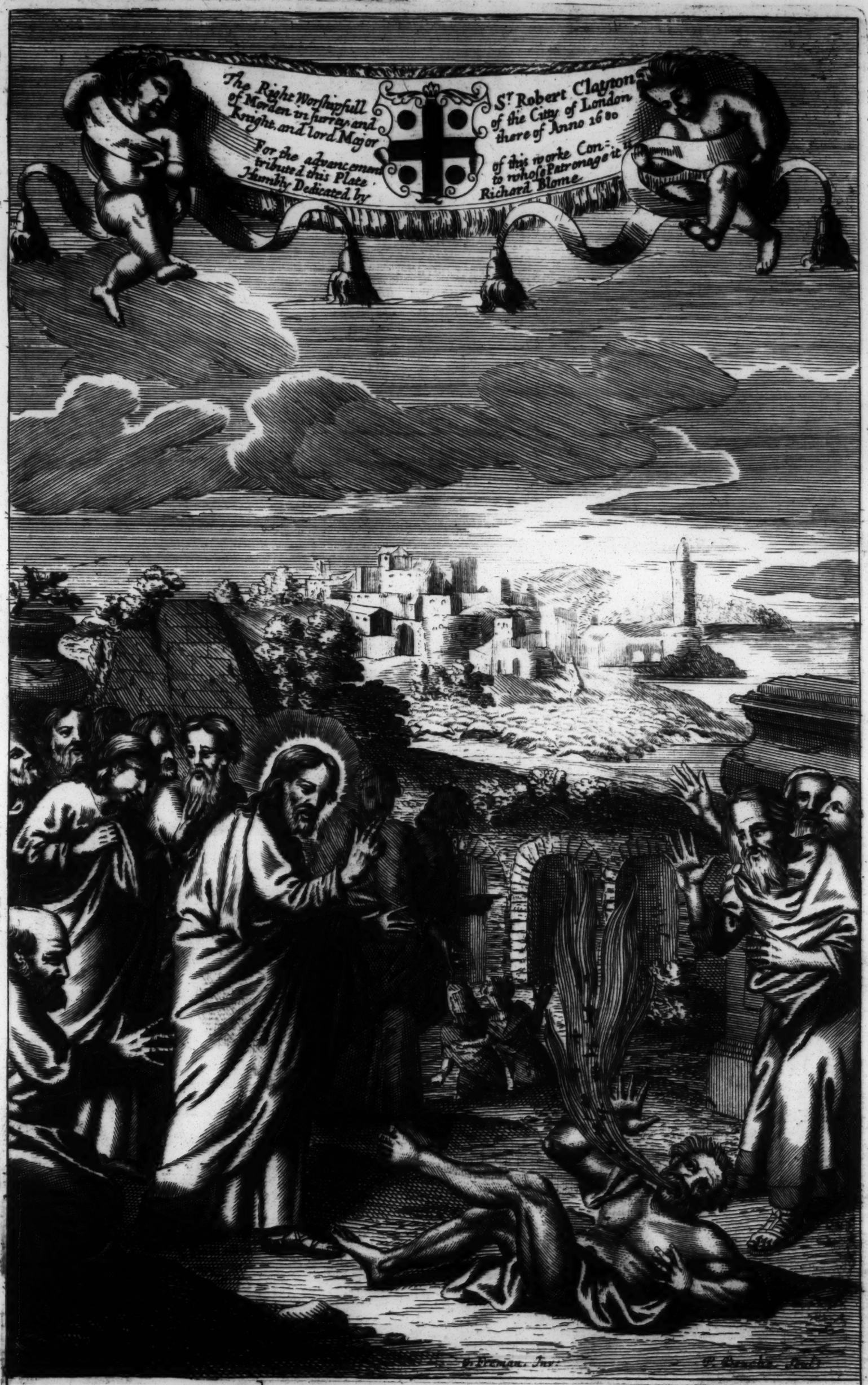
The



19 Our Saviour sleeping is awakened & appeaseth ỹ storme, Mat: 8

G. Freman Inv:

P. Bouche Scul:



20) *The Possest man healed.* Mathew. 9.

The Poſſeſs'd Man Healed.

Our Bleſſed Saviour Caſt out the Devils from one that was poſſeſſed.

AFter our *Saviour* had ſhew'd his *Diſciples*, the Power he had over the *Elements* in calming the *Sea* by his Word; he likewiſe diſcover'd to them the Authority he had over the *unclean Spirits*, by delivering ſeveral Perſons that were poſſeſt with them. But amongſt all thoſe which he cured, there was one moſt conſiderable, as is moſt particularly rehears'd in the *Goſpel*; to ſhew us with great Horrour, the *Empire* which the *Devils* viſibly exercis'd on *Men*, and with what Fury (when they tormented their *Souls*) they tore moreover their *Bodies*.

The ſame Year of the common Æra 30.

It was a *Man*, who for a long time had left dwelling in *Houſes*, and made his conſtant abode amongſt *Graves*, and ſuch like ſolitary Places: He was naked and would endure no *Cloaths*.

When *Endeavours* were us'd to tie him, he broke all *Cords*, yea, and *Chains*; ſo that no one could tame him. He kept *Day* and *Night* in theſe doleful *Abodes*; where he caſt forth *terrible Shrieks* and *Howlings*, mangling and diſfiguring his Body with ſtroaks of *ſharp ſtones*. In fine, the Place where he dwelt was become *inacceſſible* to all People; no one daring to be ſo bold as to paſs by that way.

But as ſoon as ever he ſaw *Jeſus Chriſt*, tho' afar off, he ran to *meet* him, and changing this *brutiſh Fierceneſs* into an *Adoration* full of Reſpect, he fell *poſtrate* on the Ground, ſaying with a loud Voice; *JESUS, thou Son of the moſt High GOD! Wherefore doſt thou come to torment me before my time? I conjure you to leave me alone.*

Our *Bleſſed Saviour* ask'd him his Name, not that he was ignorant of it (ſay the *Fathers*) but to fill Men with Fear, in ſeeing how many *Devils* one *Man* might be poſſeſs'd with. For this Spirit anſwer'd him, that he was call'd *Legion*, becauſe they were *ſeveral* in number; and he intreated *Jeſus Chriſt*, That if he would caſt them out of this Man, he would permit them to enter into a great *Herd of Swine*, who were feeding not far off; which he did; And this *Herd* (to the number of 2000) immediately ran down a *ſteep Rock*, and precipitated themſelves into the *Sea*.

This *Poſſeſs'd Perſon* was from that time perfectly cured, and the whole Town being gather'd together at the News of this *Miracle*, ſaw this *Man* (ſo furious heretofore) meek as a *Lamb*, lying at our *Saviour's* Feet, whom he deſir'd to follow whereſoever he went, as his *Deliverer*.

But our *Saviour* ſent him back to his own *Houſe*, to declare the Favour which GOD had ſhewn him; by this, learning us the Thankfulneſs we ought to ſhew to GOD, before Men, for the *Mercies* we have receiv'd from him. *And when the Devil was caſt out*, and the poſſeſs'd Man ſpake, *the Multitude marvelled, ſaying, It never was ſo ſeen in* Iſrael. *But the* Phariſees *ſaid, He caſt out Devils through the Prince of the Devils.*

The *Fathers* tell us, that this *Demoniac* was a Type of thoſe Men, who before our Saviour's Birth were plunged into all ſorts of Crimes, and that groaned under the Tyranny of the Devil.

This Man was without *Cloaths*, to ſignifie that we have loſt our *Primitive Innocency*, and *Original Righteouſneſs*, which were as a Garment of Light, that covered us in our State of Purity.

Men that remained no longer in their Houſes, no more than this *Poſſeſs'd Perſon*; which is to ſay, they came not to themſelves, nor found any reſt in their Minds. They remain'd only amongſt Tombs; that is to ſay, in *Dead Works*; they broke all their *Chains*, which is to ſay, all *Laws*, both Divine and Humane.

Theſe *Swine* wherein the *Devil* entred, are a Repreſentation of Men immers'd in filthy *Pleaſures*, over whom theſe *impure Spirits* do exerciſe a peculiar Dominion; and the Deep wherein they plung'd themſelves, denotes the bottomleſs Pit wherein the Devils have retir'd ſince our *Saviour* has driven them out of the Hearts of the *Incredulous*, who from that time do enter into the *glorious Liberty of the Sons of GOD*.

Curing the Sick of the Palsy.

THE *Doctrine* and *Miracles* of our *Saviour* increasing by degrees the number of his *Disciples*, S. *Matthew* presently left the Office of a *Publican*, to enter into that of a *Disciple of Jesus Christ*. Our Blessed Saviour came to him, as he passed by the Place where he was; and amongst so many Persons who liv'd at *Capernaum*, he chose only this Man, leaving the others in their Incredulity; which renders them more culpable (as our Blessed Saviour himself assured us) than were the People of *Sodom* and *Gomorrah*.

The same year 30.

He cleans'd immediately the *Heart* of this *Disciple* from all that greediness after Gain, which is too common amongst Persons of that Rank; and made him with great Joy to follow a *poor despised Man*, that was scorn'd, and set at nought by the great People of the *World*.

He only of all the *Apostles* who were called by our Blessed LORD, expressed the outward Satisfaction he had in following him, by a Feast whereunto he invited him; by which he shew'd us, That there is no Satisfaction like that which arises from a true Conversion.

This new Convert invited also to this Feast several other *Publicans*; as if he would share the Grace he had receiv'd, with those to whom he had been united in his former Life.

The proud *Pharisees* were scandalized, to see our Blessed *Saviour* and his *Apostles* eat publickly with Persons whom the *Jews* abhorr'd. But our *Saviour* confounded their Pride, by telling them he was the Soul's Physician, and that he could do no good to any, but such as acknowledg'd themselves to be great Sinners.

He moreover in *Capernaum* wrought a famous *Bodily Cure* on one troubl'd with the *Palsy*.

The House wherein our *Lord* and *Saviour* entred, being so full of People, that those who brought this *Paralytick*, knew not how to bring him in before our *Saviour*: They at last fell on a Determination, which was an evident Mark of their *great Faith*.

They ascended to the top of the House, and uncovering it, let down their *Sick Person* before *Jesus Christ*, who admiring their Faith, bid the *Sick the Palsy* be of good chear, for his Sins were forgiven him.

This Man had certainly good reason to be chearful; for what *better News* can any Man hear; what *Words* can be more comfortable, than these of our *Saviour*? Which made the *Psalmist* cry out as it were with an Ecstacy, Blessed is the Man whose Transgressions are *remitted*, and whose Sins are *covered*: And in the sense of this he exults, saying, *Thou hast put gladness into my Heart*; I will therefore lay me down in *Peace*, and *take my Rest*. Thou shalt open my Lips, O LORD, and my Mouth shall shew forth thy *Praise*. My Song shall be always of the *loving Kindness of the* LORD; with my *Mouth* will I be *ever* shewing of thy *Truth* from one *Generation* to another.

The *Scribes* and *Pharisees* took these Words immediately for *Blasphemy*, muttering to themselves, that 'twas only GOD that could *remit* Sins. But our Saviour, to convince them that he was GOD, assur'd them of the inward Health of this Man, by the outward Cure which he had wrought on his Body; and shew'd them, that he had *effectually remitted his Sins*, by delivering him from the *Palsy*.

All the *People* admiring this double Effect of our Saviour's Power, and returning Thanks to GOD, in that he had given such great Power to Men.

As our Saviour intended the Healing of this Man should be a Proof that he had really remitted his Sins; so the Cure of the Spiritual Sicknesses of the Soul, must be the Proof that our Sins have been forgiven to us according to this Rule of our Saviour. Considerable to this purpose, are the Words of S. *Cyprian*, *To daub over a* Sinner's *Wounds instead of healing them, and to deprive him of the* Remedies *of a true* Repentance, *by a deceitful Assurance of an hasty Reconciliation*: This is not to be a Physician, but an Enemy of Souls. This Peace which is promis'd them, is not a Peace; it is both dangerous to him that gives it, and unprofitable to him that receives it.

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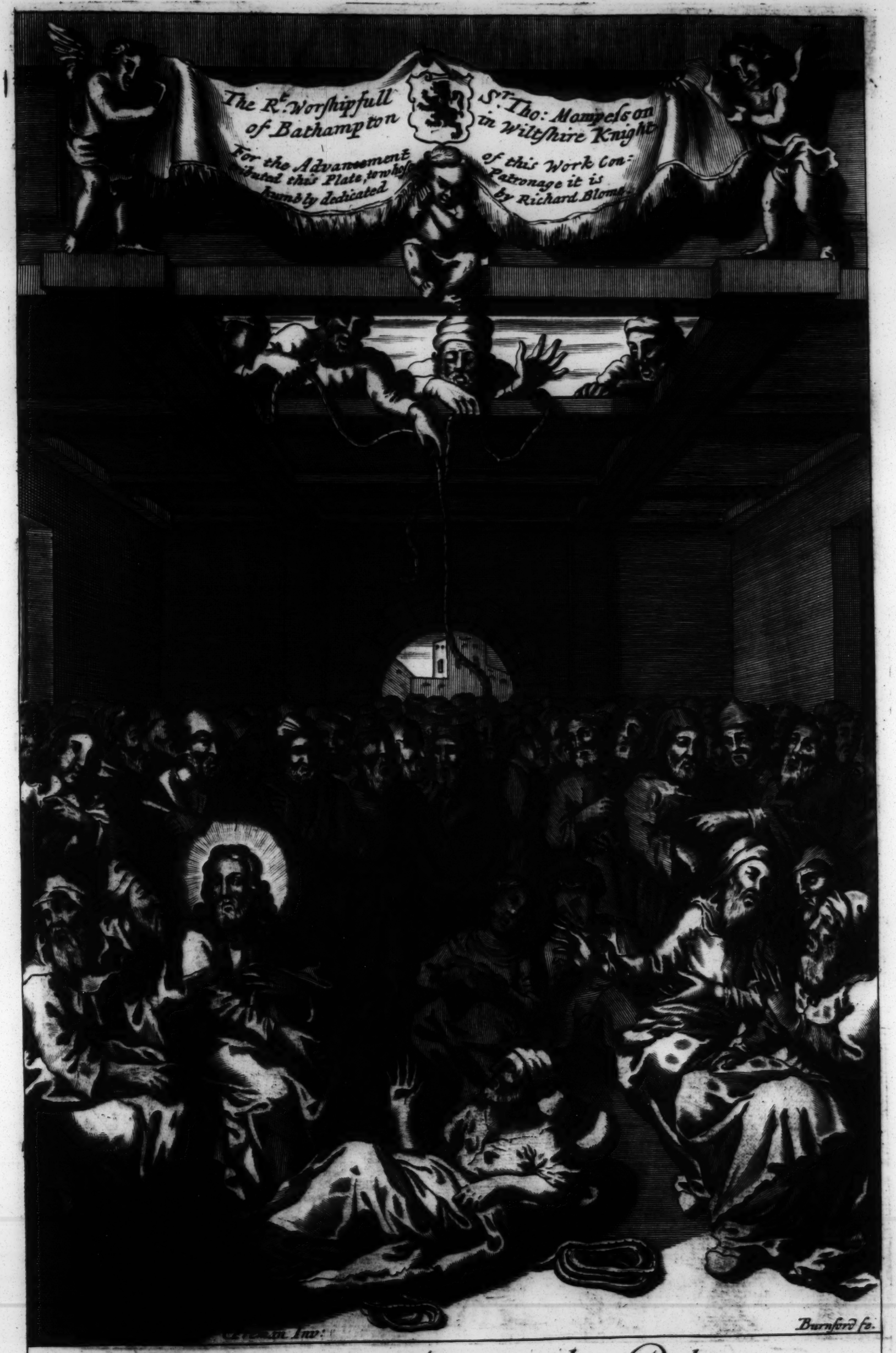
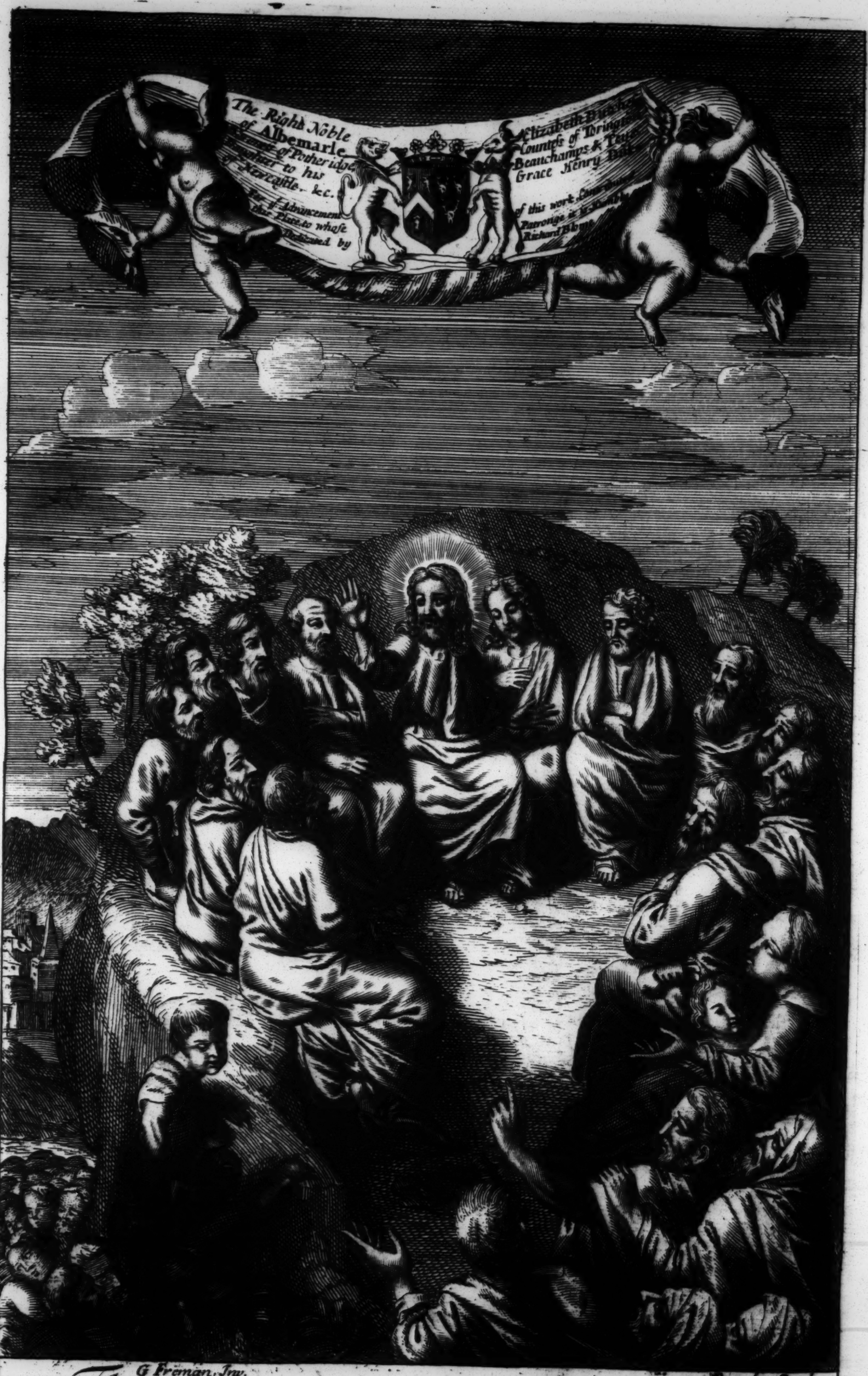


(21) Cureing the Man of the Palsey.

Mathew IX.



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(22) *The Sermon on ye. Mountaine.* Mathew. 5.

The Sermon on the Mountain.

OUR *Saviour Chriſt*'s drawing Diſciples after him, would have been of ſmall advantage to us, had not his Concern for the *Church* in future Ages made him chuſe out of this number twelve Perſons whom he deſigned for its Foundation, honouring them on this account with the particular Title of *Apoſtles*, as being to be ſent to Preach his *Name* and *Goſpel* throughout all the World.

In the Year of the common Æra of Chriſtians 31, ſecond after *Chriſt*'s Preaching.

Having ſeparated them once already from the reſt of Men, he now again ſeparated them from the reſt of the Diſciples, to make them underſtand by this double Separation, that they ought to have a double Perfection of *Vertue*; and to excel as much the common Diſciples, as thoſe Diſciples exceeded the common ſort of *Jews*.

They had this Advantage above the reſt, That they were (as it were) the *Domeſticks* of our *Bleſſed Saviour*, and lived with him in the ſame Houſe: For we know he kept the *Paſſover*, and did eat the *Lamb* with them alone; ſo they were Witneſſes, not only of his Actions and publick Preachings, but of his private Life and Secrets, after he had diſcourſed to others in *Parables*.

This Choice of the *Twelve Apoſtles* was was preceded by Prayers, in which our *Saviour* is ſaid to have ſpent the Night, to learn his *Church* what ſhe ought to do in future Ages, in the Election of her *Miniſters*; to diſtinguiſh thoſe whom GOD had choſen.

As ſoon as he had made this Choice, he led them up a *Mountain*, being follow'd by a great crowd of People: And then he made them that *Famous Diſcourſe*, commonly call'd *the Sermon on the Mount*; which contains the *whole Goſpel*, and all neceſſary Rules of *Behaviour*, as well for the Miniſters, as for the People; ſaying, Bleſſed *are the poor in Spirit, for theirs is the Kingdom of Heaven.* Bleſſed *are they that mourn, for they ſhall be comforted.* Bleſſed *are the Meek, for they ſhall inherit the Earth.* Bleſſed *are they that hunger and thirſt after Righteouſneſs, for they ſhall be filled.* Bleſſed *are the Merciful, for they ſhall obtain Mercy.* Bleſſed *are the Pure in Heart, for they ſhall ſee GOD.* Bleſſed *are the Peace-makers, for they ſhall be called the Children of GOD.* Bleſſed *are they that ſhall be perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven.* Bleſſed *are ye when Men ſhall revile you, and perſecute you, and ſhall ſay all manner of Evil againſt you falſly for my ſake, rejoice, and be exceeding glad, for great is your Reward in Heaven; for ſo perſecuted they the* Prophets *which were before you.*

Having, at the beginning of this *Diſcourſe*, overthrown all the Judgments of Men, and all the Notices of Natural Reaſon, in calling thoſe *happy* whom the World eſteems *miſerable*; he afterwards ſhew'd how inconſiderable the *Ordinances* of the *Jewiſh Law* are, in compariſon of the *Precepts* of his *Goſpel*; plainly telling them, he required of his *Diſciples* ſuch a Righteouſneſs as far exceeded that of the *Scribes* and *Phariſees*; without which, he declared, they could not enter into the Kingdom of Heaven.

He taught us by theſe Words, That he will not be pleaſed with our abſtaining from things which are apparently evil to others Sight; nor with the doing of ſuch things as have the Face of *Good Works*, which may gain us Eſteem from Men; this being a very common thing amongſt the *Phariſees*.

And therefore he enjoins us, toward the end of his Sermon, not to lay up Treaſures on Earth; leſt our Hearts be there where our Treaſure is.

That the Eye of our Intentions be pure and ſimple, that it may ſanctifie the whole Body of our Actions.

That we have but one Maſter, and that we do not ſhare our ſelves betwixt *Jeſus Chriſt* and the *World*; and that we ſeek only the Kingdom of Heaven, and the Righteouſneſs thereof; to the end the reſt may be given us as an *Overplus*.

Which clearly ſhews us, that the end of the *New Law*, is to give a new *Heart* to the new *Man*; becauſe our outward *Actions* muſt be regulated by the inward *Principles* of our *Minds*; for the *River* cannot be pure, if the *Fountain* be corrupted.

Judge

Judge not, leſt ye be Judged.

AFter the general Maxims which our our *Bleſſed Saviour* eſtabliſh'd on the *Mount*, where he inſtructed the *Peo-*
The ſame Year 31. *ple*; he deſcended to particular Inſtructions, and ſhew'd, that to ſatisfie this Abundance of Righteouſneſs, which he requir'd from his *Diſciples*, he was not contented with their obſerving of the *Decalogue*, which forbids great *Offences*, but requir'd the avoiding the very beginnings of Sin.

He ſhew'd his principal Deſign was, to regulate the Heart, and to reduce it to ſuch an Order, that it ſhould abominate the leaſt Inclination to Sin. Wherefore having forbidden the entertaining the ſmalleſt *Deſires* to *Revenge*, he afterwards prohibits *injurious Words*; becauſe a peaceable Mind and a well-govern'd *Tongue*, are the beſt outward Signs of a true *Chriſtian Spirit*.

The *Jews* chief Endeavours were to ſatisfie the Eyes of Men; whereas True Chriſtians ſeek only to do what is well-pleaſing in the ſight of *GOD*, who looks into the *Heart*. So that our Saviour *Jeſus Chriſt* ſeems to reſpect the *Decalogue* as containing only Precepts of leſſer Excellency; whereas he gives the Name of *Great Commandments* to this keeping of the Heart and Tongue; which ſtifle all Motions to Wrath and evil Speaking.

Our *Bleſſed Saviour*, under the Prohibition of two ſuch ſmall things, conceals all the Greatneſs of *Chriſtianity*. It ſeems as if he did not much value the *Forbearance* from *Murther*, becauſe this may happen without any inward Virtue, *Humane Reaſons* often hindering it.

But that which he moſt eſteem'd, was, not to murmur inwardly againſt ones *Brother*; becauſe the Forbearance of this muſt happen from an excellent Principle. For the Riſe of *Great Sins* comes from theſe ſmall *Beginnings*, of which we take no notice.

It being certain, *That he which fears to injure a Man in Word, cannot fall into the Sin of Murther.*

And therefore does our Saviour in the latter part of his Diſcourſe, ſo greatly commend to us the Love of our *Enemies*; by which he ſaith, we become like to his *Father*, who cauſeth his *Sun* to ſhine, both on the Juſt and Unjuſt.

But one of the *Commandments* on which our Saviour does moſt inſiſt in this *Sermon*, is the Precept *of not judging our Brother*. For ſeeing a natural Inclination in the bottom of Mens Hearts of judging others, he bounds this Liberty, telling us, that by our raſh Judgments we are like unto a Man, that having a *Beam* in his own Eye, yet would pull out the *Mote* out of his *Brother's Eye*; As the Scripture ſaith, *Judge not leſt ye be judged; for with what Judgment ye judge, ye ſhall be judged; and with what Meaſure ye mete, it ſhall be meaſur'd to you again. And why beholdeſt thou the Mote that is in thy Brother's Eye, but conſidereſt not the Beam in thine own Eye? Or how wilt thou ſay to thy Brother, Let me pull out the Mote out of thine Eye, and behold a Beam in thine own? Thou Hypocrite, firſt caſt out the Beam out of thine own Eye, and then thou ſhalt ſee clearly to caſt out the Mote out of thy Brother's Eye.*

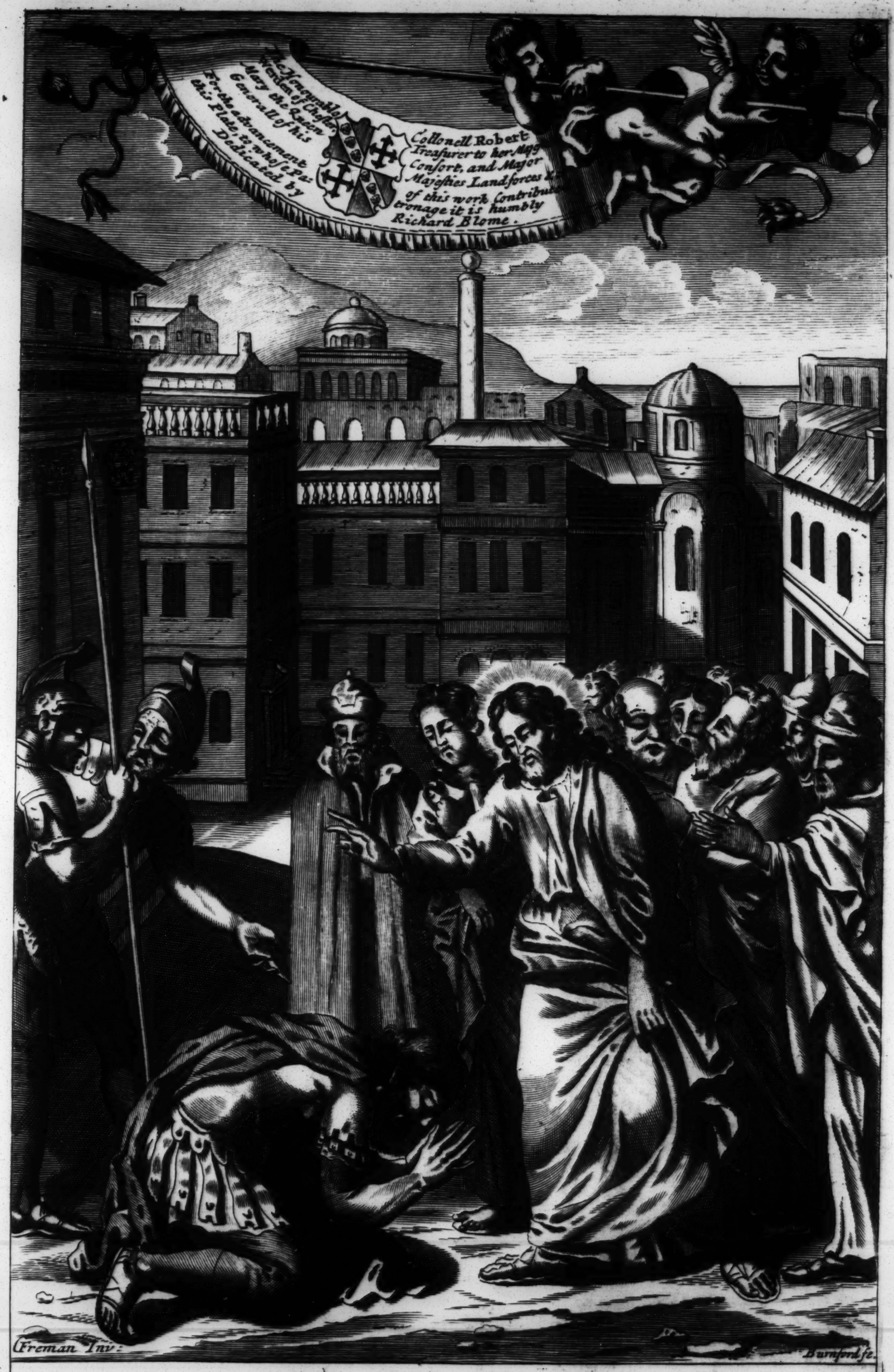
The *World* is full of Offences of this kind, ſay the Fathers; but the greateſt Remedy they could find againſt them, is *Humility*: The having low Thoughts of our ſelves, which will hinder us from having mean Thoughts of others. So that either our *Charity* or *Humility* muſt ſuppreſs in us all theſe raſh Judgments; and if neither of them will do it, then will *Fear* conſtrain us, by remembring the Day, in which *Jeſus Chriſt* ſhall come to judge the ſmalleſt Defects which are to be found in our *good Works*, which often deceive both our ſelves and others.

He that does aſſure us, he will deal out to us the ſame *Weight* and *Meaſure* we have given others.

He ſeriouſly thinks on this *Judgment*, cannot judge his *Brother*, much leſs make himſelf a pleaſant Entertainment of his Faults. *Charity* makes us take all things by the beſt Handle, and practiſe the Advice of an Holy Biſhop, who tells us, that *if an Action had an hundred Faces, we ſhould always look upon it by that which is faireſt.*

Judge not Least y^e be Judged.

(z 3) Mathew. 6.



(24) *The Centurion.*

Mathew VIII.

A Leprous Perſon beſought our Saviour *to cure him of his* Leproſie; *and a* Centurion *ſent ſome* Jews *to requeſt our* Saviour *to come and heal his ſick Servant.*

OUR *Saviour* being come down from the *Mountain*, where he had eſtabliſh'd all the Rules of Chriſtian Morality, wrought two *Miracles* related in the *Goſpel.*

The ſame year 31.

The firſt was the *Leprous Perſon*, who in the manner he approaches our Saviour, gives us an excellent Model of *Prayer*. For as ſoon as he had perceived him, he acknowledg'd him his Saviour, and by virtue of this *Faith*, he ſaith to him with an inward Humility of Soul, which he teſtified by his outward Geſtures, *LORD, if thou wilt, thou canſt make me clean:* Shewing on the one hand what was his Faith, and on the other, his Submiſſion to the *Will* of *God.*

Our Saviour had compaſſion on him, and ſtretching out his Hand to touch him, ſaith unto him, *I will, be thou clean*; to approve what this Man had declar'd, and to ſhew us, that his *Will* alone is the Source of all thoſe *Graces* which they receive, whom he has lov'd with an *everlaſting Love*, when he ſaw nothing in them but *Bruiſes* and *Putrified Sores.*

Having heal'd this Man, and forbidden him to make known this Miraculous Cure (which teacheth us to conceal the *ſecret Graces* that he beſtows on us); as ſoon as he was entred into *Capernaum*, a *Centurion*, who was extreamly troubled at the ſickneſs of his Servant who was at the point of Death; ſent ſome *Jews* to requeſt him, to come and heal this ſick Perſon.

The *Jews* came to him, to entreat this Favour at his Hands, and urg'd in his Commendation, That this *Centurion* had built them a *Synagogue*: Our Saviour yielded to their Requeſt, and went with them to the Houſe where this ſick Man lay. But as he drew near, this *Centurion*, who had a more lively Faith than all the *Jews*, ſent his moſt intimate Friend to our Saviour, to entreat him not to be at the trouble to come to his Lodging, becauſe he was unworthy of ſo great an Honour; and that it was for that Reaſon, he dar'd not to wait upon him himſelf: That he knew, he needed but ſpeak the *Word*, and his Servant would be *healed.*

Our *Bleſſed Lord* admired the Faith of this *Centurion*; and the Church has ſo admir'd it, after his Example, that ſhe offers it continually as a Model to her *Children*; and puts the Words of this *Holy Man* into the Mouths of her *Miniſters* and *People*, when they are ready to *receive* the ſame *LORD*, to whom this great Man ſpake.

Wherefore, to draw the Inſtruction which our *Saviour Jeſus Chriſt* and his *Spouſe* would have us to draw from ſo great an Example, we ought to have in imitation of this *Centurion*, a profound *Humility* of *Soul*; and to believe our ſelves unworthy to offer up the leaſt *Requeſt* to our *Saviour*. For he muſt hear us for his own Merits ſake, and not for any thing that is in us, to make our Prayers acceptable.

We ought alſo to believe, as ſay the *Holy Fathers*, That the leaſt Word of our *Saviour* can operate, if he pleaſeth, as great Effects in our *Souls* as his *Divine Body*. For this *Centurion*, did in effect, receive by the ſole Word of our Saviour, the ſame *Grace* as if he had receiv'd his Preſence.

Our *Bleſſed Lord* would ſurrender himſelf to his Humility, and in ſome ſort be obedient to him; He abſtain'd from coming to him, becauſe he would not render him confuſed.

But in not entring the Houſe himſelf, ſays S. *Auſtin*, he made an inviſible Virtue enter in, which cured the Sickneſs of his Servant; and if he viſited him not in Perſon, 'twas to viſit him more happily by his *Graces* and *Mercy.*

The antient *Fathers* have taken occaſion from the *Charity* of this *Centurion* towards his Servant, to recommend to all Perſons in the World the Care of their Domeſticks, eſpecially when they are ſick. 'Tis on theſe Occaſions, wherein they muſt teſtifie to GOD that they know both Poor and Rich are equal; and if they will have him to have pity on them as the Servants of GOD; they ought alſo to be compaſſionate to thoſe that ſerve them.

A Dead Man reſtored to Life.

The Widow's Son of Naim *reſtor'd to Life.*

AFter the Cure of ſo many ſeveral *Diſeaſes*, our *Bleſſed Saviour* did that which was more ſurprizing, which is the *Miracle* of the *Reſurrection* from the Dead. The firſt, which the Holy Goſpel denotes, that *Jeſus Chriſt* raiſed up to Life, is a young Damſel, aged twelve Years, who was Daughter to a Ruler of the *Synagogue*, named *Jairus*. In the ſame Year 31.

There appear'd nothing extraordinary in this *Miracle*, nor in the *Faith* of the *Father*, who being on this account of a Temper different from the *Centurion*, ſuffer'd our *Saviour* to come to his Houſe; nor in the *Faith* of this *Damſel* that was rais'd up, of whoſe acknowledgment, the *Goſpel* makes no mention; nor in that of thoſe who were preſent; ſeeing on the contrary they derided our Bleſſed LORD, for ſaying this young Damſel ſlept, and was not dead.

The ſecond *Reſurrection*, we read of in the *Goſpel*, contains ſomething more particular, as will appear by what follows.

When our *Bleſſed Saviour* went into the City of *Naim*, accompanied by his *Diſciples*, and a great Croud of *People*, he met with a dead *Corps* at the Gates of the *Town*, that was going to be buried, which was the only *Son* of a *Widow*, who much lamented his Death. Our *Saviour* was moved with Compaſſion at the Sight, and though ſhe ſpake not to him, yet her Tears called aloud for Compaſſion. He drew near to her, and bid her hold her peace; and then ſtopping thoſe that carried this dead Body, he touched the *Bier*, whereon this young Man lay, and bid him ariſe, which he immediately did, and he deliver'd him to his Mother.

This *Miracle* contains great *Inſtructions*, as is obſerv'd by the *Antient Fathers*. We hence learn, that nothing happens by chance; and that whatever appears to Men to be a meer Accident, is a real Deſign in GOD; for our Saviour came on purpoſe to raiſe this dead Man to Life. We may here remark, That theſe *Bearers* whom *Jeſus Chriſt* ſtops in the Way, are the Devils, which carry the Soul into *Hell*, which is its laſt reſting Place, and the Sinner's *Grave*.

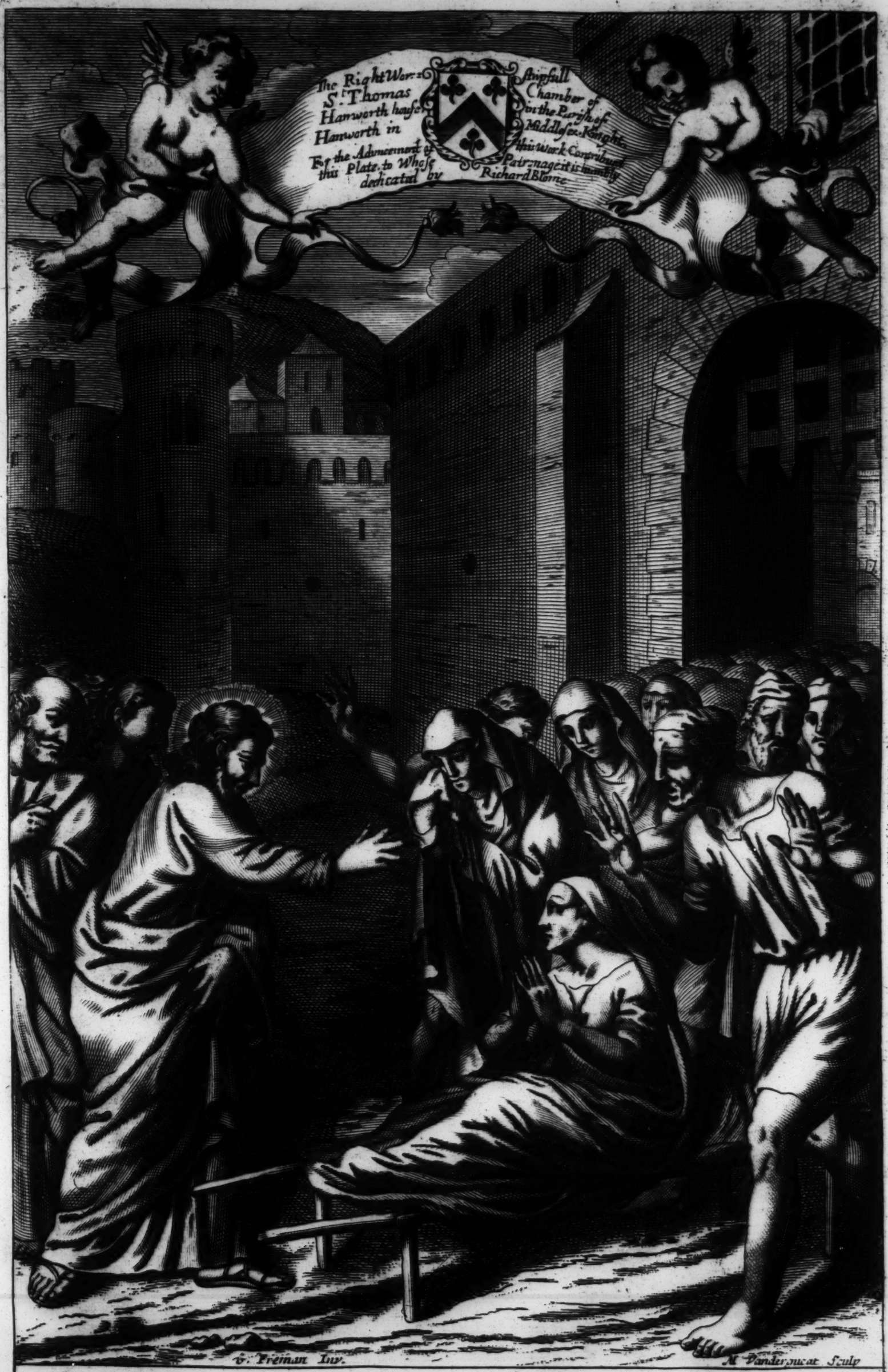
Theſe *Bearers* are really horrible; whence we may truly judge, that the *Soul* of a Sinner is but a meer inanimate *Corps*, that is not able to ſtir itſelf, unleſs the Devils bear it up and move it, as they are ſaid to enter into the dead Bodies of Wicked Perſons, to appear viſible to our ſight.

And therefore this Circumſtance of the *Goſpel* agrees with what is ſaid in another Place of the ſame *Writings*, That *Jeſus Chriſt* muſt firſt bind the ſtrong Man, to ſpoil him of his *Veſſels*, which is to ſay, the *Soul* in which he inhabits, as in his common Dwelling. And in effect, when we conſider the Difficulty there is in converting a Soul, that is, a Slave to *Luſt*; we find it ſo great, that it cannot be done, unleſs our *Saviour* does firſt tie up the *Devils*, to make this Man love that, which before he abhorred.

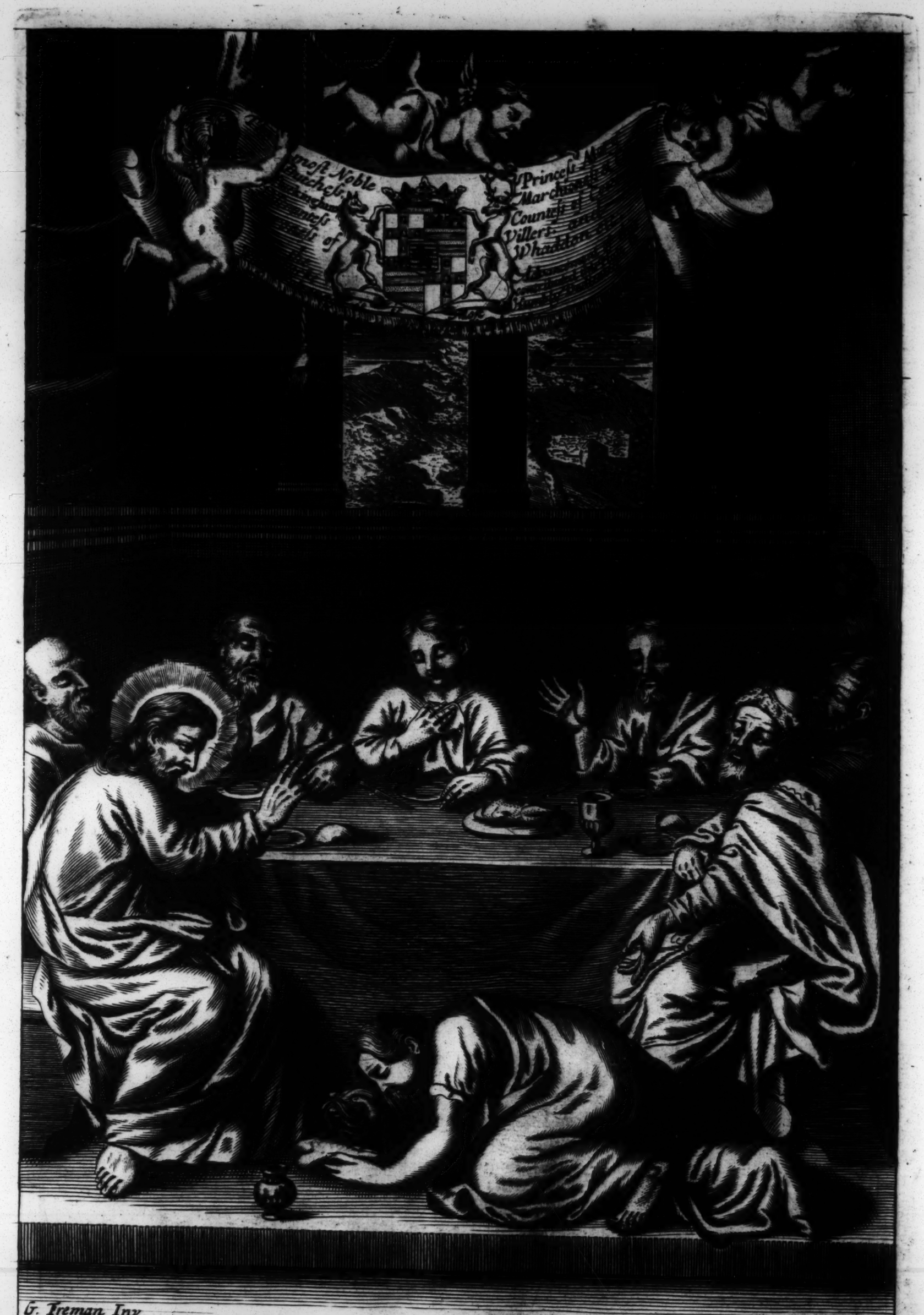
Our Bleſſed *LORD* having reſtor'd this young Man to Life, he gave him to his Mother, to whom he belong'd; as well for that ſhe had brought him into the *World*, as likewiſe becauſe ſhe had reſtor'd him again to it by her *Prayers*; which ſhows us our great Obligation to the *Church*; and that we are not able ſufficiently to requite the great Care ſhe has took of us. And therefore the *Holy Fathers* had ſaid, That theſe *Dead* being again rais'd up by the *Prayers* of the *Church*, ought after their Converſion, to be in Mourning with the *Divine Mother*, to obtain altogether the *Reſurrection* of their *Brethren*, whoſe Death ſhe ſtill bewails.

'Twere well if People would conſider the Obligations they have to their Parents, to whom, next to GOD, they are moſt indebted. We have more reaſon to love them than they have to love us. But 'tis true, they are led by Nature to be infinitely kind to us, and we ſhould be led by Reaſon, to be infinitely grateful to them. Yet we ſee, when Parents *grow old, and need their* Children's *Aſſiſtance, how ſeldom is it chearfully given then? For whatſoever they do for them, ſeems to be more burdenſom than what they will do perhaps for thoſe to whom they have no Obligation.*

Mary



25. *The Widdows son of Naim restored to life* Luke 8.



26. Mary Magdalen Luke 7.

Mary Magdalen *waſheth our* Saviour's *Feet with her Tears, and obtains Pardon of her Sins.*

THE Fame of the *Reſurrection* of this young Man of *Naim* from the Dead, together with the other Miracles which our *Saviour* wrought, ſpreading over all Parts, the *Diſciples* of S. *John* inform'd him of them in *Priſon* where *Herod* had thrown him. The ſame Year 31.

This *holy Man* having no other intention than the diſcovering of our *Saviour* to the World, as knowing he had his Life for that purpoſe; he continu'd ſtill in ſome ſort to do the Work he came for; at leaſt, as much as he could; and therefore he deſign'd to force as it were our *Saviour* himſelf to declare, that he was the *Meſſias*, in the preſence of ſome of his *Diſciples*, which he ſent to him, not to intreat him to deliver him from *Priſon*, but to enquire of him if he were the Perſon the *World* had ſo long expected. Our *Saviour* knowing that the *Diſciples* of S. *John* did, in ſome ſort, envy him, as excelling their Maſter, he therefore would not ſay any thing which might appear advantageous of himſelf, but rather choſe to do ſome *Miracles* before them, and enjoin'd them to relate to S. *John* what they had ſeen.

When they were gone, our *Saviour* took occaſion from this *Deputation* to ſpeak of S. *John* before the People, and to praiſe that Firmneſs and Conſtancy of Mind, wherewith he was endu'd, *that is not like our Tempers*, which are as *Reeds* ſhaken with the Wind.

And as the Life of this *holy Man* had been attended with great *Auſterities* and *Mortifications*; ſo our Lord declar'd, that it muſt be with great *Strivings* and *Watchfulneſs* that a Man can be ſav'd: That the *Kingdom* of *Heaven* could not be taken otherwiſe, than by a long *Siege*, and violent *Storm*.

He declar'd the miſerable Circumſtances which ſome Cities lay under, which had ſhew'd great Joy at the hearing of his Doctrine; becauſe they had not given any Tokens of their *Amendment*; ſaying, that it will be more tolerable for *Sodom* and *Gomorrah* at the *Day of Judgment*, than for them.

But the *generality* of *Men* being ſtrangely hardned, and *bare Diſcourſes* not being ſufficient to work a *Reformation* in them; our *Saviour* therefore would bring them to it by a *famous Example*, which was that of the *bleſſed Mary Magdalen*.

This *holy Sinner*, mov'd by the *Divine Grace*, came running to *Jeſus Chriſt*, as the only *Phyſician* of her *Soul*. And therefore knowing that he enter'd into the Houſe of *Simon* the Phariſee, to eat there, ſhe came thither with an *holy Boldneſs*; and without *bluſhing* at ſo many *Witneſſes*, ſhe threw herſelf at his *Feet*, embrac'd them, kiſs'd them, waſh'd them with her *Tears*, and wip'd them with the *Hair* of her *Head*.

One of the *Phariſees* who knew this *Woman* (who by the *irregularity* of her *Life* had made her *infamous* throughout all the *Town*) began to doubt whether our *Saviour Chriſt* was a *Prophet*, ſeeing he knew not who ſhe was that had dar'd to *touch* him; doubting not but if he had *known* her, he would have *rejected* her. But our Bleſſed *Saviour* confounding the *vain Imagination* of this *Doctor* of the *Law*, learnt him, how much he *preferr'd* the *fervent Love* of this Sinner, to the *Lukewarmneſs* of thoſe who had not committed ſuch great *Crimes*. And having ſhew'd that the *Multitude* of her *Sins* were forgiven, becauſe ſhe lov'd much, he ſent her away in *Peace*, after this Holy Action.

This *Woman*, as is obſerv'd by the *Fathers*, has given in her Perſon a compleat Pattern of *Repentance*, in which there is nothing wanting but *Words*, to ſhew, That *God* doth not much value them in ſuch a caſe; ſeeing they are only the Leaves of *Repentance*.

She now employs to a *vertuous uſe*, whatſoever ſhe had before abus'd to *Vice*. She now offers to *Jeſus Chriſt* as many *Sacrifices*, as ſhe before had made to the *Devil*; and now ſacrifices to *Repentance*, whatever ſhe had heretofore offer'd up to *Luxury*.

This ſo admirable a *Converſion*, may be called the *Glory* of *Repentance*; for it ſhews us, that the greateſt *Sinner* becomes pure in the ſight of *God*, when his *Repentance* is ſanctified by *Humility*; and that on the contrary, the *chaſteſt Soul* is impure in his ſight, when this *Heavenly Gift* which ſhould render him the moſt *humble* of *Men*, does on the contrary make him *proud*.

The

The Parable of the Seed.

OUR *Bleſſed Lord* being one day ſurrounded with great Crowds of *People* entred into a Ship; and putting off ſome ſmall diſtance from the Land, he ſat down in it, and thence taught the People, inſtructing them by many Parables.

The ſame Year 31.

He told them in that of the *Sower*, that the *Husbandman* ſowing his *Seed*, part of it fell out of the Field into the Way-ſide, and there was trodden under Foot, or eaten by the *Fowls*. And afterwards explaining privately this Parable to his *Diſciples*, he told them, that theſe Perſons are thoſe, who hear the Word of GOD, and from whoſe Hearts the Devil at the ſame time comes and takes it away; leſt they ſhould believe and be ſaved.

For this Spirit of Darkneſs who often mixes his *Tares* with the *Wheat*, as our Saviour obſerves in the following *Parable*, always endeavours at the ſame time that GOD ſows his good Seed in our Souls, to produce their Converſion, to deſtroy it, either by himſelf or by Men that are his Inſtruments, leſt it ſhould take deep Root in our *Hearts*.

The ſecond *Parable* of the *Seed*, is, that which fell on *Stony Ground*; which not being able to take Root, ſoon withers at the Sun's *Appearance*.

And theſe are thoſe, ſays our Saviour *Jeſus Chriſt*, who hear the Word with *Gladneſs*; but taking no *Root*, are diſcompos'd, and loſt at the leaſt Affliction or Perſecution which may happen, becauſe of the *Goſpel*.

'Tis eaſie for thoſe Perſons to be *deceiv'd*, and to be ignorant, that notwithſtanding this Delight which they have in the Word of GOD, yet their *Hearts* are as hard as a Stone, and that they have need of ſoftning them, by continual Exerciſes of *Faith* and *Repentance*.

The third part of the *Seed*, falls among *Thorns*, which grow up with the good *Grain*, and choak it. And theſe *Perſons*, ſays our Saviour, are thoſe who hear the *Word*: But the *Cares and Troubles of this World*, the *Deceitfulneſs of Riches*, and an infinite Number of *inordinate Deſires*, ſtifle this *Word*, and render it fruitleſs. For 'tis too evident, that the Cares of this *World* make us apply our Minds with leſs Attention to what GOD or his Miniſters ſpeak to us.

We cannot ſufficiently enough lament before *God*, the Miſchief which theſe *Secular Concerns* bring along with them; killing in us ſo frequently this *Precious Seed*, after ſeveral Acts of Devotion have made it ſpring up in us. For all the Miſeries which reſpect the Body, as *Plague*, *War*, *Famine*, &c, are not Subjects worthy of our *Tears*, ſo much as the Loſs of this *Divine Seed*.

In fine, the fourth part of this good *Grain* falls on *good Ground*, which ſoon ſprings up, and brings forth good *Fruit*, altho' not all alike; ſome *Grains* yielding one hundred-fold for one, others Sixty, and others Thirty.

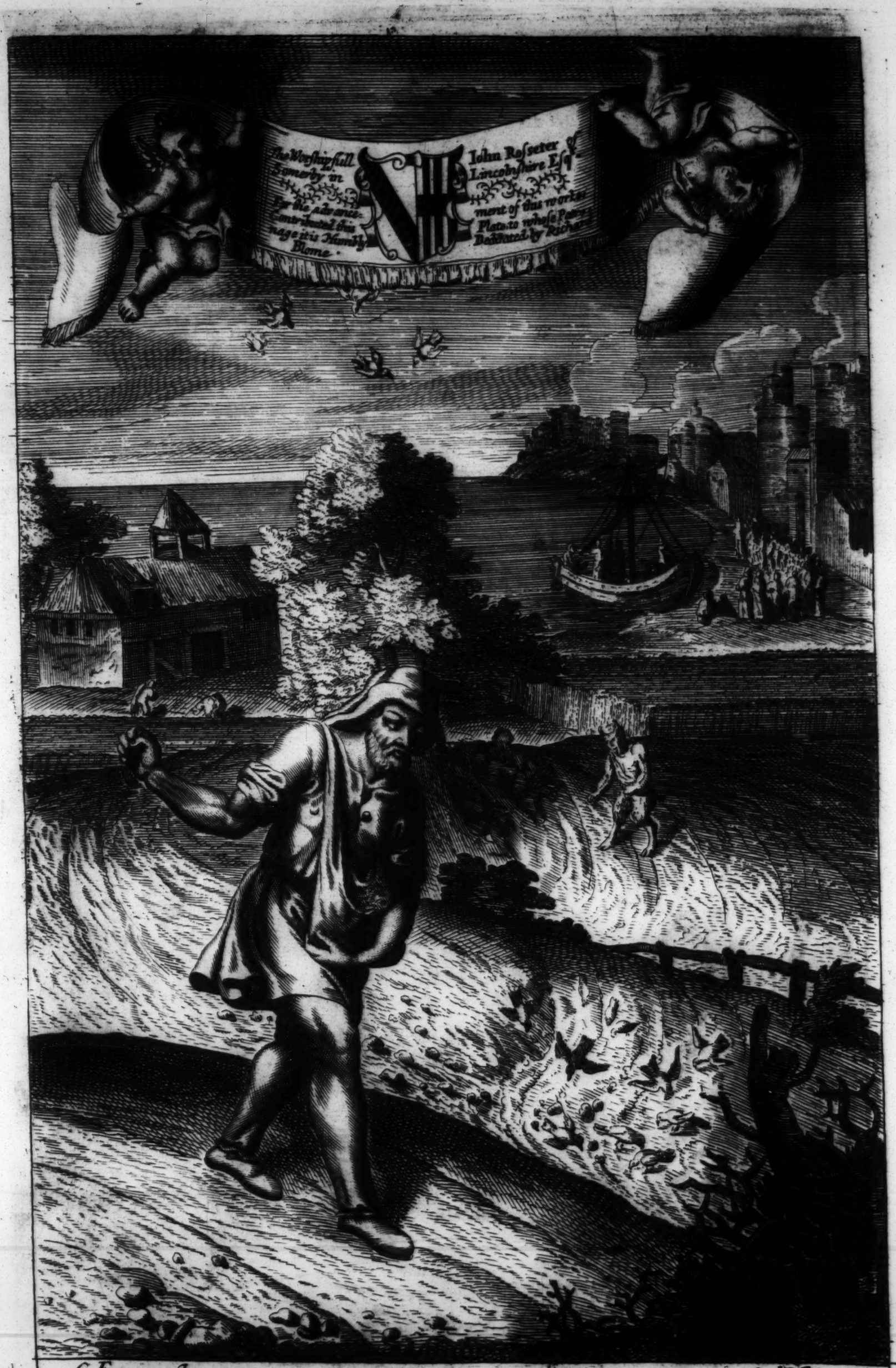
Theſe Perſons, ſays our *Saviour Jeſus Chriſt*, are thoſe who have their *Hearts* not only good, but very good.

If the Heart be ſimply good, it is expos'd to two great Evils; to one, that it bears ſmall *Fruit*; and the other, that it eaſily becomes bad. Wherefore we muſt endeavour, how good ſoever it is, to make it better; which is done by increaſing in *Charity*.

But our *Saviour Jeſus Chriſt* doth himſelf obſerve that 'tis only by *Patience*, that we bear much *Fruit*, that is to ſay, in enduring many *Afflictions*, which do in ſome ſort cultivate our *Faith* and renders our *Charity* more vigorous. For ſhe is the Root of all good *Fruit*, and the ſtronger that this Root is, the more *excellent* is the *Fruit* which ſprings from it, proportionable to the Condition and Rank of each true *Believer*.

Thus *Afflictions* overthrow the Weak, as 'tis obſervable touching the ſecond *Seed*; but become, on the contrary, the Exerciſe and Crown of the Strong.

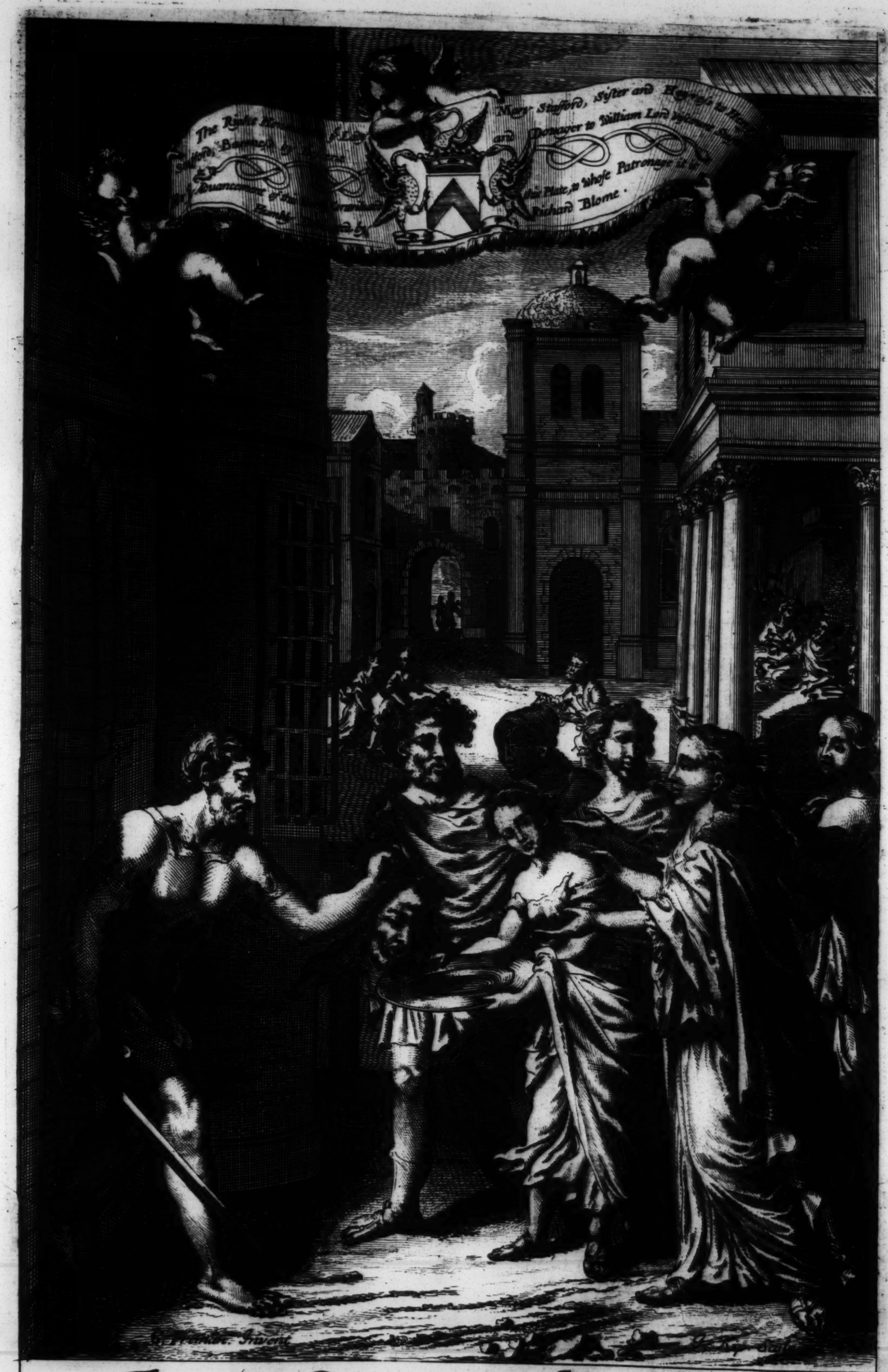
The



G. Freman, Inv. L. Vaſson, Sculp.

The Parable of the Seed.

Mathew. 13.



(28) The Beheading of S.t John Baptist.

Mark. 6.

The Beheading of St. *John* the *Baptiſt*.

WHEN our *Saviour's* Fame was ſpread throughout all parts; *Nazareth* being the *Country* where he chiefly reſided, ſhew'd more Incredulity than the reſt of *Judea*.

The ſame Year 31.

They could not reconcile what was ſaid touching the great things he did, with what they beheld in his Perſon. They ſaw on one hand his *Poverty*, the mean Condition of his *Mother* and *Kindred*; and on the other, the great *Miracles* which were publiſh'd of him; and the Applauſes of the People. In fine, their Pride (being offended at this extraordinary Fame of our *Saviour*) made them contrive to precipitate him from the Top of the Mountain whereon their Town ſtood.

But our *Saviour's* Hour was not then come, neither was it in the Power of any Man to haſten it; ſo that paſſing thro' the midſt of them, he rendred ineffectual their wicked Deſign.

Our *Bleſſed Lord* well underſtanding the Averſion they had to him, would not immediately preach in *Nazareth*, but in *Capernaum* and other circumjacent Towns; as well to humble himſelf, as to ſhew us, that we ought to avoid all pompous Appearances in a place where we have before liv'd in Obſcurity; as alſo to diſpoſe by degrees thoſe of *Nazareth* by his Abſence, to believe in him as well as others, and to reſpect him for the time to come, whom they had before deſpis'd.

But the hardneſs of their Hearts being inſuperable, our *Saviour* contented himſelf with working ſome few *Miracles*, to ſhew that he did not ſlight them, and he did no more, leſt he ſhould make them more criminal.

He paſt then from them, and leaving *Nazareth*, he had News brought him of the Death of S. *John* the *Baptiſt*, which hapned in this manner:

The *Devil* having inſtigated *Herod*, caſt him into *Priſon*, for having repreſented to him how ſcandalous his inceſtuous Cohabitation was with *Herodias*, his *Brother's* Wife; (who not contented with this good Man's Impriſonment, mov'd *Herod* to put him to death:) He brought to paſs whatſoever was neceſſary to this Deſign; and ſhew'd how well he cou'd manage Occaſions, and diſpoſe all requiſite Circumſtances for the *execution* of his *Malice* on this Holy Man.

Herod's Birth-day being come, this *Prince* made a great Feaſt to all the *Grandees* of his *Court*; and the Daughter of this *inceſtuous Herodias*, dancing in the midſt of this *Aſſembly*, ſhe ſo extreamly pleas'd *Herod*, that he at the ſame time commanded her to ask of him whatever ſhe would, and he would give it her, tho' it were half of his Kingdom. She went preſently to her *Mother* to know what ſhe ſhould demand; who *preferring* the gratifying her *Revenge* on S. *John*, above whatever her *Ambition* or *Covetouſneſs* could deſire, enjoin'd her to ask only of him the Head of S. *John* the *Baptiſt*.

Herod was much troubled at this Demand, as having a great Eſteem for S. *John*; but the *Devil* leſſening the Reverence he had to this *Holy Man*, and increaſing his fond Affection to *Herodias*, caus'd him at length to yield, that he might not break his Word.

S. *John's* Head was cut off in *Priſon*, and deliver'd to *Herodias's* Daughter in a *Charger*; who immediately came and brought it to her *Mother*.

Thus did this truly great Man die; and thus at length ended the high Opinion which *Herod* had of him; who having been the great *Admirer* of this *holy Perſon*, became at length no leſs than his *Murtherer*. His firſt *Enormities* ſerv'd him as a Paſſage to this heinous Crime; and this barbarous Cruelty was the Puniſhment of his *Inceſt*.

'Tis ſtrange, ſays S. *Gregory*, *that ſuch infamous People ſhould have that Power over ſo Divine a Perſon as* S. John: But if his *Life* was precious in the Eyes of *God*, it was not ſo in his own; and one may ſay, that *God* ſeconding his *Humility*, and conſidering how little he valu'd it, gave it therefore for a *Dance*; *By which*, adds this *Holy Father*, *the Servants of* God *may learn to deſpiſe their own Lives, and be willing they ſhould be at the Mercy of cruel and wicked People; for in ſacrificing them to* God, *for and to whom alone they live, their Death, like* S. John's, *will be the more eſtimable and acceptable in the ſight of* God, *by how much it may appear more ſhameful in the Eyes of Men.*

The Miracle of the Loaves.

In the Year of the common Æra 32, the Third of *Christ*'s Preaching.

OUR Blessed *Lord* and *Saviour* having been inform'd of the Death of S. *John the Baptist*, withdrew thereupon into the *Desart*, taking his *Disciples* along with him, to learn his *Church* to retire to Places of *Retreat* in times of *Danger*. And this was the more necessary, by how much more the *Miracles* of *Jesus Christ* began to be taken notice of at *Court*; and *Herod Antipater*, the Son of him who had put the *Innocent Children* to *death*, was in trouble to know who this Man should be, that was so *powerful*, both in *Word* and *Deed*; imagining sometimes he was *John the Baptist* whom he had put to *death*; who being risen from the *Dead*, wrought all these wonderful things.

Such Imaginations as these trouble the Repose of this *wicked Prince*; whilst our *Saviour* was retir'd into the Wilderness, where *Herod* could not hinder the *People* from running after him: For he was follow'd by near *Five Thousand* Persons, who were continually attentive to his *Doctrine* and *Miracles*. Their Minds were so taken up with what they saw and heard from him, that they forgot to take along with them their necessary *Provisions*. And three Days being already past since they left their Habitations to follow *Jesus Christ* in the *Desart*; our *Saviour* was mov'd with Compassion in seeing these Persons, and spake to the *Disciples* about the procuring of them Sustenance: They answer'd him, That the Place where they were was a Desart, far distant from Towns, and that they had no other Provision than Five *Barley Loaves*, and some few *Fishes*.

Our Blessed *Saviour* commanded the *Disciples* to cause them to sit down in divers Companies; and when this was done, lifting up his Eyes to Heaven, he blessed these *Loaves*, and gave them to his *Disciples*, that they might share them amongst the *People*.

These *Loaves* multiplied themselves in our *Saviour*'s Hands; for all the *People* eat of them, and were satisfy'd, and our *Saviour* commanded his *Disciples* to gather up the Fragments with great care, with which were filled Twelve *Baskets*.

The *Antient Fathers* have ever regarded these *five Thousand Men* that follow'd our *Saviour Jesus Christ*, as a Type of *true Christians*, who forsake the World, at least in their Hearts, to follow *Jesus Christ* whereever he calls them.

There is observable in their whole Conduct, an excellent *Image* or *Representation* of the *Church*. They are attentive to the Words of our *Saviour*, and expect no Relief on *Earth*, but from his *Bounty*. They all appear, but as one single Man. They have all the same *Affections*, the same *Inclinations*, and the same *end*, whereto they tend by the same *means*. They continue in this Desart, and grow not weary of our *Saviour*'s Company. They persist therein till they faint, without murmuring for Sustenance. And therefore our *Saviour Christ* seeing their great *Faith*, stays till the Third Day before he feeds them; and tho' his *Charity* was great, yet he would not do it presently. He then shew'd that Pious Conflict, which oft happens between *GOD* and *Elect Souls*; when on the one hand *GOD* will not yet succour them in their *Distresses*; because 'tis not the Time: And on the other, his *Elect* feeling such *Joy* and *Comfort* in the *Accomplishment* of his *Will*, remain stedfast and firm in that Condition, without desiring to get out of it.

Prayer, on all other Occasions, is the Effect of *Faith*; but 'tis the Effect of a very *small Faith*, to be earnest with *GOD*, to deliver one out of any Temporal Affliction.

Ought not this to satisfie us, that *GOD* himself keeps Account of the *Days* and *Minutes* of our Sufferings? He, I say, who assures us, that he numbers the very Hairs of our Heads.

We should let him alone to do with us as he thinks fitting; for the best Remedy in our Griefs, is to commit our selves wholly to his Will and Pleasure; and to remain quietly in the Condition he has plac'd us, not desirous to depart out of it, until his due Time.

S. Peter's

G. Freman. Inv. P. Bouche. Scul.

The Miracle of ye Loaves.

29) Mathew. 14.

G. Freman. Inv.

L. Masson. Sculp.

S.t Peter Walks on y.e Sea to meet our Savrour,

Mathew. 14.

(30)

S. *Peter's* Faith fails him.

S. Peter *walks on the Sea to meet our* Saviour, *and ſinking, cries out to him for Help.*

WHEN our *Saviour* had done this great *Miracle* of the *Loaves*, the *People* would needs lay hold of him, and make him a King by Force; but our Bleſſed *Lord*, tho' he preſented himſelf of his own accord when he was to Die, yet fled when they offer'd him this Dignity: to teach his *Diſciples* to fly *Eccleſiaſtical Promotions* when Men do offer them; even as *Jeſus Chriſt* would not receive Honour from *Men*, but from his *Father*.

The ſame Year 32.

When 'twas *Night*, he came to his *Diſciples* at the Place where this *Miracle* was wrought; and to put the *Remembrance* of it out of their Minds, which were puft up at the Thoughts thereof, he made them enter into a Ship, and paſs the Sea, taht that the *Tempeſt*, which ſoon after happened by his Order, might make them ſenſible of their Weakneſs in the abſence of their *Maſter*; and that this *Knowledge* might keep them in *Humility* which was to be (as it were) the Foundation, on which he would erect this ſolid *Vertue*, which was to render them the *Pillars* of the *Church*.

He left them for ſome time, in the midſt of the Waves, being driven up and down the whole Night by the Weather, without his haſtening to deliver them. But when the Day appear'd, he drew towards them, walking on the Surface of the Waters.

When they beheld him thus coming on the Floods, as on *dry Land*, they thought him to be a *Spectrum*, and their Fear made them ſend forth *ſtrong Cries*.

But our *Saviour* ſpake to them to encourage them, ſaying, *Fear not, it is I.* S. *Peter* was the firſt that felt the Efficacy of this *Divine Word*; and having his Heart full of an Aſſurance, which plac'd him above all Fear of Danger, he ſaid to *Jeſus Chriſt*, *If it be thou, LORD, command me to come upon the Waters to thee.* Our *Saviour* bad him come; and S. *Peter* leap'd immediately into the Sea, with a a Confidence which cannot be ſufficiently enough admir'd; and which then denoted, That GOD would make his *Church* in future Ages victorious throughout all the World; and that ſhe ſhould tread under Foot, whatſoever ſhould oppoſe Her.

But as S. *Peter* went thus to join himſelf to *Jeſus Chriſt*, a great Wind aroſe, which put him into an Aſtoniſhment; Fear overwhelm'd his Spirits, and his *Faith* failing, he began immedately to ſink.

Then did he addreſs himſelf to our *Saviour*, who had already given him ſome *Power*, intreating him to ſuccour him. And *Jeſus Chriſt* ſtretching out his Hand, took hold of him, and blaming the Weakneſs of his Faith, bid him not be afraid. And when they were entred into the *Ship*, the *Wind* immediately ceas'd, and the *Waves* melted themſelves into a calm *ſmoothneſs*.

The *Antient Fathers*, who have always regarded the *Actions* and *Words* of our Saviour, as full of *Myſteries*, have admir'd he ſhould ſuffer S. *Peter* to be in danger of *drowning*, after he had commanded him to come on the *Waters*.

He deſign'd, ſay the *Antient Writers*, to convince this *good Diſciple* by his own Experience, That 'tis *He only can* Save; leſt his natural Aſſurance ſhould tempt him to Pride.

Even our Fears in the Service of *God*, are of uſe, when they be moderate. They inform us of our Weakneſſes, and make us depend more on Him, and expect all our Safety from Him.

There are few *ſincere Chriſtians* in the *World*, for whom *God* has not done more than he did on this Occaſion for S. *Peter*. There are other *Depths* and *Tempeſts*, whence he has deliver'd them, and does yet daily and hourly deliver them by his powerful *Word*: And they cannot be wanting in the *Acknowledgment* which they ought to have of ſo ſenſible a Protection, without the greateſt Stupidity and Ingratitude.

Our

Our Saviour *admires the Faith of the* Canaanitiſh *Woman, and heals her Daughter.*

OUR *Saviour* having left the Place where he had miraculouſly fed ſo great a Multitude of *Peo-*
The ſame Year 32. *ple*; theſe Perſons were in great trouble the next day to know what was become of him.

They knew there was in this place but only one *Bark* or *Veſſel*; and they alſo knew that *Jeſus Chriſt* had not entred therein nor his *Diſciples*; wherefore not finding him along the River ſide, and having paſſed again over the *Water* to go to *Capernaum*, they ask'd him when they had found him, when and how he came there. But our *Saviour* not lifting to ſatisfie their curious Humour, and concealing the manner of his walking on the *Waters*, only told them, who were ſo zealous in their Search after him, that they follow'd him meerly for the *Loaves* ſake, and not out of any real Love to his *Perſon* or *Doctrine*. And therefore he exhorted them to labour after other *Food*; and not to ſeek ſo greedily after the Meat which periſheth.

He diſcourſed to them of the *Euchariſtical Bread*, whereat many were ſcandaliz'd, even of his own *Diſciples*. When they went away, *Jeſus Chriſt*, without ſhewing any concern at the ſeeing himſelf thus abandon'd by his *Diſciples*, addreſs'd himſelf to the *Twelve Apoſtles*, demanding of them whether they would alſo leave him? To which S. *Peter* anſwer'd with his uſual Fervour, *LORD, to whom ſhall we go, ſeeing thou haſt the Words of Eternal Life?*

Our *Saviour* alſo plainly ſhew'd, 'twas no wonder that ſeveral of his *Diſciples* left him, ſeeing of the *Twelve* which he had choſen particularly, there was one of them which he aſſur'd them was a *Devil*.

He left then *Judea*, to avoid the Rage of his Enemies, who began openly to declare themſelves againſt him, and departed to the *Coaſts* of *Tyre* and *Sidon*; where he did more than he had done in *Judea*.

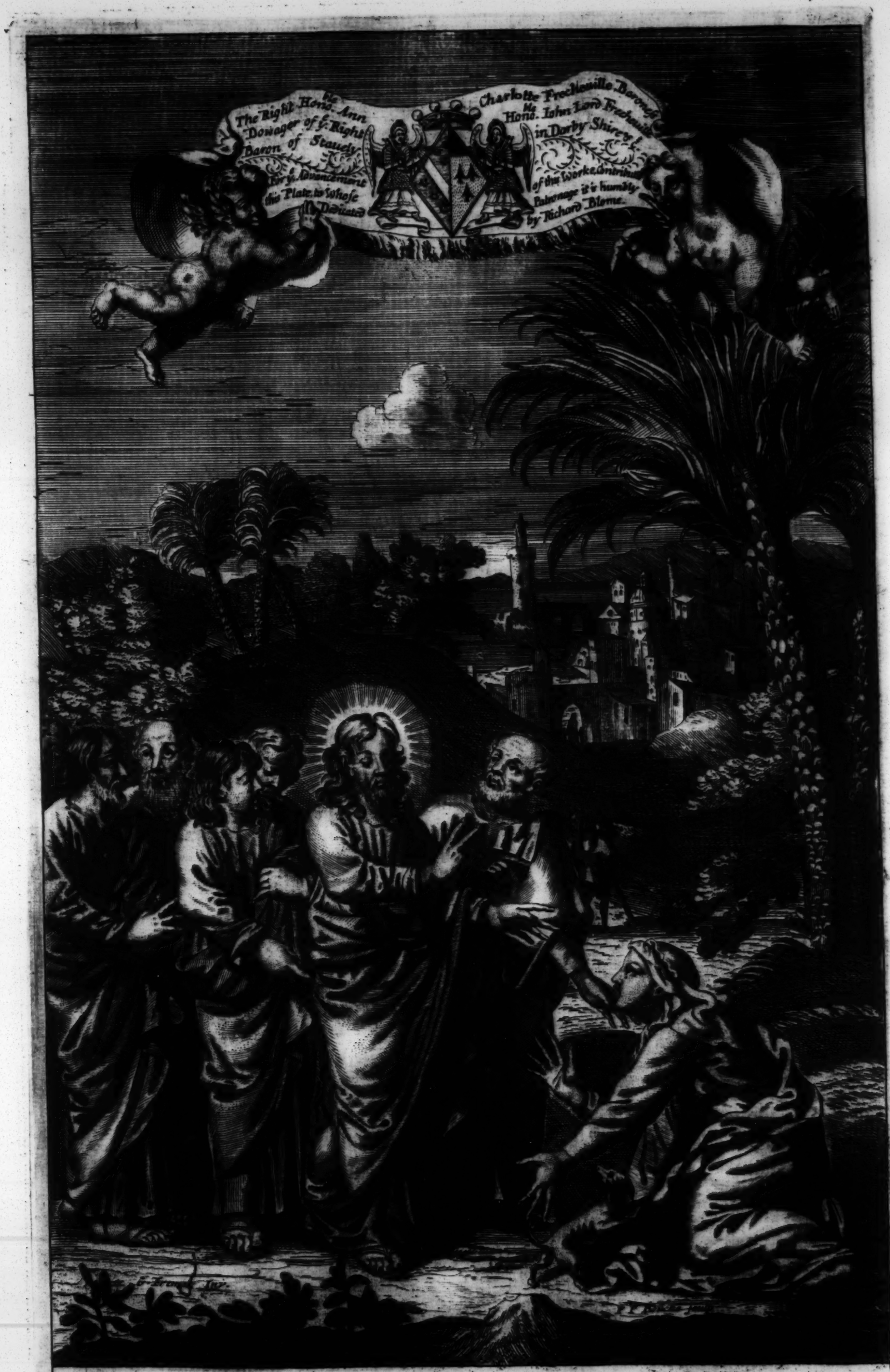
For a *Canaanitiſh Woman* (arriving from thoſe Parts where our *Saviour Chriſt* would not go himſelf, leſt he ſhould ſcandalize the *Jews*) came by a ſecret Inſtinct of *Jeſus Chriſt*, who call'd her to him, tho' unknown to her, who ſhew'd him with great *Cries*, that her *Daughter* was tormented with a *Devil*, and entreated him to have pity on her. But our *Saviour*, altho' ſo compaſſionate to others, yet ſeem'd to give no ear to the Complaints of this *Woman*, to the end he might give us in her *Perſon* an excellent Inſtance of the Prevalency of *Prayer*; and to ſhew us by her Example, with what *Humility* we ought to perſevere in it, when it ſeems to us, that *God Almighty* is deaf to our Requeſts, and rejects all our Petitions.

This *humble Woman* being not able to obtain any thing of *Jeſus Chriſt*, addreſs'd her ſelf to the *Apoſtles*, who interceded for her to our *Saviour*. But he anſwered, he was only ſent to the loſt Sheep of *Iſrael*, and not to the *Gentiles*. And they being urgent with him, becauſe the *Canaanitiſh* Woman importun'd them with her Entreaties; our *Saviour* therefore to ſhew the Solidity of her Fairh, would not yet yield to her. When at length ſhe came up to him, and caſt her ſelf at his Feet, and worſhipped him, imploring his Aſſiſtance with great Lamentations. Our Lord ſtill repell'd her, and uſing her as a *Dog*, ſaid to her, *That it was not lawful to take the Childrens Bread, and caſt it to the Dogs*. This Uſage, which would have ſufficiently provok'd a proud Spirit, ſerved only to increaſe her Confidence in our *Saviour*. She confeſs'd indeed ſhe was but a *Dog*, yet that the *Dogs were permitted to eat of the Crumbs which fell from the Childrens Table*, and that ſhe deſir'd no more.

She put her ſelf into the Condition of ſuch a mean Creature, and acknowledged the *Jews* to be her *Maſters*, and the Children of the *true God*. This humble Confeſſion, in the midſt of ſuch a rude Treatment in appearance, made our *Saviour* immediately cry out, *O Woman, great is thy Faith*; and changing his *Roughneſs* into an Admiration of her *Faith*, immediately granted what ſhe deſir'd.

The *Holy Fathers* have much extoll'd this Faith in a *Pagan Woman*; and S. *Gregory the Great* ſaith, that as this idolatrous Woman confounded the Incredulity of the *Jews*, ſo it may often happen in the *Church*, That *Perſons* who are engag'd in worldly Buſineſs, ſhall make thoſe bluſh who make Profeſſion of a more heavenly Calling.

The



31. *The Cananitish Woman* Mathew 15

The Transfiguration of Jesus Christ. Mathew. 17.

(32)

G Fireman Inv

P P Bouche. Sail.

The Transfiguration *of our* Saviour JESUS CHRIST *on the Mountain, in the Preſence of his three Diſciples,* St. Peter, St. James *and* St. John.

OUR *Saviour Jeſus Chriſt* being alone with his *Diſciples*, and paſſing with them over moſt of the Cities of *Ceſarea*, demanded of his *Diſciples* what the *World* ſaid of him? They anſwer'd, that ſome thought he was *John the Baptiſt*; others, that he was *Elias*; others that he was *Jeremiah*, or one of the *antient Prophets*. And you, ſaid our *Lord*, whom think ye that I am? S. *Peter* then without heſitating, anſwer'd, *Thou art Chriſt, the Son of the living* GOD. Our *Saviour* call'd him *Bleſſed*, becauſe his Father had reveal'd to him this Truth, and aſſur'd him he would ſo firmly eſtabliſh his *holy Church*, on this his Confeſſion, *That the Gates of Hell ſhould never prevail againſt it.*

The ſame year 32.

This was a proper and ingenuous Profeſſion of S. *Peter's* Faith; yet this hindred not our *Bleſſed Lord* from calling him *Satan*, when he would have diſſwaded him from ſuffering and yielding unto *Death*: Which ſhews us, that GOD ſeldom raiſes up his Saints, but he immediately abaſes them; for Humane Weakneſs is ſo great, that if the Divine Goodneſs dealt not thus with us, we ſhould be puſt up either with our Temporal or Spiritual Proſperity; which might prove of dreadful Conſequence to us.

Eight days after this had hapned, our Saviour took Three of his *Diſciples*, viz. S. *Peter*, S. *James* and S. *John* (who ever ſeem'd to be his chiefeſt Favourites, and to whom he ſhew'd moſt Tenderneſs. He led them up a high Mountain apart, and when he *pray'd* there, he was immediately transfigur'd: His Countenance ſhin'd like the Sun, and his Garments were white as Snow: At the ſame time *Moſes* and *Elias* appear'd, who diſcours'd with *Jeſus Chriſt* touching what was to happen to him at *Jeruſalem*.

The Three *Diſciples* that ſlept, immediately awak'd, and were ſurpriz'd at the Glory of our Saviour, and at the Sight of the two *Prophets* who were talking with him. S. *Peter* being tranſported with Joy, thus ſpake to our *Saviour*; *Maſter, it is good for us to be here: Let us make here three Tabernacles, one for Thee, another for* Moſes, *and another for* Elias. But whilſt he was yet ſpeaking, a Cloud came and overſhadow'd them, and a Voice was heard, ſaying, *This is my Beloved Son, hear ye him.* Whereupon the *Diſciples* fell immediately on the Ground with Aſtoniſhment; when *Jeſus Chriſt* drawing near unto them, touched them, ſaying ariſe, and be not afraid; they then aroſe, and ſaw no one ſave *Jeſus Chriſt*, who ſtrictly charg'd them, as they were coming down from the Mountain, to tell no body what they had ſeen and heard.

This *Transfiguration* full of Myſteries, was one of the Means which our *Saviour* made uſe of, to ſtrengthen the *Faith* of his *Diſciples*; and for a more ſenſible Perſwaſion to them that he was GOD, He intended by this Anticipation of his *Glory*, to ſhew them what they ſhould one day be themſelves, at the *Reſurrection* of the *Dead*; and that, maugre all the *Labours, Trials* and *Sufferings* of this Life, they ſhould certainly enjoy the *Glory* of which they had been *Eye-Witneſſes* on this *Mountain*. And 'tis this Sight which made them ſtrong in their greateſt Conflicts.

When the *Holy Spirit* came upon them, he made this Viſion more uſeful to them than it then appear'd, comprehending by its Light, that this *ineffable Glory of Jeſus Chriſt*, which they had ſeen with their own Eyes, ſhould be communicated to their own Body; ſo that we may ſay, the Deſign of *Jeſus Chriſt* in this *Transfiguration*, was not only to render his *Apoſtles* ſtrong in the Day of his *Paſſion*, and to remember his Glory in the time of his *Humiliation*; but even to make them ſtrong themſelves in the time of their *Sufferings*, and to encourage them in their *Afflictions*, by the ſight of the *Glory* with which they were to be attended.

Infants the Type of Humility.

Our Saviour *propoſes to his Diſciples a Child, for an Example of* Chriſtian Humility.

OUR *Saviour Chriſt* being come down with his *Three Apoſtles* from Mount *Tabor*, found his other *Diſciples* environ'd with a great Crowd of *People*; and a certain Perſon whoſe Son was vex'd with an Evil Spirit, was intreating him to heal him, in the *abſence* of their *Maſter*.

The ſame Year 31.

Now altho' our Bleſſed *Lord* had given them *power* over theſe *Spirits*, yet could they not drive out this; wherefore our *Saviour Chriſt* having done it himſelf, and reſtor'd this Son to his Father, his *Diſciples* ask'd him privately, why they could not do it? He anſwer'd them, becauſe of their *Unbelief*; adding, That if they had *Faith*, they might remove the *Mountains*, and place them in the midſt of the Sea. He afterwards inform'd them, that this kind of *Devils* went not out but by *Faſting* and *Prayer*.

Thus did he *teach* them their *Miſtake*, in pretending to *exerciſe* an *abſolute Authority* over the *Devil*, without uſing the ordinary Means which *God* had preſcribed, ſuch as were *Faſting* and *Prayer*.

Our *Lord* after this went to *Capernaum*, where thoſe that gather'd *Taxes* ask'd S. *Peter* whether his *Maſter* was for Paying *Tribute*; and he anſwer'd, he was: And they had no ſooner *entred* into an *Houſe*, but our *Saviour* prevented *Peter* with this Queſtion; From whom do *Princes* require *Tribute*, from their *Children* or *Strangers*? But, added he, that we may give no Offence, Go thou to the Sea, and open the *Mouth* of the firſt *Fiſh* thou ſhalt take, and *therein* thou ſhalt find a *piece* of *Money*, give it for me and thee.

Our *Saviour* teaches us by this *Example*, to ſubmit to the *Laws* of the Place where we live, and to obey *Magiſtrates*, when the things they require of us be not ſinful.

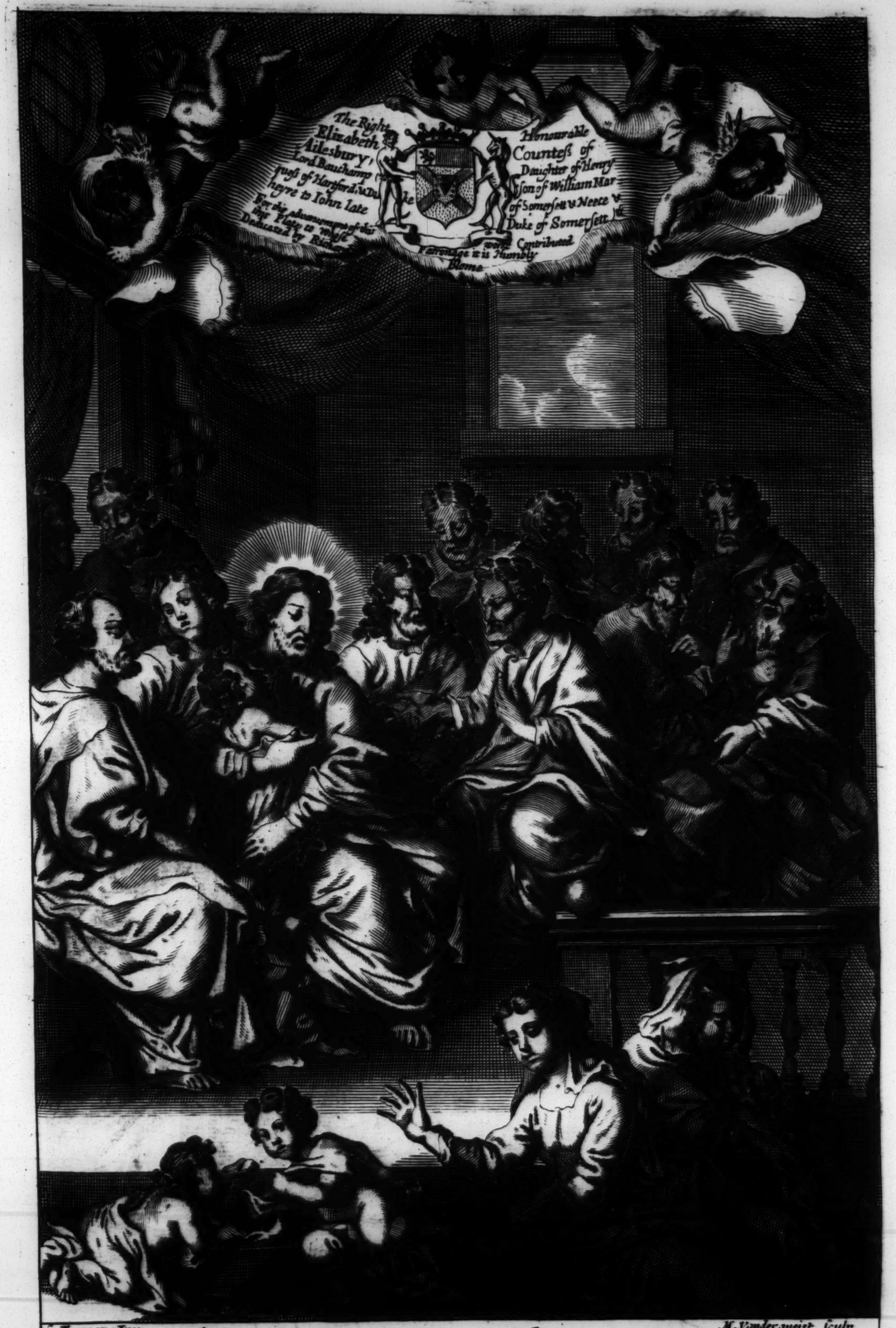
Our *Lord* being ſeated in an Houſe with his *Diſciples*, he demanded of them the Subject of their *Diſcourſe* in the *Way*; for he knew they had been diſputing, *which of them ſhould be the* greateſt. And intending to overthrow in their *Minds* all proud *Conceptions*, and Deſires of *Prehemi-nency*, he told them, that he that would be the firſt of all, ſhould be the laſt: And to give them a more lively *Image* of this *Diſpoſition* of *Soul*, he took up a *little Child*, and plac'd him in the midſt of them, ſaying, That if they endeavour'd not to become like this *Child*, they cou'd in no wiſe *enter into the Kingdom of Heaven*. For the Scripture ſaith, that the *Diſciples* coming to him, ask'd him, *who was the greateſt in the Kingdom of Heaven?* And our *Saviour* call'd to him a *little Child*, and ſet him in the midſt of them, and ſaid, *Verily I ſay unto you, except ye be converted, and become as little* Children, *ye ſhall not enter into the* Kingdom of Heaven; *whoſoever therefore ſhall humble himſelf as this* little Child, *the ſame is greateſt in the* Kingdom of Heaven; *and who ſo ſhall receive one ſuch* little Child *in my Name, receiveth me: But who ſo offends one of theſe little ones which believe in me, it were better for him that a* Mill-Stone *were hung about his Neck, and that he were drown'd in the* Sea.

The *Holy Fathers* have much reflected on this Saying of our *Saviour*; and conſidering how difficult this it to the *proud Spirit* of *Man*, their only Hope has been in the Grace of Him who utter'd this Sentence.

Hence they have diſcours'd how neceſſary it is to ſtifle all thoſe *ambitious Deſires* of appearing *greater than others*; and that a true *Chriſtian* Study ought to be, to conceal himſelf, and to be willing that others ſhould be preferr'd before him. One *Man* is no *greater* than another; but only as he has more *Charity*, or more *Humility*; for all the reſt is meer *Vanity* before *God*. And ſhould a *Man* extol himſelf above other *Men*, becauſe he has more *Charity*, this Glory would rank him amongſt the loweſt.

Our Bleſſed *Saviour* ſtifles *Pride*, and plucks it up by the *Roots*, by reducing his *Diſciples* to the *condition* of a *little Child*. And if a *Man* would judge, whether he ſhall be of the Number of the *Bleſſed* in the other *World*, he need only to conſider whether he be *humble* as an *Infant* in this, and whether he endeavours by *Chriſtian Simplicity*, by *Humility*, by *Obedience*, and other *Vertues*, to be as little in Spirit, as *Children* are in Body.

The



G. Freman Inv. M. Vandergueist sculp

33 Infants the type of Innocency Matth. 18.

G Freman Inv. Tim Stove Sculp.

34. The ten Lepers healed. Luke 17.

The ten Lepers healed.

Our Saviour *heals ten Lepers.*

OUR *LORD* taking occaſion from his *Diſciples* Diſputes, to recommend to them the Practice of *Chriſtian Humility*, and to make them reſpectful to *Children*, and to the *Weak*, whom he ſaid to offend was extream dangerous, he left *Galilee*; and the *Feaſt of Tabernacles* drawing nigh, his Kindred and Brethren exhorted him to go into *Judea*, whence he had retir'd on the *Death* of S. *John*. They told him he had nothing to fear, and ſpeaking to him as a Man that affected Popularity by his great *Miracles*, they ſhew'd, as the *Goſpel* teſtifies, that they did not believe in him.

The ſame Year 32.

Our *Saviour* did not ſet himſelf to refute their vain *Imaginations*: He only told them, their Time was always ready, whereas his was not yet come, and that he would not go yet into *Judea*. His *Kindred* aſſiſted at the Feaſt, before him: But having remain'd ſome Days in *Galilee*, he went into *Judea*, not publickly, and with a Concourſe of *People*, as he was wont, but in private. When paſſing through the midſt of *Samaria*, he entred into a certain Village, and there met him ten Men that were *Lepers*, who ſtood afar off; and they lifted up their Voices, and ſaid, *Jeſus*, *Maſter*, *have mercy on us*. *And when he ſaw them*, *he ſaid unto them*, *go ſhew your ſelves to the Prieſts*, *in obedience to the Law*. *And it came to paſs*, *that as they went they were cleans'd*: Thereby teaching thoſe that ſhould believe in him, what Reſpect they ought to have to the *Cuſtoms* and *Practices* of the *Church*; and how great a *deference* they ought to pay to the *Rulers* therein eſtabliſh'd. For no ſooner had theſe *Perſons* ſhew'd themſelves to the *Prieſts*, but they found themſelves cured of their *Leproſie*. One of the ten immediately thereupon return'd, loudly glorifying *God* for ſo Miraculous a Cure; and went to our *Saviour*, throwing himſelf at his Feet, and bowing his Head to the *Ground*, gave him *Thanks* for the Mercy which he came from receiving. Our *Lord* ask'd him if they had not all been cured, and what were become of the other Nine?

The *Goſpel* tells us, only *one* of the *ten* return'd to our *Saviour*, to give him Thanks, and he was a *Samaritan*. Our Bleſſed *Saviour* ſent him away, telling him, his *Faith* had ſaved him; ſufficiently ſhewing, how greatly the *Ingratitude* of the reſt did diſpleaſe him.

The *Holy Fathers* conſidering this *Example*, have ever taken hence occaſion to exhort Men to fly *Ingratitude*, and to receive no Favour from GOD, without ſhewing him by all the Signs they are able, how greatly they deſire to make their *Acknowledgments* ſuitable to the *Benefits they receive*.

'Tis not ſufficient for us to rejoice at the inward Cures of our Souls, ſeeing 'tis not to be queſtion'd, but that theſe Nine *Lepers* were thus affected: They had beyond all queſtion, a perfect Senſe of their Cure, and even admir'd from their Hearts *Him* that was the *Author* of it. But this was not enough. They ought to have returned, and proſtrated *themſelves*, giving him *Thanks* in a beſeeming manner.

Theſe Ungrateful Perſons have become by their Ingratitude, *Leprous* in their Souls, in ceaſing to be ſo in their Bodies; and have been in this particular like thoſe, who forbearing ſometimes to commit Groſs Sins in the Sight of Men, increaſe by their Ingratitude, their Secrets Sins before GOD.

Happy is he, ſays S. *Bernard*, *who always lies proſtrate at our* Saviour's *Feet*, *giving him Thanks for the ſmalleſt Graces*; *and who conſidering himſelf as a* Stranger, *in imitation of this* Samaritan, *believes that all the Favours done him*, *are the more obliging*, *in that he deſerves only* Shame *and* Puniſhment.

The

The Woman taken in Adultery.

Our Saviour *wiſely eſcapes the* Snare, *laid him by the* Jews, *concerning the* Adulterous Woman.

OUR *Saviour Chriſt* having *healed* theſe *Ten Lepers*, as he paſs'd along, found, when he arriv'd in *Judea*, all *Jeruſalem* in trouble, in that he was not come to the *Feaſt*, and all the *People* were divided in the Judgments they made of him; ſome ſaying he was a *good Man*; others, maintaining he was a *Seducer*. But eight days after the *Feaſt*, our *Saviour* appear'd in the *Temple*, and there taught the *People* with ſuch *Wiſdom* as aſtoniſh'd all thoſe as knew he had not been brought up in *Human Sciences*, and the Study of the *Law*.

The ſame Year 32.

Speaking then publickly with great *Freedom*, thoſe that heard him, admir'd his *Enemies* that heard him, did not ſeize on him, imagining ſometimes they *believed* he was the *Chriſt*.

But 'twas not long before *Deſigns* were laid againſt his Perſon, which yet prov'd fruitleſs, becauſe his Hour was not then come. For the *Phariſees* ſeeing the *People* ſpeak of his *Miracles* with Admiration, loudly affirming, that when *Chriſt* came, he could not do *greater things*: They could not ſuffer this *Teſtimony* which was given him; wherefore they ſeut *Officers* to *ſeize* on his Perſon: But whereas hitherto he had often hid himſelf, he did not ſo now; to give *Examples* of the *different Motions* which God's Spirit ſhould produce in thoſe who ſhould be *perſecuted* in following *Ages*.

Thoſe then who came to take him were with-held by a *ſecret Stroke* from God; ſo that inſtead of *ſeizing* him, they ſtood ſtill and became his *Auditors*. And when the *Phariſees*, who ſent them, blamed them for not bringing him, they anſwer'd, *That never Man ſpake as he did.*

Our *Saviour* retiring afterwards on the *Mount* of *Olives* to *pray* there, he came thence the next Morning very early into the *Temple*, where a great Croud ſurrounded him; but whilſt he was *preaching*, the *Phariſees* laid a Snare for him, by *preſenting* him with a *Woman* taken in *Adultery*, to the end, that if he condemn'd her to *die*, he might be *decry'd* by the *People* as a *Man* extream *ſevere*; and if he *condemn'd* her not, he might be charg'd as a *Breaker* of *God's Law*.

Jeſus knowing their *Malice*, ſtoop'd down, and wrote on the Ground; and they perſiſting to know his Opinion, he lifted up his *Head*, and ſaid, *He amongſt you that is without Sin, caſt the firſt Stone at her.* Then began he again to write on the Ground, and in the mean time the *Phariſees* ſlunk one by one away, and the *Woman* was left alone, to whom our *Saviour* ſaid, that ſeeing no one had condemn'd her, neither would he; and thereupon immediately ſent her home in *Peace*, charging her to *ſin* to more. Whereby our *Lord* ſhews us, he would rather have *Men* to condemn themſelves than accuſe others, and to examine their own Lives, rather than to *cenſure* the Faults of their *Brethren*.

Men generally abhor groſs *Sins*, becauſe they make them uneaſie; but make little regard of *Spiritual Sins*, which do more offend *God*, who is all *Spirit*: The Sin of the *Fallen Angels*, and that of the firſt *Man*, have more offended *God*, than the *Crime* of this *Adultreſs*. And this is that which ought to humble us in the Sight of *God*, and make us *gentle* and *moderate* to thoſe who fall into theſe dreadful Exceſſes: This Gentleneſs being many times a Means to withdraw them from theſe Diſorders. The Mildneſs wherewith our *Saviour* treated this *Woman*, had perhaps a greater Effect upon her to diſengage her from this Evil Courſe, than all the Severity of the *Law*. *Nothing does more effect and perſwade a good natur'd Perſon than* Meekneſs *and* Gentleneſs, *where they expected Rigour and Severity.*

The *Church*, therefore in imitation of our *Saviour*, diſcourages not the greateſt Sinner from Hopes of Mercy, on the leaſt Signs of Contrition. She has thought fitting, that this Sentence of our *Saviour*, *Let him that is without ſin, caſt the firſt ſtone*, ſhould have at leaſt as great Effect on the Hearts of *Chriſtians* as it had on the *Jews*; and that the *Piety* of ſuch ſhould yield to thoſe *Words* to which the others Hardneſs was oblig'd to yield.

The

George Edwards
of Henlow in the County
of Bedford Esq.

For the Advancement of this Work, contributors
this Plate, or whose Patronage it is humbly
dedicated by Richard Blome

G. Freman Inv.

F. H. Van Hoven Sculp

35 The Woman taken in Adultry. John 8

G Freman Inv.

I Kip sculp

our Saviour cures the man borne blind.

36.

Iohn 9.

The Man born blind, reſtor'd to his Sight by our Saviour.

OUR *Saviour Chriſt* having deliver'd, by his Goodneſs, the *Adulterous Woman*, and freed himſelf from the *Snare* which his *Enemies* had laid for him, he continu'd to *preach* to the *People* in the *Temple* ſeveral important Truths, and reproach the *Phariſees* with their Deſign of deſtroying him. He ſhew'd them from whence they were, the Devil's Miniſters, who delighted in Blood from the Beginning of the *World*, and had ſlain the *Prophets*, He ask'd them openly which of them could convince him of *Sin*; and why they did not believe him, ſeeing he *preach'd* the *Truth*.

The same Year 32.

The *Jews* anſwer'd theſe juſt *Reproaches*, not with *Reaſons*, but with *Injuries*, calling him a *Samaritan*, and one poſſeſs'd with a *Devil*. Our *Saviour* anſwer'd theſe *Blaſphemies* with great *Meekneſs*; But ſeeing them take up Stones to throw at him, he privately paſs'd out of the *Temple*.

In his Paſſage thence, he ſaw a *Man* who was born blind. His Diſciples ask'd him, whether this Man had ſinn'd, or his Parents, in that he was born blind. But our *Saviour* anſwer'd them, and ſaid, that neither this Man had ſinn'd nor his Parents, but that the *Works* of *God* ſhould be made manifeſt in him; and told them, *That he muſt work the Works of him, whilſt it is Day; for the Night cometh when no Man can work, and as long as he was in the World, he was the Light of the World.* When he had thus ſpoken, *he ſpat on the Ground, and made Clay with the* Spittle, *and anointed the Eyes of the Blind Man therewith, and bid him go waſh in the* Pool *of* Siloam; *which he had no ſooner done, but he receiv'd his* Sight,

Thoſe that knew him, were ſtrangely ſurpriz'd when they ſaw him, all who demanded of him in what manner ſo great a *Miracle* was wrought on him, were told, that the Man call'd *Jeſus*, had made *Clay*, and putting it on his Eyes, ſent him to the *Pool* to waſh them, which he had no ſooner done, but he recover'd his Sight.

He was hereupon carry'd to the *Phariſees*, who ask'd him the ſame *Queſtions*, and had the ſame *Anſwers*.

Some of them would needs have it, That a *Man* who had made Clay on the Sabbath-day, could not be a good *Man*. Others, who were aſtoniſh'd at the *greatneſs* of the Miracle, reply'd, That an ill *Man* could not cure one that *was born Blind*.

Being thus divided one againſt another they made the *Blind Man* ſpeak again, and demanded of him what he thought of this *Man*? To which he anſwer'd, That he was without doubt a *Prophet*. Angred with this Reply, they would not believe he had been blind. They therefore made his *Parents* come, who fearing ſuch Paſſionate People, manag'd themſelves with Addreſs, aſſerting nothing elſe but that this was their Son, and that he was *born blind*; but as to the reſt, they ſaid, their Son was of age to anſwer for himſelf.

Having again made this *Blind Man* come to them, they ſpake to him with greater Earneſtneſs, bidding him give Glory to *God*, for they well knew our *Saviour Chriſt* was a Sinner. I know not, anſwer'd he, whether he be a Sinner: But this I know, that having been *born blind*, I now ſee. The *Jews* ſaid, That as for their Parts, they were *Moſes*'s *Diſciples*, but they knew not what this Man was. This I cannot but wonder at, ſaid he, that ye know not who he is, and yet he has open'd mine Eyes.

The *Phariſees* after this put him out of the *Synagogue*, and our *Saviour* having found him, ask'd him whether he believ'd in the *Son of God*: Adding, he was the Perſon who ſpake to him. The Man fell on the Ground and worſhipp'd him.

An happy blind Man, ſay the *Fathers*, *who diſcover'd the true Light*. He was not only the Worſhipper of *Jeſus Chriſt*, but his Defender. He confounded the Doctors of the *Law*, and ſhew'd, that a ſimple Faith which is humble, is more Enlighten'd than Science which puffeth up The *Jews* drove him out of their Synagogue; but our *Saviour Chriſt* receiv'd him into the Communion of the Faithful, and made his Heart his living *Temple*.

G Freman Inv.

I Kip sculp

our Saviour cures the man borne blind.

36. Iohn 9.

The Man born blind, reſtor'd to his Sight by our Saviour.

OUR *Saviour Chriſt* having deliver'd, by his Goodneſs, the *Adulterous Woman*, and freed himſelf from the *Snare* which his *Enemies* had laid for him, he continu'd to *preach* to the *People* in the *Temple* ſeveral important Truths, and reproach the *Phariſees* with their Deſign of deſtroying him. He ſhew'd them from whence they were, the Devil's Miniſters, who delighted in Blood from the Beginning of the *World*, and had ſlain the *Prophets*, He ask'd them openly which of them could convince him of *Sin*; and why they did not believe him, ſeeing he *preach'd* the *Truth*.

The same Year 32.

The *Jews* anſwer'd theſe juſt *Reproaches*, not with *Reaſons*, but with *Injuries*, calling him a *Samaritan*, and one poſſeſs'd with a *Devil*. Our *Saviour* anſwer'd theſe *Blaſphemies* with great *Meekneſs*; But ſeeing them take up Stones to throw at him, he privately paſs'd out of the *Temple*.

In his Paſſage thence, he ſaw a *Man* who was born blind. His Diſciples ask'd him, whether this Man had ſinn'd, or his Parents, in that he was born blind. But our *Saviour* anſwer'd them, and ſaid, that neither this Man had ſinn'd nor his Parents, but that the *Works* of *God* ſhould be made manifeſt in him; and told them, *That he muſt work the Works of him, whilſt it is Day; for the Night cometh when no Man can work, and as long as he was in the World, he was the Light of the World.* When he had thus ſpoken, *he ſpat on the Ground, and made Clay with the* Spittle, *and anointed the Eyes of the Blind Man therewith, and bid him go waſh in the* Pool *of* Siloam; *which he had no ſooner done, but he receiv'd his* Sight,

Thoſe that knew him, were ſtrangely ſurpriz'd when they ſaw him, all who demanded of him in what manner ſo great a *Miracle* was wrought on him, were told, that the Man call'd *Jeſus*, had made *Clay*, and putting it on his Eyes, ſent him to the *Pool* to waſh them, which he had no ſooner done, but he recover'd his Sight.

He was hereupon carry'd to the *Phariſees*, who ask'd him the ſame *Queſtions*, and had the ſame *Anſwers*.

Some of them would needs have it, That a *Man* who had made Clay on the Sabbath-day, could not be a good *Man*. Others, who were aſtoniſh'd at the *greatneſs* of the Miracle, reply'd, That an ill *Man* could not cure one that *was born Blind*.

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THE

PARABLE

Of the Good *SAMARITAN.*

AFter the Cure of the Man *born blind*, the *Goſpel* relates what *Jeſus Chriſt* ſaid to the *Jews*, of the *Charity* which the *Paſtors* ought to have for the Flock committed to them; in imitating that of the Sovereign Paſtor of our Souls, who laid down his Life freely for the Safety of his *Sheep*. He gave, in the few Words which he ſpake on this Subject, all deſirable Marks to know whether one be of the number of the true *Paſtors* of the *Divine Flock*; ſeeing we need only to know whether we be ready to part with, not only our *Eſtates* and our *Eaſe*, but our *Lives* alſo, in loſing them immediately or by a long Sequel of *Sufferings*.

The ſame Year 32.

He ſhew'd how greatly oppoſite in this Point to the true *Paſtor*, is he that is an *Hireling*, and flies away when he eſpies the *Wolf* coming; that is, who keeps a cowardly ſilence, when he ſhould vigorouſly oppoſe thoſe who deſtroy the Flock of *Jeſus Chriſt*.

But having inſtructed the *Paſtors* in this Diſcourſe, of the *Charity* which they owe their *People*; he afterwards inſtructs all Men in that which they ought to have for one another. For a Doctor coming to demand of him, tempting him, which was the greateſt Commandment of the *Law*? Our *Lord* anſwer'd him in one Word, That it was to love *GOD with all ones Heart, and ones Neighbour as ones ſelf*.

This Doctor ask'd our *Saviour*, who are our Neighbours? and was inform'd by this *Parable*.

A certain *Man* went down from *Jeruſalem* to *Jericho*, and fell among *Thieves*, which ſtrip'd him of his *Rayment*, *wounded* him, and departed, leaving him half dead. And by chance there came down a certain *Prieſt* that way, and when he ſaw him, he paſſed by on the other ſide.

A *Levite* did the ſame thing, both ſhewing, that great *Virtues* are not inherent to the higheſt Offices; and that one may have the Dignities of the *Church* without having that *Charity* which ſhould always accompany them.

In fine, a *Samaritan*, which is to ſay, a *Pagan* and an *Idolater*, paſſing near this Place in his Journey, ſaw this Man, and having Compaſſion on him, went to him, bound up his Wounds, pouring in *Oyl* and *Wine*, and ſet him on his Beaſt, brought him to an Inn, and took care of him; and on the Morrow when he departed, he took out two *Pence*, and gave it to the Inn-keeper, ſaying to him, take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

Our *Saviour* demanded of this *Doctor*, who of theſe *three Men* had been his *Neighbour* who fell amongſt *Thieves*? To which he anſwer'd, That 'twas he who had Compaſſion on him. Go then, reply'd our Saviour *Chriſt*, and do the ſame thing.

Our *LORD* commands us in the Perſon of this *Doctor*, to be always ready to ſuccour thoſe whom we ſee in Miſery, and to ſpare neither our Cares, nor our Pains, nor our Eſtates, when an Occaſion of *Charity* offers it ſelf. The Holy Fathers complain, that Men are too cautious on theſe Occaſions.

This *Prieſt* and *Levite* thought they had good Reaſons to paſs on: They were alſo ſeemingly affected in ſeeing this *Piteous Object*; but this *ineffectual Compaſſion* hindred them not from being cruel, in being wanting to ſo preſſing a Duty of *Charity*.

The *Samaritan* reaſon'd not much on the matter, he acted more *naturally* and more *charitably* than they: He thought the ſight of this piteous Object oblig'd him to uſe his utmoſt *Endeavours* to aſſiſt him. Thus ought we to do; for how ſhall we be ready to ſuccour thoſe *miſerable People* who are at a diſtance from us, if we do not aſſiſt ſuch as lie languiſhing before our Eyes.

MAR-

37. *The good Samaritan.* Luke 10.

Ann Lady Fitch, of Eltham, Kent, Knight and Baronet Comport of Eltham For the Advancement of this this Plate, to wch is dedicated by Sr Richard Blome

Wife of Sr. Thomas and Mount: Mascall in daughter, and hyre of Richard aforenaid Gent deased Work, Contributed Patronage it is humbly

P.P. Bouch sculp

ô Freman Inv.

38

Martha and Mary

Luke. 10.

MARTHA and MARY.

Our Saviour *enters into* Martha's *Houſe, who buſies her ſelf in making Preparation to entertain him, whilſt* Mary *her Siſter hears his Holy Diſcourſes.*

OUR Bleſſed *Lord* did not only ſelect *Twelve Apoſtles*, but moreover choſe *Seventy* and *Two Diſciples*, whom he ſent *Two* by *Two* before him whereſoever he was to go, and who living content in their Condition, without envying the *Apoſtles* who were above them, they then gave us to underſtand, That thoſe that ſhould be one day in the inferiour Degrees in the *Church*, ſhould live therein ſatisfy'd, without grudging at thoſe who are in higher places; where they muſt not think to aſcend by their *Pride*, but remain with an *humble Reſignedneſs* in their Condition; unleſs GOD draw them thence, as he drew out *Matthias* from the Seventy and Two *Diſciples*, to promote him to the *Apoſtleſhip*. Having ſent them with *Power* to caſt forth *Devils*, they returned tranſported with Joy, telling our LORD, that theſe unclean Spirits were ſubject to them by Vertue of his *Name*. But our Saviour *Chriſt* inſpiring them with the Contempt of theſe lower Gifts, tells them they ought not to rejoice at this Empire which they had over the unclean Spirits, but in that their Names were written in Heaven. And thereupon immediately, by a Motion of the *Holy Spirit*, he gave *Thanks* to his *Father*, in that he had hid theſe things from the *Wiſe* and *Prudent*, and reveal'd them to *Babes*. And turning himſelf at the ſame time to his *Diſciples*, he ſaid unto them, *Bleſſed are the Eyes which ſee thoſe things which they ſaw; for many Prophets and Kings had deſir'd that Sight, and could not obtain it*; whereby he ſhew'd to thoſe that had receiv'd from the *Apoſtles* the Knowledge of the ſame *Myſteries*, how great their Crime would be in loſing them; or not eſteeming them as they ought, for want of applying themſelves to theſe pious and continual Conſiderations of them.

The ſame Year 32.

And therefore *Jeſus Chriſt* deſigning to give us an Inſtance how *Chriſtians* ſhould ſpend their time, went into a Caſtle, were a Woman, named *Martha*, received him; which Woman had a Siſter nam'd Mary; who lying at our *Saviour's* Feet, heard attentively his *holy Word*, wilſt *Martha* was buſied in making *Preparations* for his *Entertainment*: She was alſo diſſatisfied, that her Siſter did not help her in the Perplexity ſhe found her ſelf in; and therefore ſhe makes known her Complaint to our *Saviour Chriſt*, who was ſo far from ſending away *Mary* from this her important Attention, that he took her part againſt her Siſter; and told *Martha*, that whilſt ſhe was employ'd with ſo great *Earneſtneſs* about Several Matters, *Mary* had choſen the *better part*, and which ſhould never be taken from her.

The *Fathers* have hence gather'd That tho' the External Actions of *Charity* be neceſſary during this Life, yet thoſe whom GOD gives Diſpenſations from them, for to keep them in a calm State of *Life*, wholly employed in the Meditation of his Word, are always in the moſt happy Condition.

Nothing appears more *beſeeming* than to prepare fit *Entertainments* for our LORD himſelf; and yet *Jeſus Chriſt* prefers the Repoſe of *Mary*, before the Employments of *Martha*.

This Saying of our *Saviour*, *That there is but one thing neceſſary*, has had a great *Influence* on the Conduct of the *Saints*: They have ſeen, that all things elſe are comparatively ſuperfluous; and that 'tis difficult to apply ones ſelf to them, without Prejudice *to this one thing*. Wherefore they have affirm'd, that this *Sentence* ſhould moderate the Activity of thoſe who place all their *Piety* in *External Actions*: And tho' theſe *Works* of *Charity* be excellent in themſelves, yet they ſhould fear, leſt the *Trouble* and *Paſſions* werewith they be circumſtanc'd, do not inſenſibly leſſen the inward *Purity* and *Union* of *Heart* with GOD; in which doth properly conſiſt this one thing neceſſary, which our Saviour *Chriſt* would have preferr'd before all things.

The

The Folly of RICHES.

The ſame Year 32.

OUR *Lord* having learnt us by the *Anſwer* he made to *Martha*, how much he preferr'd the *Life* that was *peaceable* and always attentive to *God*, before that which is active, and always employ'd in Works of *Charity*; he alſo ſhew'd us how greatly we may be deceiv'd in theſe *external Actions of Piety*, by the *Reproaches* he made the *Phariſees*, who were very circumſpect in the outward Actions of *Religion*, but neglectful of the inward parts thereof: For the *holy Fathers* conſidering the Conduct of theſe Perſons, and what *Jeſus Chriſt* ſays in the *Goſpel*, have found that the Devil loves nothing more, when he has gotten ſure Poſſeſſion of a Man, than to make him do ſeveral good outward Works, which gliſter in the *Eyes* of *Men*; provided that whilſt he gives the Outſide to *God*, he become Maſter of the Inſide.

That if theſe *External Engagements* are always to dreaded by all ſorts of Perſons; our *Saviour* ſhews how much more they are to be ſo, by thoſe he has choſen to be his Miniſters. For two *Brethren* having intreated him to accord them, and to divide to each his Portion, he ſaid to them, with a kind of Indignation, *Who made me a Judge, or Divider over you?* Shewing by this *Anſwer*, that he would not concern himſelf in the Affairs of this *World*; and that a true *Chriſtian*, and eſpecially a *Miniſter* of *Jeſus Chriſt*, would avoid theſe ſecular Employments, and not deceive themſelves by a Pretence of *Charity*, with which they are cover'd.

He took occaſion from the *difference* between theſe two *Brethren*, touching the Diviſion of their *Eſtate*, to warn Men to avoid Covetouſneſs, and to aſſure them, that *Man's* Life conſiſts not in the abundance of theſe things which he *poſſeſſeth*; whereupon he told them this *Parable*.

The *Ground* of a certain *rich Man* brought forth plentifully? and he thought within himſelf, ſaying, What ſhall I do, having no room to beſtow my *Fruits*? I will pull down my Barns and build greater; and there will I beſtow all my *Fruits* and *Goods*, and will ſay to my *Soul*, *Soul* thou haſt much *Goods*, laid up for many Years, take thine *Eaſe*, *Eat*, *Drink and be merry*.

But *God* ſaid unto him, thou *Fool*, this Night ſhall thy *Soul* be requir'd of thee; then whoſe ſhall thoſe things be which thou haſt provided; ſo is he that layeth up *Treaſure* for himſelf, and is not rich towards *God*. And our *Saviour* ſaid to his *Diſciples*, Take no thought for your *Life*, what ye ſhall eat, neither for your *Body*, what he ſhall put on; the *Life* is more than *Meat*, and the *Body* than *Rayment*; conſider the *Ravens*, for they neither *ſow* nor *reap*, nor have *Store-houſe* or *Barn*, and *God* feedeth them; how much more are ye better than the *Fowls*? And which of you by taking thought, can add to his Stature one Cubit? And again our *Saviour* ſaith, Conſider the *Lillies* how they grow, they toil not, neither do they *ſpin*, and yet *Solomon* in all his *Glory*, was not array'd like one of theſe. If then *God* ſo cloaths the *Graſs*, which is to *day* in the *Field*, and to *morrow* is caſt into the *Oven*, How much more will he cloath you, O ye of little *Faith*.

Our *Saviour Chriſt* will have thoſe which belong to him, to labour after the acquiring of other *Riches*, than thoſe which all *Men muſt* leave behind them. He will have them to be *Rich*, but with the *Goods* of *Heaven*, which perfectly diſcover the Vanity of the *Goods* of this *World*, for which he forbids them to have the leaſt thought.

This *Rich Man*, whom our *Saviour* calls *Fool*, intended not to enrich himſelf by unlawful Means; his Folly conſiſted in making ſuch *Proviſions* for many Years, when he was preſently ſurpriz'd by *Death*. So that our Lord would have us ſtifle in our ſelves all immoderate Deſires after things below, by the continual Foreſight of the Moment wherein we muſt leave all theſe things.

There is nothing which a Man ſooner forgets than his *Mortality*; nay, ſcarce any body thinks of it as he ought, tho' nothing is more likely to make us renounce all things.

Jeſus Chriſt, who knew the importance of it, here learns us to have this Conſideration perpetually in our minds; and 'tis one of the chief Effects of *Chriſtian Humility*, to nouriſh our *Souls* with the *Meditation* of *Death*, and to ſay with *David*, *Lord, make me to know my End, and the Number of my days.*

The

39 *The folly of Riches.* Luke 12

40 *The Prodigall Son returned.* Luke 15.

The PARABLE of the Prodigal Son.

THE *Son* of *God* often exhorting *Men* unto *Repentance*, wou'd ſhew them again by divers *Parables*, how pleaſing this was both to *God* and his *Holy Angels*. For he ſometimes propoſes the rejoycing of a *Shepherd*, who found a loſt *Sheep*; otherwiles the Joy of a *Woman*, who having long ſearch'd for a piece of *Mony*, invites (when ſhe had found it) her *Neighbours* to rejoice with her.

The ſame Year 32.

But the moſt cogent Inſtance which our Saviour has given us on this Subject, is that of the *Prodigal Son*.

A certain *Man*, ſays he, had two *Sons*, the younger of them deſir'd his *Father* to give him his *Portion*; which he did. Whereupon he took his Journey into a far *Country*, and there waſted his *Eſtate* with *Harlots*, and in other *Debaucheries*. And having ſpent all, a great Famine aroſe in the *Land*, ſo that he began to be in want; whereupon he was conſtrain'd to pin himſelf upon one of the *Inhabitants* of that *Country*, who ſent him into the Field to feed *Swine*: And his *Hunger* was ſo great, that altho' he earneſtly deſir'd to eat what the *Hogs* did eat, yet no body would give that unto him.

In fine, coming to himſelf, he ſighed at the Remembrance of his *Father's* hir'd *Servants*, who had *Bread* enough, whilſt he was ready to periſh with *Hunger*. He therefore in this *wretched Condition* left this doleful Place, to go to his *Father*, and acknowledge his Fault to him.

His *Father* perceiv'd him when he was a great way off; and being mov'd to Compaſſion, he ran to meet him, and embrac'd him; being not aſham'd to acknowledge him for his Son; ſuppreſſing by the Joy, which he had in poſſeſſing him, the Reſentment of the Injury he had done him in ſeparating himſelf from him.

This *Young Man* being then, more than ever, effectually ſenſible of the Offence which he had committed, in forſaking ſo good a *Father*, ſaid to him, with the deepeſt Sorrow. *Father, I have ſinned againſt Heaven, and againſt thee, and am therefore no more worthy to be called thy Son.*

But this good *Father*, willing to reeſtabliſh him in his former Condition of a *Son*, of which he acknowledg'd himſelf ſo unworthy; commanded his Servants to bring forth the *beſt Robe*, and to put it on him, and to put a *Ring* on his Hand, and *Shoes* on his Feet, and to bring forth the Fatted *Calf*, and kill it, that they might eat and be merry; for this my Son, ſays he, was *dead*, and is *alive*, he was loſt and is found; and they began to rejoice.

Now his *Elder Son* was in the *Field*, and as he drew nigh to the *Houſe*, he heard *Muſick* and *Dancing*. And he called one of the *Servants*, asking him what was the meaning of this *Mirth*? who told him that his *Brother* was come, and his *Father* had kill'd the Fatted *Calf* for Joy. Whereupon he was angry, and would not go in, therefore his *Father* came out and entreated him, ſaying, that altho' all he had was his, yet he might rejoice at the Recovery of his other *Son* from the *Grave*.

'Tis a difficult matter, ſay the *Fathers*, to add any thing to this Parable, ſeeing it explains it ſelf in ſuch a full and lively manner.

The *Eye* ſees therein, and the *Heart* therein feels what is above all *Words*. The *Marks* of a true *Converſion* are here admirably well expreſs'd. This *Son* ſees his Miſery, and leaves it; He returns to his *Father*, and gives *himſelf* to him. Let us alſo forſake *Sin*, and turn unto *God* from the bottom of our *Souls*, and he will have *Bowels* of Compaſſion for us; let us be *ſorrowful*, like this *Young Man*, for having forſook our *Father's* Houſe; and let us eſteem our ſelves *happy* for having again been receiv'd into it. Thus will our *Repentance* be always enliven'd with a *Regret* mix'd with *Love*, accompany'd with *Peace* and *Joy*.

The PARABLE of *Dives* and *Lazarus*.

OUR *LORD* having condemned the Deſire after *Riches*, was not contented with the *Maledictions* he pronounc'd againſt it, but he produces alſo an Example of their Condition, which muſt needs make all thoſe tremble that have but the leaſt Grain of Faith.

The ſame Year 31.

There was, ſaith he, a certain *Rich Man*, that was cloathed in *Purple and fine Linen*, and fared ſumptuouſly every day: And there was a certain *Beggar* named *Lazarus*, which was laid at his *Gate* full of *Sores*; and ſo Indigent was his Condition, that he begged only for the *Crumbs* which fell from the *Rich Man's Table*; yet no body took care ſo much as to procure him the leaſt Comfort.

The *Dogs*, who were more charitable than their *Maſter*, came and officiouſly licked his *Sores*; which *Lazarus* permitted, to learn us not to diſdain the Conſolations which *GOD* ſends us by the meaneſt of his *Creatures*.

But *GOD* at length crowning his great Patience in ſo hard a Condition, and recompenſing a Conſtancy which had ſuffered without *Complaints*, *Repinings* and *Murmurings* at ſo unworthy Uſages, took *Lazarus* out of this *World*, whoſe *Soul* having been therein purified by *Affictions*, was after his Death carry'd by *Angels* into *Abraham's Boſom*.

The *Rich Man* alſo died; but his Condition after Death, was as different from that of *Lazarus*, as it had been during his Life: For he was condemn'd to the Torments of *Hell*, where lifting up his Eyes, he ſaw *Abraham* afar off, and *Lazarus* in his *Boſom*; and he cried, in the Anguiſh which poſſeſſed his *Soul*, unto *Father Abraham* to have pity on him, and to ſend *Lazarus*, that he might dip the *Tip* of his *Finger* in *Water*, and cool his *Tongue*, being horribly ſcorch'd with thoſe *Flames*.

But *Abraham* bid him remember, that he had in his Life-time receiv'd his good things, whilſt *Lazarus* liv'd in *Want* and *Miſery*; but that now *Lazarus* enjoy'd inexpreſſible Happineſs, whilſt he was enduring the ſaddeſt Torments. And beſides, ſaid he, between us and you there is a great *Gulph* fixed, ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence.

Then ſaid he, I pray thee at leaſt, *Father Abraham*, that thou would'ſt ſend him to my *Father's Houſe*; for I have Five *Brethren*, who if they were certainly inform'd of the Horrors of this Place, would undoubtedly amend their Lives, to prevent their falling into ſuch a State of Miſery.

Abraham anſwer'd him, That they had *Moſes* and the *Prophets*, whom if they did not hear, neither would they be perſwaded, ſhould one ariſe from the Dead to convince them.

This *Parable* has two different Countenances. Whatever concerns *Lazarus* is ſweet and pleaſant; and whatever relates to *Dives*, that is, the *Rich Man*, is dreadful and aſtoniſhing.

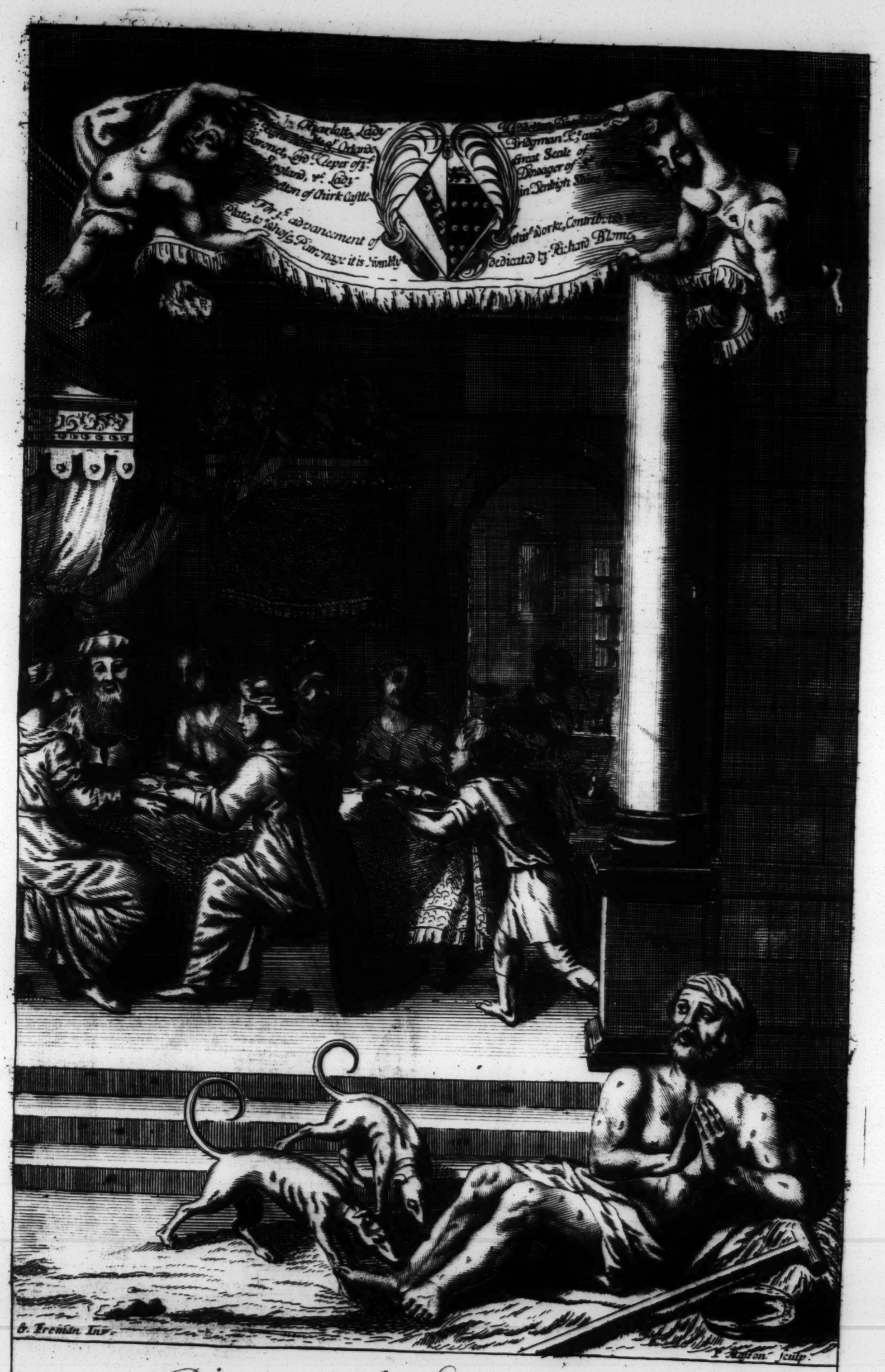
The one was really happy in appearing miſerable; and if he deſir'd Conſolations, 'twas only *Crumbs*, the better to bear his after-*Miſeries*, not to end them.

The other, on the contrary, was truly miſerable, when he appear'd happy; and he found *Lazarus* as conſtant after his Death, in refuſing him the leaſt Conſolations, as he had been hard-hearted himſelf in his Life-time, in refuſing *Lazarus* the *Crumbs* which fell from his *Table*.

After this Example which *Jeſus Chriſt* himſelf propoſes, the *Faithful Poor* do not at all envy the *Rich*: But, on the contrary, they have a ſecret Compaſſion for them; and ſo far are they from murmuring againſt the *Rich*, and deſiring their *Riches*, that they bleſs GOD for their *Poverty*, and regard it as an excellent Means to humble them before *GOD* for their *Sins*, which they have always before their *Eyes*, and which they feel as *Lazarus* felt his *Sores*.

Poverty ſuffer'd in this *World* in this manner, is a Spring of Happineſs in the *World* to come; and the *Rich* are very unhappy, if they place not their Happineſs in ſuccouring theſe kind of *Poor*, ſeeing that according to the Words of St. *Bernard*, *The Poors Friends are the Friends of Kings; and the Voluntary Poor, are Kings themſelves.*

The



(41) *Dives and Lazarus.* Luke 16

G. Freeman Inv^r.

M. Vandergeijst sculp.

42. The Pharisee and Publican. Luke 18

The Phariſee, and the Publican.

Of the Phariſee *and the* Publican *who went to pray in the Temple.*

OUR *Bleſſed Saviour* having ſhew'd in ſo remarkable a manner, the miſerable End of the *Rich Man*; he yet more amaz'd his *Diſciples*, by repreſenting to them the Surprize wherein all Men would find themſelves, when he ſhall come to *judge the Earth.*

The ſame Year 32.

For he compares the Time in which he ſhall come, to that in which the *Deluge* drown'd the *World*; *Men* then, ſaid he, *eat* and *drank*, they *married* their *Sons* and *Daughters*, till the Day that the Flood hapned, which buried them all.

To avoid a Surprize of this diſmal Conſequence, our *Saviour* adviſes the Faithful to *pray without ceaſing*, and to do it with the ſame Earneſtneſs and Conſtancy as a *Widow*, which is oppreſſed, entreats a *Judge* to do her *Juſtice*, and who importunes him in ſuch a ſort, by the aſſiduity of her Cries, that he is forced, againſt his own Inclinations, to yield to her Requeſts, and do what ſhe would have him.

But in exhorting us to frequent and earneſt *Prayer*, and in giving us ſo excellent an Inſtance in this *Widow* he ſpeaks of, he gives us in the ſame *Parable* a double Model of two *Perſons* that *pray*; one of which he greatly diſlikes, but the other's Manner is very pleaſing to him.

Two Men, ſays he, went to the *Temple* to pray: The one was a *Phariſee*, that is to ſay, of the Number of thoſe who made profeſſion of greater *Virtue*; and the other was a *Publican*, that is, one of thoſe who were counted the looſeſt ſort of People amongſt the *Jews*, as well for their *Rapines* and *Covetouſneſs*, as other ſort of Irregularities.

The *Phariſee* ſtanding upright, gave *Thanks* to *GOD*, that he was not like the reſt of *Men*, who live diſorderly, without any certain *Rule* of *Life*; or elſe like meer *Formaliſts*, void of the *Spirit* and *Power* of *Godlineſs*; nor as this ſcandalous *Publican*, who he then beheld in the *Temple*. He told *God Almighty*, he faſted twice in the *Week*, and gave exactly the tenth Part of his *Goods*.

But whilſt he offered to *GOD* theſe preſumptuous *Boaſtings*, and laid before him his beſt *Works*; the *Publican*, in a very different temper of Mind, ſtood at the lower end of the *Temple*, and bluſhing at the Pravity of his Nature, and actual Tranſgreſſions, ſhewed outwardly the Confuſion he felt within. He dar'd not to lift up his *Eyes* to *Heaven*; he ſmote his *Breaſt*, and open'd his *Mouth* only to ſay theſe *Words*, *GOD be merciful to me a Sinner*. This *Publican*, our *Saviour* ſaith, went down to his *Houſe* juſtified, rather than the other; for every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

Our Bleſſed *Lord* ſhews us, in the relating of this *Parable*, how greatly different his Thoughts are from ours; and how greatly his *Judgments* are above thoſe of *Men*. For *Men* would have been apt to have regarded this *Phariſee* with Admiration; whereas *GOD* only looks upon him with Contempt and Diſlike: And whereas this *Publican* was deſpiſed by all the *World*, our *Saviour* aſſures us, that his *Humility* rendred him honourable and acceptable in the ſight of *GOD*; for *GOD reſiſteth the Proud, but gives Grace to the Humble*; and that certainly he is a *proud Man* that prefers himſelf before others, on the account of any *advantageous Qualifications* that they want.

St. *Auſtin* obſerves, that this *Phariſee*'s Crime was not, that he attributed the good *Qualities* he was endow'd with, to himſelf, as purely his own, independent from *GOD*, ſeeing he thanked him for them; but in that he extolled himſelf above thoſe who ſeemed not to be ſo highly favour'd of *Heaven*, by the Participation of theſe Gifts.

External *Virtues* are dangerous, if they be not at the ſame time accompany'd with great *Humility*; and 'tis better to be ſenſible only of Faults in ones ſelf, than to behold, like this *Phariſee*, a great number of good *Works*, which too often ſerve to inſpire us with Complacency in our ſelves, and Contempt of others.

The

The Parable of the Labourers in the Vineyard.

Our SAVIOUR *by the Similitude of* Labourers *in the* Vineyard, *ſheweth, that* GOD *is Debtor to no Man.*

THE *Son* of *GOD*, intending to give to his *Diſciples* a Repreſentation of what ſhould happen to his *Church* in all *Ages*, ſpake to them this *Parable*.

The ſame Year 32.

The Kingdom of *Heaven* is like unto a *Man* that is an *Houſe-holder*, which went out early in the *Morning*, to hire *Labourers* into his *Vineyard*: And having agreed with the *Labourers* for a *Peny* a *Day*, he ſent them into his *Vineyard*.

And he went out about the Third *Hour*, and ſaw others ſtanding idle in the *Market-place*, to whom he ſaid, Go ye alſo into the *Vineyard*, and whatſoever is right I will give you; and they went their way.

Again, he went out about the ſixth and ninth *Hour*, and did the like; and about the eleventh *Hour* he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the *Day* idle? They ſaid unto him, Becauſe no *Man* hath hired us: He ſaith unto them, Go ye alſo into the *Vineyard*, and whatſoever is right, that ſhall ye receive.

When the Evening was come, the *Lord* of the *Vineyard* ſaith unto his *Steward*, Call the *Labourers*, and give them their *Hire*, beginning from the laſt unto the firſt.

And when they came that were hired about the eleventh *Hour*, they receiv'd every *Man* a *Peny*: But when thoſe that were hired firſt, came, they ſuppoſed that they ſhould have received more; but they receiv'd the ſame *Wages*; which made them *murmur* againſt the *Good Man* of the *Houſe*, ſaying, Theſe laſt have wrought but one *Hour*, and thou haſt made them equal to us, which have bore the *Burden* and *Heat* of the *Day*. But he anſwer'd one of them, and ſaid, *Friend*, I do thee no wrong; didſt thou not agree with me for a *Peny*? Take that which is thine, and go thy way: I will give unto this laſt, even as unto thee. Is it not lawful for me to do what I will with my own? Or are you Wicked, becauſe I am Good?

Thus, ſays our *Saviour*, *The laſt ſhall be firſt, and the firſt ſhall be laſt; for many be call'd, but few choſen.*

What Encouragement and Comfort does this *Parable* yield to ſuch, the greateſt part of whoſe *Lives* has been conſumed in Folly and Wickedneſs, if they do but at length heartily bewail their ill-ſpent Time, and ſeriouſly betake themſelves to the working out their *Salvation*? Who can ſufficiently enough admire and extol the *Goodneſs* and *Mercy* of the *Lord*? Who can ſhew forth all his *Praiſes*? as the *Pſalmiſt* ſpeaks: For he does not deal with us after our *Sins*, nor reward us according to our *Iniquities*.

The Antient *Fathers* have taken occaſion alſo from this *Parable* to exhort *Chriſtians* to fly Idleneſs, which GOD hereby ſhews to be diſagreeable in his Sight. All *work* in this *Vineyard*, tho' the *Work* be different; 'tis ſufficient to do therein what the *Father* of the *Family* commands us, contenting our ſelves both with the *Work* and *Wages* which he thinks fitting to allot us. We ſhould alſo take care not to be pufft up, or *pride* our ſelves on the account of the Excellency of our *Work*, and to expect therefore greater Recompence for it. We loſe our Labour, when we apply our ſelves too ſtrictly to it; and conſume our Strength in vain, when we build our Hopes thereon. It is from God alone, and his Bounty, from whom we are to expect whatever we may receive. Whatever Goodneſs we do, 'tis not properly we that do it, but GOD; for 'tis he that worketh in us both to *will* and to *do* of his good Pleaſure: And GOD, in rewarding us, will only crown his own Gifts in us. Unhappy, ſaith St. *Auſtin*, would the beſt of *Men* be, ſhould GOD leave them to themſelves, and examine the beſt of *Mens* Works according to the ſtrict Rules of his *Purity*.

The

G. Freman Inv.

L. Mason sculp

43 *The Laborers in the Vineyard.* Mathew 20.

44. The Resurrection of Lazarus. John ii.

The Reſurrection of *Lazarus*.

THE appointed time of our *Saviour's Death* drawing near, it ſeems as if he in ſome ſort advanced it, by the *Reſurrection* of *Lazarus*. And this being one of his moſt famous *Miracles*, it ſtirred up a greater Envy in the Minds of his *Enemies*.

The ſame Year 32.

When *Lazarus* was ſick in *Bethany*, his Siſters *Martha* and *Mary* ſent to our *Saviour* to give him notice of it. Our *Lord*, who loved theſe two *Siſters* and their Brother *Lazarus*, contented himſelf with ſaying then, that this *Sickneſs* hapned only for the greater *Glory* of *GOD*, and that the *Son* of *GOD* might be *glorified* thereby. And therefore ſo far was he from haſting to *cure* him, that he remained *two Days* on purpoſe in the ſame Place, that *Lazarus* might *die*; and to ſhew us at the ſame time, that his Abſence from us is the *Cauſe* of the *Spiritual Death* of our *Souls*.

After theſe *two Days*, he told his *Diſciples*, that he muſt go again into *Judea*: But they fearing the Danger of that *Journey*, remembred him, that 'twas but a Moment ſince his Enemies the *Jews ſought to ſtone him, and take away his Life*. Our *Saviour* ſaid unto them, *Are there not twelve Hours in the Day? in which if one walk, he ſtumbleth not*, as ſeeing the Light of this *World*; but if he walk in the Night, he ſtumbleth, becauſe there is no Light in him. Then he ſaid unto them, that *Lazarus* ſleepeth, but I go to awaken him; his *Diſciples* anſwered, If he ſleep, he ſhall do well; then our *Saviour* told them plainly, that he was *dead*, and was glad for their ſakes that he was not there at his *Death*.

It was on this Occaſion that S. *Thomas* ſaid thoſe *Words*, which have been as it were the Device of all *Chriſtians* in all *Ages*, when they have ſeen *Jeſus Chriſt* perſecuted in his Members; *Let us go and die with him*.

When *Jeſus Chriſt* was in *Bethany*, he found *Lazarus* dead *four Days*, and laid in the *Grave*. *Martha* underſtanding that our *Lord* was coming, made haſte to meet him, and left *Mary* her Siſter with thoſe of the *Jews*, who came from *Jeruſalem* to comfort her. *Martha* ſhewed her Grief to *Jeſus Chriſt*, in that he was not preſent at her *Brother's Sickneſs*; and ſhe ſhewed alſo her *Faith*, by ſaying ſhe was certain, That notwithſtanding the Condition her Brother was in, our *Saviour* could obtain of *GOD* whatever he deſired of him; and confeſſed, that he was *Chriſt* the *Son* of the Living *GOD*, who came into the *World*. She went alſo to *Mary*, and told her privately, that our *Saviour* was come, and asked for her. *Mary* aroſe at theſe *Words*, and ran to *Jeſus Chriſt*, and the *Jews* which were with her to comfort her followed her, ſuppoſing the Violence of her Grief tranſported her to the Place where her *Brother* lay *buried*.

Our Bleſſed *Lord* ſeeing *Mary* drowned with *Tears*, as alſo the *Jews* which accompanied her, *wept alſo himſelf*, and demanded where *Lazarus* was laid: They led him to the *Sepulchre*, where he made the *Stone* to be rolled away, and having given Thanks unto *GOD*, in a *Prayer* which he offered him, he cried out with a loud Voice, *Lazarus come forth*: And he that was dead came forth bound *Hand* and *Foot* with *Grave-Clothes*, and his *Face* was bound about with a *Napkin*. *Jeſus Chriſt* commanded them to unbind him, and let him go.

The *Holy Fathers* have all of them reſpected this *Reſurrection* of *Lazarus*, as a *Type* or *Figure* of the *Reſurrection* of the *Soul*, and the *Converſion* of a *Sinner*. Our *Saviour Chriſt* draws near to the *Soul*, as he drew near to *Lazarus*, and calls it with a loud *Voice*, to raiſe it by the *Power* of his *Word*, by the *Power* of *Binding* and *Looſing*, which he has given his *Church*, and by the Impreſſions of his *Holy Spirit*, which form in *Mens Hearts* a ſincere Regret, and makes them bring forth *Fruits* worthy of *Repentance*.

Theſe *Tears*, this *Trouble*, this *Groaning*, and this *Prayer* of *Jeſus Chriſt*, do ſhew, how painful a thing it is to raiſe up thoſe *Dead* who have grown old in ſinful Habits. But what Difficulty ſoever there is in this *Work*, we ought not to deſpair of any *Man*, when we conſider the *Powerfulneſs* of his *Voice*, which makes the *Dead* riſe out of their *Graves*, and the *Bounty* of him, who ſometimes after makes him *eat* at his *Table*, who lay before in the Rottenneſs of a *Sepulchre*.

THE

CONVERSION of *ZACHEUS.*

THE *Phariſees* being informed of the *Reſurrection* of *Lazarus*, and ſeeing with *Sorrow* the *Fame* which this *Miracle* had procured our *Saviour*; they thereupon immediately aſſembled together, to deliberate amongſt themſelves what they had to do. If we let this *Man* go on, ſay they, in this manner, all the *People* will believe in him; and the *Romans* will come and ſeize upon our *City* and *Eſtates*.

The ſame Year 32.

One amongſt them, who was *High Prieſt* that Year, being inſpired of *GOD*, *propheſied*, That 'twas expedient one *Man* ſhould die for the *People*; and from that time they reſolved on his *Death*. Which *Jeſus Chriſt* knowing, he privately retired, and would no longer remain in *Judea*. But a while after, the time of his *Death* approaching, he reſolved to return to *Jeruſalem*; and foretold, as he was travelling thither, what was to befal him.

When they drew near to *Jericho*, a certain *Publican*, named *Zacheus*, hearing of *Jeſus Chriſt*'s coming, had a great deſire of a long time to ſee him, and therefore thruſt himſelf amongſt the Crowd of thoſe that went before him; but being a *Man* of low Stature, he was hindred by thoſe that attended our *Saviour*; whereupon he was forced to run before, and to get upon a *Sycamore-Tree* which ſtood in the Way-ſide, near to which our Bleſſed *Lord* was to paſs by.

Our *Saviour* being come to the Place where he ſtood, and lifting up his *Eyes*, bid *Zacheus* to come down, for he would abide that *Day* at his *Houſe*.

Zacheus giving an *Example* of the Readineſs we ought to uſe in obeying *GOD*'s *Commands*, immediately came down, and entertained the *Son* of *GOD* at his Habitation with great *Joy*, altho' all the People murmured at our *Saviour*'s chuſing this *Man*'s *Houſe* for the Place of his Retirement, when the Maſter of it was of ſo odious a Profeſſion. But *Zacheus* being fully converted from the bottom of his *Soul*, and renouncing from that very Moment his paſt *Life*, came and preſented himſelf before our *Saviour Chriſt*; ſaying, with an humble *Confidence*, and gracious *Liberty*, that he would now diſtribute half of his *Goods* to the *Poor*, and with the reſt make *Reſtitutions*; and that if he had wronged any body, he would reſtore them *Four-fold*.

Our *Saviour* having heard this *holy Reſolution*, which he himſelf had put into his *Heart*, ſaid, that *this Day Salvation was come to his Houſe*; and that this *Man*, whom the *Jews* could not but regard with Horror, was of the number of *Abraham*'s *Children*.

The *Holy Fathers* conſidered *Zacheus*, as an Inſtance of a true *Converſion*. He ſeems to be before-hand with our *Saviour*; but our *Saviour* had indeed been firſt dealing with him, by the inviſible Motions of his *Spirit*, whence followed all thoſe viſible *Signs* of *Grace* which he had received.

Zacheus was ſo full of *Faith* and *Joy* in believing, that he would willingly have parted with all his *Goods* to the *Poor*; but only he conſidered that neceſſity of reſerving a Part, to make Reſtitution to ſuch as he might have wronged: For he knew, that *GOD* did not approve of a *Man*'s being *charitable* with what is not *his own*.

He thought it not *enough* to reſtore what he had taken away, but he would make a *four-fold Return*: And therefore *Jeſus Chriſt* immediately declares the Happineſs of his Condition. For, when the darling and beloved *Sin* is parted with, as *Covetouſneſs* and *Griping* in theſe ſort of People, all the reſt do fall of courſe.

The *Goſpel* ſhews us, by this remarkable Inſtance, that we muſt always begin our Converſion by removing the *greateſt Obſtacles*; ſuch as are *Reſtitution* of *Goods*, or *Good Name*. For *GOD* ſooner pardons thoſe Offences which are committed againſt *Himſelf*, than thoſe committed againſt our *Neighbours*.

Our

G Freeman Inv.

I. Kip sculp.

45. The Conversion of Zacheus. Luke 18

46. *Our Saviours rideing to Jerusalem.* John 12.

Our *SAVIOUR* riding to *Jeruſalem*, before the *Paſſover* of the *Jews*.

The Year of the common Æra 33, the Fourth of the Preaching of *Jeſus Chriſt*.

OUR *Saviour Chriſt* having left *Jericho* after the Converſion of *Zacheus*, advanced towards the City of *Jeruſalem*; and ſix *Days* before the *Paſſover* he went into *Bethany*, where *Mary* the Siſter of *Lazarus*, which was raiſed from the Dead, received him, made him a Supper, and *Martha* ſerved, but *Lazarus* ſate at the *Table*: Then took *Mary* a Pound of *Ointment* of *Spikenard*, which is very coſtly, and anointed our *Saviour's Feet*, and wiped them with her *Hair*; and the Houſe was filled with the Odour of the *Ointment*; for which cauſe *Judas*, who bore the *Bag*, was angry, ſay-it might have been ſold for *three hundred* Pence, and given to the Poor: But our *Saviour* praiſed her *Action*, and ſaid, that ſhe had done it againſt the *Day* of his *Burial*; *and that the Poor they had always with them, but Him they had not.*

The People knowing that *Jeſus Chriſt* was in this Place, came crowding, not only to ſee him, but alſo *Lazarus*, that was raiſed from the Dead; which farther diſcontenting the *Phariſees*, they determined to put him likewiſe to *Death*; whoſe *Reſurrection* increaſing the Fame of our *Saviour*, hindred the Deſign they had formed of deſtroying him, and induced ſeveral among the *Jews* to believe in him.

The next Morning our *Saviour Chriſt* being near the *City*, ſent his *Diſciples* from the *Mount of Olives*, where he was, to a neighbouring *Village*, and commanded them to looſe an *Aſs* with its *Foal*, and bring them both away; and to anſwer thoſe that might offer to hinder them, that the *Lord* had need of them. The *Diſciples* did as our *Saviour* had commanded them, and ſpread their *Garments* on this *Aſs*, and ſet *Jeſus Chriſt* thereon; as it is written, *Fear not Daughter of* Sion, *behold thy King cometh ſitting on an Aſs's Colt.* When immediately, all the People who were come to *Jeruſalem* on account of the *Paſſover*, hearing that our *Saviour* was about entring into the *City*, they took Branches of *Palms* into their *Hands*, and went before him, with loud Acclamations of *Joy*: Several threw their *Garments* on the Ground, in the Places where our *Saviour* was to paſs along; and others ſtrewed the Road with Boughs of *Trees*, and cried before him, *Salvation and Glory to the Son of* David: *Bleſſed is he that cometh in the Name of the Lord.*

Theſe *Applauſes* and *Acclamations* of the *People*, more and more enraged the Enemies of our *Saviour*; which made them ſay amongſt themſelves, What ſhall we do? for all the *People* crowd after him.

The *Holy Fathers* have made excellent Obſervations on this *Miracle* of our *Saviour*. He *triumphs*, ſay they, before-hand, as he *died* before-hand in the *Laſt Supper*. He ſhews the Real Power he was to gain on Mens *Hearts*, by the *Merits* of his *Death*, and by the *Glory* of his *Reſurrection*.

He does what he will with theſe *People*; he forces the *Wicked* to adore him, even as they ſhall *one day* be conſtrained with the *Devils* to bow their *Knees* before him, and confeſs that he is *GOD*.

The *Jews* hate him, they would have deſtroyed him, yet they cannot hinder his *Glory*.

It hence appears, that 'tis *GOD* alone that governs all Things on *Earth*, as well as in *Heaven*; that the *Wicked*, as well as the *Good*, are ſubject to his Power; and that we do in vain think to rule the *Events* of this *World*. We ought always to ſay, whatever happens, That *GOD* has thus ordained it, and after this, to *lie down in* Peace.

This is the ſole Advantage of *Chriſtians*, and the beſt Courſe they can take in all their Affairs; ſeeing this Temper of Mind raiſes them above the *Earth* and *Hell*; above *Men*, *Angels*, and *Devils*, nay *Heaven* itſelf; to make them enter into the Sanctuary of *GOD*, and to remain firm and unmoveable while they are on *Earth*, amidſt all the *Storms* and *Tempeſts* of it.

The

The *Buyers* and *Sellers* drove out of the Temple.

WHen our *Saviour* drew near to the *City* of *Jeruſalem*, the Joy of his *Triumph* could not hinder him from ſhedding *Tears*, which the Tenderneſs of his *Charity* made him ſhed, at the Proſpect of thoſe *Miſeries* which would ſoon come upon that unhappy *City*, as a *Puniſhment* for that *Deicide* which ſhe was ready to commit.

The ſame Year 32.

He declar'd, the Cauſes of thoſe future *Miſeries* were, for that ſhe had known the Time of *God's Merciful Viſitation*; by this means learning *Chriſtians* not deſpiſe the *Grace* of GOD, in letting it lie uſeleſs, and of none effect: That if they know not how great *Puniſhment* they make themſelves worthy of by this Contempt, they ought to tremble when they conſider, that if *Jeruſalem* was not puniſh'd immediately for its Crime, the Delay which GOD uſed, hindred not the Sentence (which he in his Wrath had pronounc'd) from being punctually executed.

Our *Saviour* thus diſcourſing, and going from Place to Place, and ſhewing the *Miſeries* of great *Cities*, who almoſt always reject, or pervert the Truths of GOD. He at length entred into *Jeruſalem*, which was all in a Tumult, every one asking, who it was that came in after that manner?

Our *Saviour* went immediately into the *Temple* of GOD, and having found Perſons that bought and ſold, he drove them thence: He threw down all the *Tables* of the Money-changers, caſt down the *Seats* of thoſe that ſold *Doves*, and ſaid unto them, It is written, *My Houſe ſhall be called the Houſe of Prayer, but ye have made it a Den of Thieves:* And the *Blind* and the *Lame* came to him in the *Temple*, and he healed them. And when the *Chief Prieſts* and *Scribes* ſaw the wonderful Things that he did, and the crying in the *Temple*, *Hoſanna* to the *Son* of *David*, they were ſore diſpleaſed, and ſaid unto him, *Heareſt thou what theſe ſay?* And *Jeſus* ſaith unto them, *Yea, have ye never read, Out of the Mouth of Babes and Sucklings thou haſt perfected Praiſe?* And our *Saviour* left them, and went out of the *City* into *Bethany*, and lodged there.

The Antient *Fathers* have much conſidered this Circumſtance, and admir'd that *Jeſus Chriſt*, having foretold the great *Miſeries* which were to happen to *Jeruſalem*, ſhould go immediately after to the *Temple*. But this was to ſhew without doubt, that 'twas the Diſorders which were there committed, and the Neglect and Irregularity of the *Prieſts*, that drew theſe *Miſeries* on the whole *Nation*; and that to appeaſe the Divine Juſtice, theſe *Guides* ſhould have look'd into themſelves, to ſee whether there was nothing in them which might diſpleaſe GOD.

'Tis enough to make any *Chriſtian* tremble, when he conſiders with what Severity the *Son* of *GOD* (who was the mildeſt of all *Men*) uſed thoſe who prophan'd this Holy Place. He never entred into a *Paſſion* (as we read of) till this Diſorder, altho' this was only in the Out-parts of the *Temple*, and under the Pretence of the Service and Worſhip paid to GOD in the *Sacrifices*.

The *Fathers* have attentively weighed all the Circumſtances of this *Hiſtory*, and warned us from hence, to have a care of violating the Holineſs of our *Temples*, by the leaſt thing that may diſpleaſe GOD; ſeeing they are, or ought to be infinitely more *Holy*, than that of which *Jeſus Chriſt* could not ſuffer the Prophanation. Wherefore they have ever recommended the Reverence which we owe to *Churches*; there being nothing which doth more provoke GOD, than the Diſreſpect which is ſhew'd him in a Place where he dwells, as in his *Throne*.

They have exhorted the Faithful to ſtand in awe, to watch over their *Hearts* and *Eyes*, when they meet in the Service of GOD. For GOD cannot be mocked; and if he for a time bears with the Indecencies which are committed in theſe Places, we muſt not doubt but that he will one day pour out his Fury upon ſuch Perſons: Then ſhall they cry ſeriouſly for Pity, but he will not hear them; for *he ſhall laugh at their Calamities, and mock when their Fear cometh.*

The

47. *The Buyers & Sellers drove out of the Temple* John 12

48. The Wedding Garment. Mathew 22.

The Parable of the *Wedding-Garment*:

OR,

The MARRIAGE of the King's Son; &c.

ALL the time from the Entrance of *Jeſus Chriſt* into *Jeruſalem*, till his *Paſſion*, was ſpent in divers *Conferences* which he had with the *Jews*, in which he reproached them with their *Infidelity*, and foretold them that the *Pagans* and *Idolaters* ſhould take their *Place* in the *Kingdom* of *GOD*.

The ſame Year 33.

But, to abate at the ſame time, the overweening *Opinion* which the *Gentiles* might have of themſelves, by being preferred before a *People* who were heretofore ſo beloved of *GOD*; he ſhewed, in the ſame *Parable*, in what manner he rejected the *Jews*, and with what *Circumſpection* the *Gentiles* ſhould now poſſeſs their *Place*.

The *Kingdom* of *Heaven*, ſaith our *Saviour*, is like unto a *King*, who made a *Marriage* for his *Son*, and ſent his *Servants* to call thoſe which were bidden to the *Wedding*. But theſe *Perſons* made light of this *Invitation*, and came not. He ſent to them again other *Servants*, to tell them, he had prepared his *Oxen* and *Fatlings*, and that all things were in a readineſs: But they ſtill forbore coming; for ſome went to their *Farms*, and others to their *Merchandizes*; and there were others more ungrateful and baſe, who outragiouſly handled the *King's Servants*, and ſlew them. And when the *King* heard of this, he was wroth, and ſent forth his *Armies*, and ſlew theſe *Murtherers*, and burnt their *City*.

Which being done, he ſaid to his *Servants*, You ſee, I have gotten all things ready, but thoſe I had *invited* are *not worthy* of the *Entertainment*: Go then into the *Highways*, and as many as ye ſhall find there, bring to the *Wedding*. The *Servants* obeyed their *Maſter*, and gathered together a great number of *Perſons*, both *good* and *bad*, ſo that the *Table* was filled with *Gueſts*.

When they were ſet down the *King* entred into the *Room*, to ſee thoſe that were bidden; and having obſerved one who had not a *Wedding-Garment*, he ſaid to him, *Friend*, how cameſt thou hither, not having a *Wedding-Garment*? And the *Man* was *ſpeechleſs*. Then the *King* commanded his *Servants* to bind him *Hand* and *Foot*, and to caſt him into utter Darkneſs. In fine, he concluded this *Parable* with theſe dreadful Words, *There are many called, but few choſen.*

Our *Saviour*, by this *Parable*, which ſets forth the *Reprobation* of the *Jews*, and the *Election* of the *Gentiles*, ſhews us, he expects we ſhould uſe our utmoſt *Endeavours* to make our ſelves worthy of his *Grace*: And though he be ſo kind as to prevent us by his gracious Invitation to this *Myſtical Marriage*; yet he expects we ſhould haſten thereto, with ſuch *Ornaments* as have ſome Proportion to the *Majeſty* of him that called us.

The *Antient Fathers* tell us, that this *Nuptial Robe* is the *New Man*, which has been created according to *GOD*, in true *Righteouſneſs* and *Holineſs*. If we do not endeavour to cloath our ſelves with this *Robe*, 'tis to be feared, that *GOD* will reject us from his *Feaſt*; and that the Nakedneſs wherein he ſees us, by the *Corruption* of the *Old Man*, with which we were *cloathed*, will force him to bid his *Servants* to put us away from his *Table*, and caſt us into *utter Darkneſs*; that is to ſay, ſuch *Darkneſs* as will hinder us from ever finding him.

This *Man*, according to S. *Auſtin*, doth repreſent a great many others, to wit, the whole Body of the *Wicked*, who are ignorant of the ſhameful Condition they are in; who are *naked*, without knowing it; and *blind*, tho' they think they ſee clearly; who believe they underſtand all things, whereas in truth they underſtand nothing; the *God* of this *World* having blinded their *Eyes*, and laid them in a deep *Sleep*. Wherefore, we ſhould do well ever to remember the Words of our *Saviour* in the *Revelations*, *I will come as a Thief*: Bleſſed is he that *watcheth*, and keepeth well his *Garments*, that he walk not *naked*, and expoſe his Confuſion to the *Eyes* of others.

The Parable of the TALENTS.

Our SAVIOUR by this Similitude ſhews the Danger whereinto a Man falls, if he goes beyond the Meaſures ſet him by the Goſpel, *and alſo if he does not walk up to the Rules of it.*

BEFORE our *Saviour* had ended his *Preaching*, he was willing to lay before *Men* the Severity of *GOD*'s *Judgments*; and therefore propoſes to them the Parable of the *fooliſh* and *wiſe Virgins*; to ſhew us, that how good ſoever our Condition may be, and tho' our Works be never ſo exemplary, denoted by thoſe burning and ſhining *Lamps*; yet ſhall we be rejected of *GOD*, if we have not, (as S. *Auſtin* ſays) this *Oil* of a true and perfect *Humility*; which ſhews us, that we are nothing in the Sight of *GOD*, and that 'tis his *Grace* that does all in us. But the Parable of the *Talents*, related afterwards by S. *Matthew*, inſtructs us in many important Truths.

The ſame Year 33.

The Kingdom of Heaven *is as a Man* travelling *into a far* Country, *who called his own* Servants, *and delivered to them his* Goods: *Unto one he gave five* Talents, *to another two, and to another one; to every Man according to his ſeveral Ability; and ſtraightway took his* Journey. *He that received five* Talents, *went and traded with the ſame, and made them five more; and likewiſe he that received two, gained two others; but he that received one, went and hid it in the Earth, which rendred it uſeleſs. After a long time, the* Lord *of thoſe* Servants *being return'd, called his* Servants *to Account; and he that received five* Talents, *came and brought other five* Talents, *ſaying*, Lord, *thou deliveredſt me five* Talents, *behold, I have gained five more: His* Lord *ſaid, Well done, thou good and faithful* Servant; *thou haſt been faithful over a few things, I will make thee Ruler over many things; Enter thou into the Joy of thy* Lord. *He alſo that had received the two, brought alſo two others to his* Lord, who likewiſe recompenſed his Fidelity, as he had done to the firſt. *But he that received but one* Talent, *coming near to his* Maſter, *told him*, Lord, *I know thee to be an auſtere Man, and that thou gathereſt where thou haſt not ſowed; and therefore I was ſo afraid of thee, that I have hid thy* Talent *in the Ground, and lo here it is. His* Maſter *anſwered him, O thou wicked and ſlothful* Servant, *ſeeing thou kneweſt I gathered where I did not ſow, why didſt not thou put the* Money *I gave thee into other Hands, that when I returned, I might have received my own with Uſury? Take therefore the* Talent *from him, and give it to him that hath ten; for unto every one that hath, ſhall be given, and he ſhall have abundance; but from him that hath not, ſhall be taken away even that which he hath, and caſt the unprofitable* Servant *into outer Darkneſs, where ſhall be weeping and gnaſhing of Teeth.*

The *Holy Fathers* have trembled in conſidering this Parable: They have ſeen the Danger wherein a Man falls, if he goes beyond the Meaſures ſet him by the *Goſpel*, and if he does not alſo walk up to the Rules of it.

It was as dangerous to theſe *Servants*. to deſign the ſerving their *Maſter* according to the *Talent* which he had given to others, as not to ſerve him according to the *Talent* which they had themſelves received.

For, as there is no greater *Humility*, than not to ſet about the Works of *Charity* beyond the Grace that *GOD* has beſtowed on us; ſo there is no greater *Miſery*, than to keep the Gifts of the *Spirit* unemployed. For the Severity uſed towards that Perſon, who had hid his *Talent* in a *Napkin*, has ſo awed conſidering *Chriſtians*, that it made them vanquiſh their own Natures, and humbly ſurrender themſelves to the Decrees of *Providence*. 'Tis certain, *GOD* is no hard *Maſter*; yet it is not to be imagined, that he has given us our Lives to no other purpoſe, than to take in, and let out the *Air*.

The

G. Freman Inv. I Kip sculp.

49 *The Parable of the Talents.* Mathew 25

50 *The last Judgement.* Matthew 24.

The Laſt and General JUDGMENT.

OUR Bleſſed *Saviour* having adver-tiz'd Men of the dreadful Seve-rity of his *Juſtice*, by the Parable of the *Virgins*, and that of the *Talents*; he afterwards exhorted them to *watch over themſelves*, by repreſenting and reminding them of the Laſt and General Judgment; ſaying, *When the Son of Man ſhall come in his Glory, and all the holy Angels with him, then ſhall he ſit on the Throne of his* Glory; *and before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a Shepherd divideth the* Sheep *from the* Goats; *and he ſhall ſet the* Sheep *on his right Hand, but the* Goats *on the left.*

The ſame Year 33.

This Inſtruction was very neceſſary, to awaken us out of that drowſie Coldneſs, whereunto we are all too ſubject during this Life.

For tho' our *Saviour Chriſt* has received from his *Father* a Sovereign Rule and Authority over all the World; yet he ſeems to let Men looſe, and to ſuffer all things to be confounded, as if he concern'd not himſelf with them.

But 'tis certain he exerciſes an Inviſible Power over them, and which he will one Day demonſtrate with all Solemnity. And therefore 'tis, that he inculcates it to be a Man's greateſt Wiſdom in this Life, ever to remember this Judgment that is to come, and to be before-hand with it, by judging our ſelves, that is, our Conſciences.

When (ſays he) the *Son of Man* ſhall come in his Majeſty, attended by his *holy Angels*, and all Nations ſhall come before his Preſence; he ſhall then ſeparate them, as the Shepherd ſeparates the Sheep from the Goats; for he ſhall ſet the Sheep on his right Hand, and the Goats on his left: Then ſhall he ſay to the one, *Come ye Bleſſed of my Father, receive the Kingdom prepared for you from the beginning of the World: For I was an hungry, and you gave me to eat; I was athirſty, and you gave me to drink; I was a Stranger, and you gave me Entertainment; I was naked, and you clothed me; I was ſick, and you comforted me; I was in Priſon, and you viſited me.*

Having ſaid theſe comfortable Words to the *Righteous*, which will ſurprize them, and ſenſibly inform them, that when they did theſe Actions of Charity to the leaſt of thoſe which belong to *Jeſus Chriſt*, they did it to himſelf; neither will he leſs ſurprize the *Wicked*, in reproaching them with their Hardneſs of Heart; in that having ſeen him *an hungry*, and *thirſty*, and in other Extremities, they have not aſſiſted him. They will ask of him, *When ſaw we thee an hungred, or athirſt, or a Stranger, or Naked, or Sick, or in Priſon, and did not miniſter unto thee?* And *Jeſus Chriſt* will plainly tell them, with the ſevereſt *Anger*, that when they refuſed all *Kindneſs* to the *Poor*, they refuſed it to himſelf, ſaying, *In as much as ye did it not to the leaſt of theſe, ye did it not to me*; therefore, *Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels.*

Having thus publickly extolled the *Charity* of the one, and accuſed the *Ingratitude* of the others, he will bring the *Good* into *everlaſting Life*, and throw the *Wicked* into *everlaſting Torments.*

Our *Saviour* ſhews us in theſe Words, That this *Judgment* will be a great Surprize to moſt People; and that 'twill then be made manifeſt, how much we are deceived in our Accounts of *Salvation.* For, 'tis plain, from what our *Saviour* ſays both to the *Juſt* and *Unjuſt*, that 'tis not ſufficient to avoid *Evil*, but we muſt do *Good*; ſeeing *Jeſus Chriſt* condemning the *Wicked*, doth not reproach them with *Crimes*, but only with the want of *Charity.*

So that, according as the *Fathers* have remarked from theſe Words of our *Saviour*, our greateſt *Truſt* which we can have in the *Mercies of God*, muſt ariſe from the Exerciſe of *Charity* towards our *Neighbour*, in all the Occaſions which do offer themſelves. And thoſe who ſet about the *working out their Salvation* in good earneſt, do eaſily find them.

We can no where turn our ſelves, but we ſee ſome Object or other that does even force our *Pity* and *Compaſſion.* The lewd and debauched do need our *Prayers, That GOD would open their* Eyes, *and purifie their* Underſtandings *by* Faith *and* Repentance, *that they may not receive the Wages of their* Sins, *which is* Eternal Death.

The

The LAST SUPPER:

OR,

The Inſtitution of the *LORD's Supper.*

OUR Bleſſed *Saviour* having finiſhed his Diſcourſes to the *People*, and there remaining only *two Days* to the *Paſſover*, he commanded his *Diſciples* to prepare all things in order to it. Which being done, and *Judas* having agreed with the *Jews* about the Manner of *Betraying* his *Maſter* to them, our *Saviour* went into a large Room, which he had enjoined his *Diſciples* to get for him; where being ſeated, he immediately declared to them the great deſire he had to celebrate this *Paſſover* with them; and that in ſuch a manner, as if that which he had already done for them was not worth mentioning, ſo great was his *Love* to them.

The ſame Year 33.

Having eaten the *Lamb* with them, according to the Preſcription of the *Law*; before he eſtabliſh'd his *Divine Supper*, he ſo far abaſed himſelf, that he took *Water* in a *Baſon*, to *waſh* his *Diſciples Feet*, and *wiped* them with a *Towel*, with which he had girded himſelf; and finiſhed this Act of a prodigious *Humility* with theſe *Words*, which concern all the World, *I have given you an Example, which every Man that will be my Diſciple, muſt follow.*

And being ſat down with the *Twelve Diſciples*, as they did eat, *Jeſus* ſaid, *Verily I ſay unto you, that one of you ſhall betray me.* At which Words they were exceeding ſorrowful, and began every one to ſay unto him, *Lord! is it I?* And our *Saviour* ſaid, *He that dippeth his Hand with me in the Diſh, ſhall betray me; but wo unto that Man that ſhall betray me, it had been better he had not been born.* Then *Judas* ſaid, *Maſter, is it I?* Our *Saviour* ſaid unto him, *Thou haſt ſaid.* And as they were eating, *Jeſus* took *Bread*, and bleſſed it, and gave it to his *Diſciples*, ſaying, *Take, eat; this is my Body:* And he took the *Cup* and gave Thanks, and gave it to them, ſaying, *Drink ye all of it; for this is my Blood of the* New Teſtament, *which is ſhed for many, for the Remiſſion of Sins. I will not drink henceforth of this Fruit of the Vine, until that Day that I drink it new with you in my* Father's *Kingdom.*

He diſtributed it to them with his own *Hands*, and he refuſed not *Judas* this *Favour.* And altho' he well knew his *Treachery*, yet he would not plainly diſcover it to the reſt; to the end that the *Mildneſs* he uſed towards him, might (if poſſible) make ſome *Impreſſion* on his *hard Heart.*

But he was an early *Inſtance*, that this *Sacrament*, which the *Son* of *GOD* then inſtituted for the *Comfort* and *Salvation* of the *Faithful*, would only prove *Condemnation* to thoſe who ſhould *receive* it *unworthily*; and that the *Devil* would enter into their *Souls*, at the ſame time when the *Holy Elements* ſhould enter into their *Bodies.*

This *Diſciple*, who was guilty of ſhedding the *Blood* of our *LORD* and *SAVIOUR*, ſtill continued his *Hardneſs* of *Heart* and *Impenitency*: For when each of the *Diſciples* were diſmay'd, and demanded of *Jeſus Chriſt*, Whether he was the Man that ſhould do this horrid Deed? *Judas* had the boldneſs to ask the ſame Queſtion: And immediately after, he went forth to put in execution this his perfidious Contrivance.

This *Diſciple's* Treachery has made the Antient *Fathers* admire and wonder at the Goodneſs of our *Saviour*; who, for all this, deſiſted not from giving him his *Body*, even as to the reſt, with the ſame Patience wherewith he a while after ſuffered his *perfidious Salutation.*

The *Church* in all *Ages* has ſighed and groaned, in conſidering that her *Holy Spouſe* doth every day ſuffer the ſame Indignity at the *Altar*, as he ſuffered then. She has teſtified her deep Sorrow, to ſee herſelf forced (as it were) to give our *Saviour's* pure *Body* to impure *Souls*; and has admired the *Humility* of *Jeſus Chriſt*, that he doth not come down from *Heaven*, to puniſh thoſe who thus unworthily receive him.

He is preſent at this Day at our *Altars*, as an Example to us of Patience; and if we be faithful to him, we muſt endeavour, in receiving his *Body*, to be the Imitators of his ineffable *Humility*, and to lament the wretched Blindneſs of thoſe who diſhonour him by ſo many Sacrilegious *Communions.*

Our

51 *The last Supper* Iohn 13.

52 Our Saviour Praying in y.e Garden. Mathew 26

Our SAVIOUR's Agony and Bloody Sweat, when he Prayed in the Garden, before his Betraying and Apprehenſion.

AFTER *Judas* had left our *Saviour*, to execute the *Deſign* he had contracted with the *Jews*, our Bleſſed *LORD* made an admirable *Diſcourſe* to his *Apoſtles*; whereby he ſhewed us, in joining the *Word* to his *Body*, that it alſo is the Nouriſhment of our *Souls*, and that we ought not to part them, according to our *Saviour's* own Example.

The ſame Year 33.

He at the ſame time ſaid to S. *Peter*, That the *Devil* had deſired to tempt him; but that he had prayed his *Father* for him. This *Apoſtle*, inſtead of humbling himſelf at theſe *Words* and *Prayers* of the Son of *GOD* in his behalf, grew conceited of himſelf, as it ſoon after too plainly appeared: For our *Saviour Chriſt* formally foretelling him, that he would *three times deny him* before the *Cock crowed*; he boldly anſwered him, he would never do it; and that he was ſo far from renouncing him, that he was ready to go to *Priſon* with him, yea to die with him: So that the terrible Prediction of his *Fall* not being able to humble him, there was a neceſſity of doing it by the *Fall* itſelf.

Our *Saviour Chriſt* then having ſaid theſe admirable *Truths* to his *Diſciples*, contained in his laſt *Sermon*, he commanded them to take *Arms* with them; and thus they paſt over the Brook *Cedron*, to go (as he was wont) to the Mount of *Olives*.

His *Diſciples* followed him, and being come to Place called *Gethſemane*, he cauſed them to tarry there, that he mght go alone into the *Garden* not far off, to *pray* there, according to his uſual Cuſtom, and on this Occaſion was well known to *Judas*.

He took only *Peter*, *James*, and *John* with him, who were his chiefeſt *Favourites*, and who more immediately attended him. Being with them, he told them, that he was in great anguiſh of Spirit, even unto Death, and therefore he deſired them to *watch* with him whilſt he *prayed*. He afterwards went from them about a Stones-caſt, and falling upon his *Face*, he prayed, ſaying, *My Father, if it be poſſible, let this Cup paſs from me; nevertheleſs, not as I will, but as thou wilt.* And when our *Saviour* came to his *Diſciples*, he found them aſleep, and ſaid, *Could ye not watch with me one Hour? Watch and pray, leſt ye enter into temptation; the Spirit indeed is willing, but the Fleſh is weak.* He went away the ſecond time and *prayed* as formerly, and returning he found them aſleep, for their Eyes were heavy. Again our *Saviour* left them, and *prayed* the ſame Words. Then he came to them, and ſaid, *Sleep on now, and take your reſt; behold, the Hour is at hand, and the Son of Man is betrayed into the hands of Sinners. Riſe, let us go, he is at hand that betrays me.*

Our *Saviour's Agony* was ſo great, altho' there was an *Angel* appeared to ſtrengthen him, that he ſweat Drops of *Blood*.

This our *Saviour's Paſſion* in the *Garden*, has been the Admiration and Aſtoniſhment of *Chriſtians* in all Ages; eſpecially when they conſidered, how many *People* have gone joyfully to ſuffer *Death*: But this might well happen to them, ſeeing their Caſe and our *Saviour's* extreamly differ'd: For, our *Saviour* bore on him the *Iniquity* and *Puniſhment* of us all; the *Sins* of the whole *World* lay on his *Shoulders*, and he was to undergo the *Penalty* of them.

It is moreover to be conſidered, that being a *Man*, he was liable to all the Infirmities of that State: For he was ſubject to *Grief* and *Sorrow*, to *Hopes* and *Fears*; as we are. *For it behoved him to be in all things like unto us*, Sin *only excepted.*

The *Prayer* he thrice offered up to his *Father*, to remove this *Cup* from him, concluding at each time with *ſubmiſſion* to his *Will*, ſhould ſerve as an excellent Inſtruction to us in all our *Prayers*.

Having ſhewed throughout his whole Life a perfect *Reſignation* to his *Father's Will*, he ſeems to renew this Diſpoſition at his *Death*. By which he learns us, that we ought chiefly to labour after this Temper of Soul in all *Afflictions* and *Sufferings*, but more eſpecially at the Hour of *Death*; for then we ſhall have moſt occaſion to put this excellent Example in practice, and to ſay, *Not my Will, but thy Will be done.*

JUDAS's TREASON.

Our SAVIOUR *being ſold to the* Jews *by* Judas, *is betrayed and taken by him with a Kiſs.*

OUR *Saviour* being o'erwhelmed with Sadneſs, when he was in an *Agony* in the *Garden*, gave us a great Inſtance of his *Humility*: For he came to his *Diſciples*, to try if peradventure he might find any *Conſolation* in them, or any *Mitigation* of of his *Grief*. But he found not them in any ſort diſpoſed to *wiſe Counſels*, for they were fallen into a *dead Sleep*.

The ſame Year 33.

He came thrice to awake them, with theſe important Words, *Watch and pray, the Spirit is willing, but the Fleſh is weak.*

He had no ſooner done ſpeaking to them the third time, but *Judas* appeared at the Head of a great Company of People bearing Arms. *Judas* had given them a Sign, whereby they ſhould know which was the *Perſon* they ſhould lay hold on, to the end he might not make his eſcape from them, and ſo occaſion more trouble in taking him.

He came then boldly up to the *Saviour* of the World, and treacherouſly kiſt him, ſaying, *Hail Maſter!* which our Bleſſed *Lord* patiently endured, and with the ſame *Kindneſs* as heretofore; to teach us to bear gently with ſuch Perſons as are like him, and not to be ſharp and ſpiteful at the ill uſages of *Friends* and *Domeſticks*. Yet he ſaid to him, *Wherefore comeſt thou hither? Doſt thou betray the Son of Man with a Kiſs?* Which Words were rather ſpoken to bring him to a *Thoughtfulneſs* of what he *did*, than to complain of his *Ingratitude*.

After this *Kiſs* of *Judas*, our Bleſſed *Saviour* (who had heretofore fled, when the People would have made him a *King*) went to meet thoſe who came to take him, asking them, *Whom they ſought?* and that with ſo powerful a *Voice*, as made them all to fall flat on the Ground; ſhewing by this means, that 'twas not want of *Power* that made him ſuffer *Death*; but that he underwent it of his own free-will. He then ſurrendred himſelf to theſe *wicked People*, having an Eye to the *Power* which *GOD* had given them.

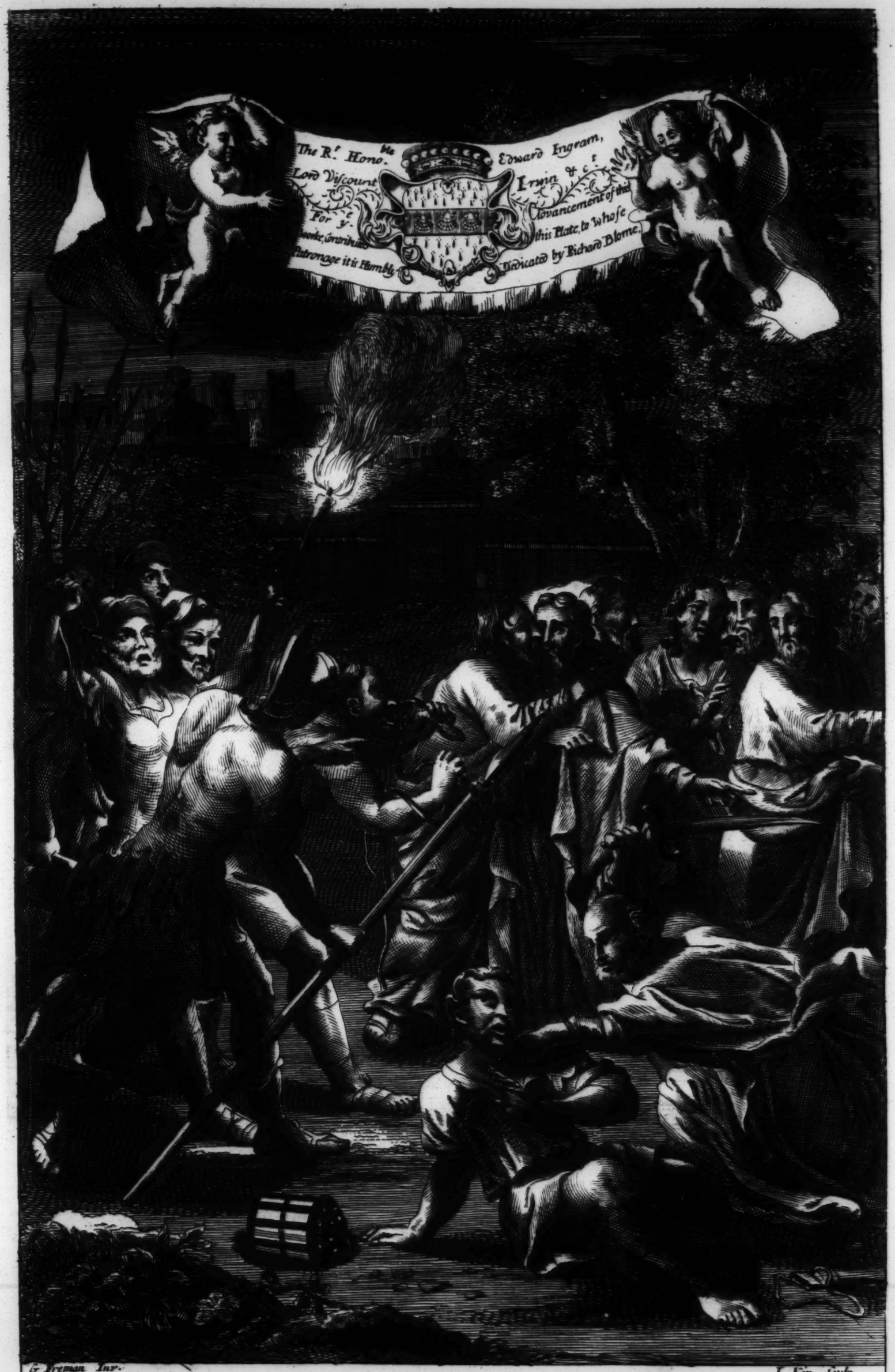
S. *Peter* endeavoured to defend him from them, drew out his *Sword*, and cut off the Ear of *Malchus*, who was a *Servant* to the *High Prieſt*: But our *Saviour* was ſo far from delighting in this Reſiſtance, and permitting this juſt Revenge, that he immediately he healed the Wound, and reprehended S. *Peter* for making it, ſaying, *Put up thy* Sword *into its place; for all they that take the* Sword, *ſhall periſh by the* Sword.

He told him, he needed not his *Arm* to deliver him; for, had he not fully determined to drink of this *Cup*, *he could pray to his* Father, *and he would preſently give him more than twelve Legions of Angels to aſſiſt him: But how then ſhall the Scriptures be fulfilled, that thus it muſt be?*

He ſuffered himſelf then to be bound, only ſaying to the Officers, that they needed not to have come out againſt him, as if he were a *Thief*, or a *Murtherer*; ſeeing he was every Day in the *Temple*, where they might have laid hold on him.

Being then ſecured in their Hands, all his *Diſciples* fled, and left him alone with them: *And when they had laid hold on him, they led him away to* Caiaphas *the High Prieſt*, *where the Scribes and Elders were aſſembled, and* Peter *followed afar off*. Our *Saviour* deſigned by this, to comfort thoſe who ſhould fall by Surprize into the Hands of their *Enemies*.

He knew that they were to come to take him, and he did not avoid them, becauſe he knew it was his *Father's* Will: To the end that thoſe who ſhould fall into a like Condition, without knowing it, ſhould adore (as he did) the Power of *GOD* in *Men*; and not ſuffer themſelves to be carried away by fruitleſs *Complaints* and *Repinings*. For there is nothing comes amiſs to him who conſiders, *That he ſuffers nothing but what a moſt* Divine Perſon *ſuffered before him; and that the* Sufferings *of this preſent Life, are not worthy to be compared to the* Glory *which ſhall be revealed.*



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53 *Judas his Betrayinq & Takeing our Saviour* Matthew 26

54. Our Saviour brought before Annas & Caiphas. Mathew 26.

CHRIST's Examination, and *Peter*'s Denial.

Our SAVIOUR is carried and examined before Caiaphas *the High-Priest, and is denied there by* Peter.

OUR Bleſſed *LORD* being in the Hands of the *Jews*, was carried before *Annas*, *Caiaphas* his Father-in-law, who was High-Prieſt that Year. *Annas* interrogated touching his *Diſciples* and *Doctrine*; whereunto our Bleſſed *Saviour* replied, *That he had not taught in ſecret, ſo that he might be informed by every body of that Matter.*

The ſame Year 33.

But this freedom of Speech diſpleaſing an *Officer* which ſtood near our *Saviour*, he gave him a Blow on the *Face*, and ask'd him, Whether it became him to anſwer the High-Prieſt in that manner?

Jeſus Chriſt ſuffered this Indignity with a *Divine Patience*, and only bid this Perſon to tell him what he had ſpoke amiſs, otherwiſe he that ſmote him would ſhew himſelf to blame.

Annas after this ſent him to *Caiaphas*, at whoſe Houſe the Chief Prieſts were aſſembled, to confer the Charge they were to exhibit againſt him; and if need were, to find *Falſe Witneſſes*; who being brought, they could make out nothing that was ſufficient to take away his Life: But at laſt, one amongſt them accuſing him for having ſaid, *That he would deſtroy the* Temple, *and build it up again in three Days*; the High-Prieſt aroſe, and ask'd him, Why he made no Defence againſt his Accuſation *Jeſus Chriſt* obſerved ſtill a profound Silence, which made the High-Prieſt command him, in the Name of the Moſt High GOD, to tell them, if he were the *Chriſt?* Tho' I ſhould tell you (ſaith he) that I am he, ye will not believe me, neither will you let me go; but, *You ſhall ſee the* Son of Man *coming in the Clouds, and ſitting at the right Hand of GOD.*

The High-Prieſt having heard theſe Words, rent his *Cloaths*, and cried out, He has ſpoken *Blaſphemy*, What need have we of farther *Witneſſes?* You your ſelves have heard his *Blaſphemy*: What think ye? They all anſwered, He had deſerved *Death.* Then the *Soldiers* began to miſuſe him; for they ſpit on his *Face*, and blinding him, ſtruck him, and then bid him *propheſie* and *divine* who it was.

The *Night* being thus ſpent, in the *Morning* they led him to *Pilate*, to pronounce Sentence on him. S. *Peter*, who had followed *Jeſus Chriſt* at a diſtance into the Houſe of the High-Prieſt, and warmed himſelf by the *Fire* with the *Officers*, loſt that Heat which he had *ſhewed* before, and his *Courage changed* into an exceſſive *Fearfulneſs*, when a *Servant-Maid* asked him, Whether he had not been with *Jeſus Chriſt?* He anſwered, No. And having a while after charged him with the ſame *Queſtion*, he renounced him, (as he had done before) ſaying, he knew not the *Man.* In fine, about an *Hour* after, one of the High-Prieſt's Servants, a Kinſman of him whoſe Ear *Peter* had cut off, poſitively affirmed, that he was with *Jeſus Chriſt.* But *Peter* denied it again the third time, with horrid *Oaths* and *Imprecations*; and immediately the *Cock* crew; and our Bleſſed Saviour *looking on him*, touched him to the *Quick*, and made him remember what had been ſaid to him; and thereupon, *he went out, and wept bitterly.*

Whence we learn, That thoſe who *turn* to *GOD*, owe their *Converſion* to the *gracious Look* of our *Saviour.* We have no *Knowledge* of the *Wretchedneſs* of our *Condition*, neither do we *think* of a *Remedy*, till *GOD* doth *enlighten* our *Minds* by his *Grace.*

The Relation of S. *Peter*'s *Sin*, and his *Sorrow* for it, has been of *great Conſolation* to the *Faithful* in all *Ages.* His *Repentance* has no *Words*, becauſe they are ſuperfluous when *Works* ſpeak.

I hear not S. Peter's *Voice after his Sin*, (ſaith S. *Ambroſe*) *but I ſee his* Tears. *Happy* Tears, *which do not only beg* Pardon, *but do (in ſome ſort) deſerve it.*

PILATE

PILATE, *to assuage the Rage of the* Jews, *condemns our* SAVIOUR *to be Scourged, and delivers him to them to be Crucified.*

JESUS CHRIST was led from *Caiaphas* to *Pilate*, who demanded of the *Jews*, What were the Chief Heads of their Accu-
The same Year 33. sations against this Man? But the *Jews* answered him confusedly, That if he had not been a *wicked Man*, they would not have brought him before him.

Pilate not being accustomed to judge *People* upon such slight Grounds, would have remitted him into their Hands again, that they might judge him according to their own *Law*. But to satisfie him, they produced *False Witnesses*, who making no mention of *Religion*, or *Temple*, as they did before the *High-Priest*, affirmed, That he was a *seditious Fellow*; that he stirred up the People to *Rebellion*, and hindred them from giving Tribute to *Cæsar*, *calling himself a* KING.

Whereupon *Pilate* came to *Jesus Christ*, who spoke freely to him touching *Himself*, and of his *Kingdom*, and that 'twas not of this *World*; his only *Business* amongst *Men*, being to instruct them in the *Way* to *Everlasting Life*.

Pilate not being prejudiced with *Malice* against his Person, as the *Jews* were, easily discovered our *Saviour*'s Innocency, and went to the *Jews* again, to tell them, that he found him in no sort culpable.

But the People being impatient at the hearing of this, he was constrained to return to *Jesus Christ*, and question him again; but he remained in a deep Silence. *Pilate* shewed him what a great number of *Accusations* were laid against him; unto all which *Jesus Christ* answered nothing, so that he astonished the *Judge* with his *Silence*.

This *Governour* understanding that our *Saviour Jesus Christ* was of *Galilee*, he would make this a Pretence to be discharged of him, and sent him therefore to *Herod*, who was King of that Province, and was then at *Jerusalem*.

Herod was at first over-joy'd at the Sight of him; for having of a long time heard much of him, he was glad of this Opportunity to converse with him, and expected also, that he would do some *Miracle* before him. But having offered to him several *Questions*, to which our *Saviour* made no *Answer*; this Prince therefore despised him, and esteemed him a *Fool*, and caused therefore a *white Robe* to be put on him, and sent him thus arrayed back again to *Pilate*, with whom he was then reconciled, so that they became Friends.

Pilate having received our *Saviour*, went out the third time, to tell the *Jews*, that he found no *Fault* in him; and that *Herod* himself, to whom he had sent him, could not find him *guilty* of any thing. But the *Jews* being resolved to put our *Saviour* to Death, shewed by the *Shouts* and *Uproars* that they made, that they liked not *Pilate*'s Opinion of him.

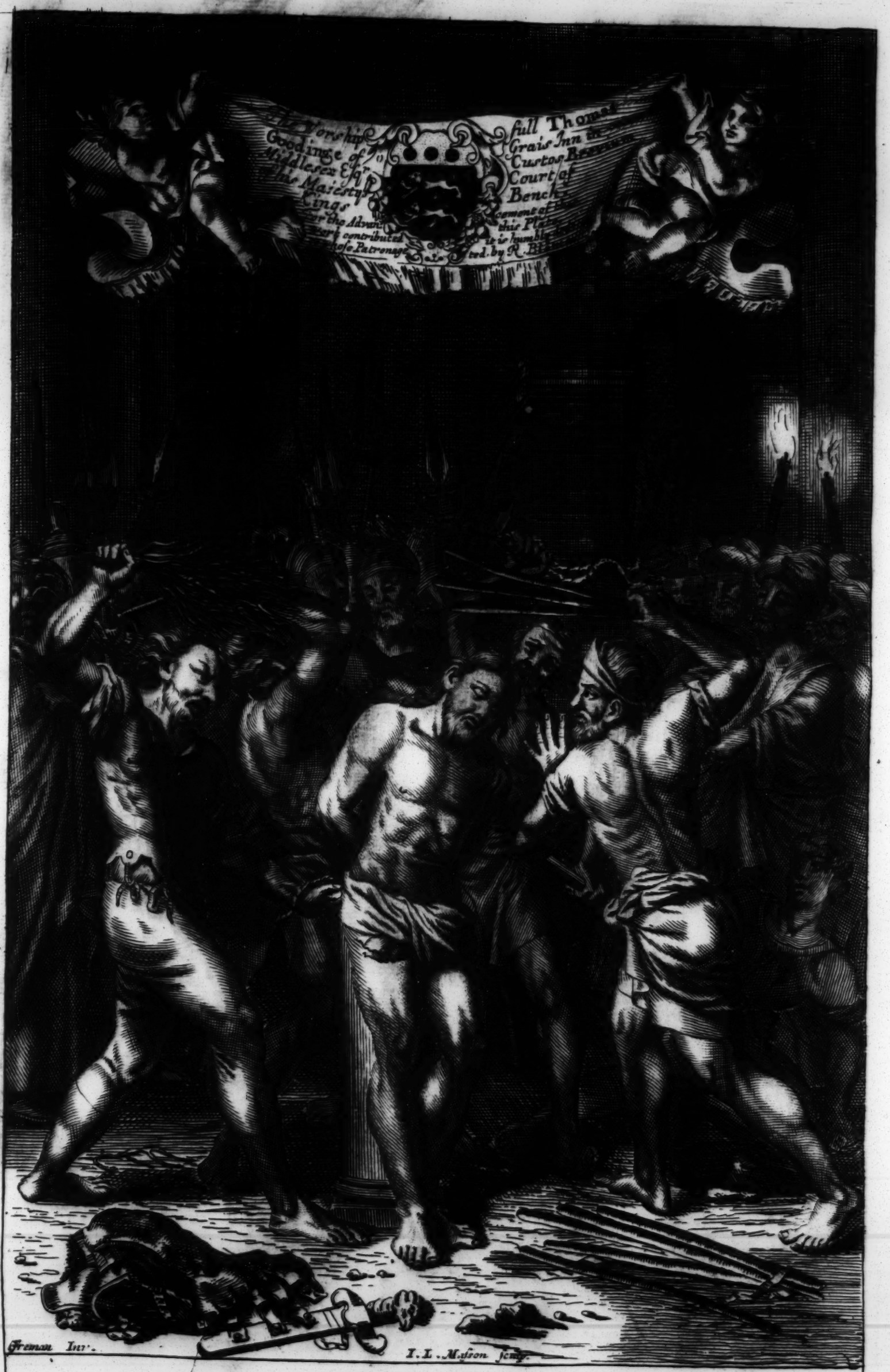
Pilate therefore, thinking to assuage their *Rage*, and to gratifie their revengeful *Spirits*, condemned our *Saviour* to be scourged; imagining that this Punishment might be a Means to make him escape Death.

Then *Judas*, when he saw how far the Enemies of our *Saviour* began to carry their *Revenge*, came to himself; and considering the *Crime* he had committed, was seized with *Despair*, which made him bring back to the *Jews* the *Thirty Pieces* of *Money* which he had received of them; telling them, he had *sinned*, in betraying *Innocent Blood*; and having thrown his *Money* into the *Temple*, immediately went away and *hanged himself*.

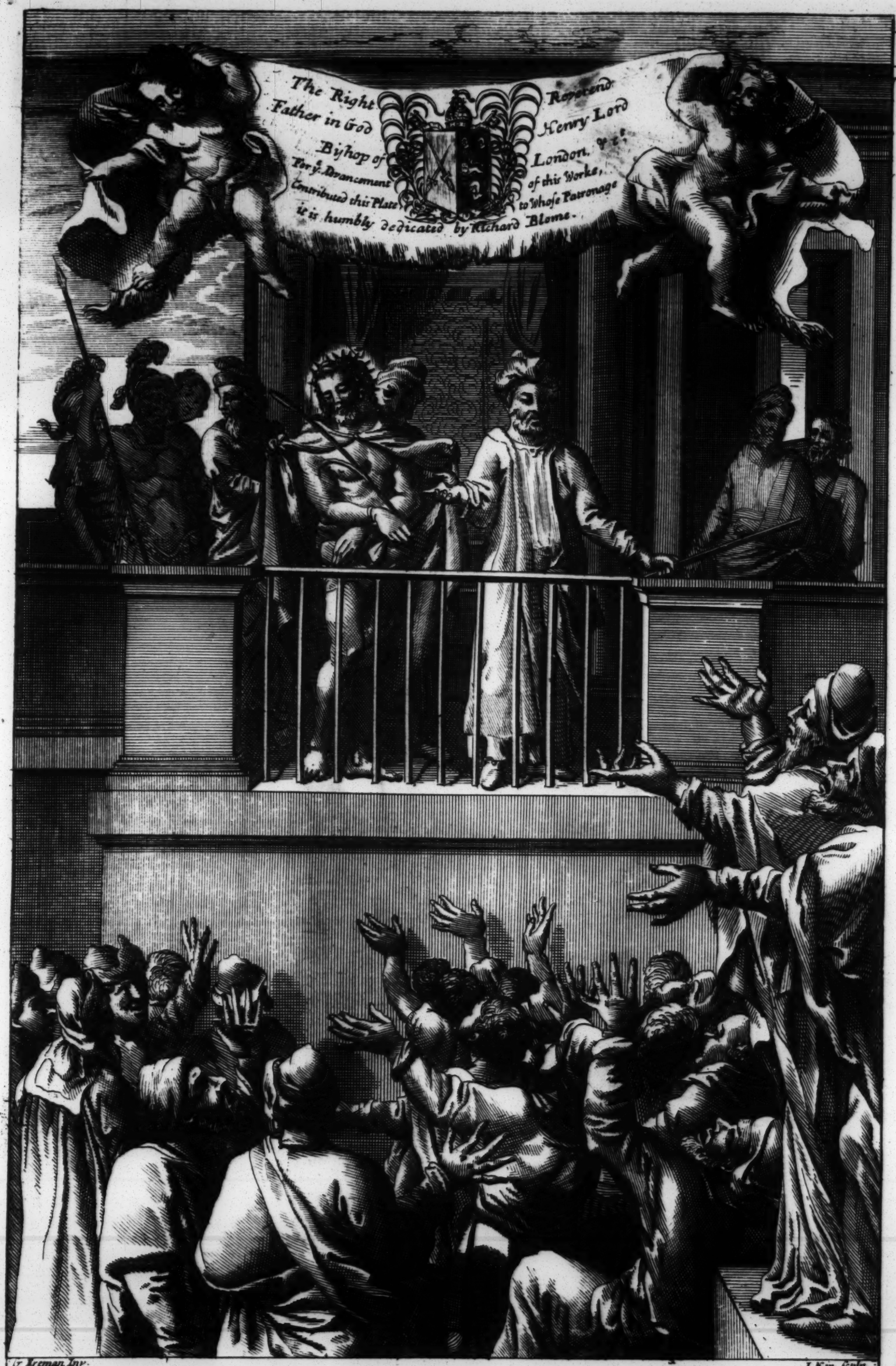
This *Disciple*, whose Heart the *Devil* had corrupted, and whose *Malice* GOD had made subservient to his *Eternal Designs*, is a terrible Example of the *Manner* of the *Devil*'s imposing on *Men*. He disguises the *Mischiefs* whereunto he would cast them; he blinds their *Eyes*, lest they should behold it; and so artificially colours it, that they cannot discern the *Uglineſs* of it: But as soon as they have committed it, he makes use of a quite contrary Course, aggravating their Sin with the severe Justice of GOD, and thus brings them to *Despair*.

Those *Christians* that would escape his Snares, must be sensible of their *Sins*, which are innumerable, and also be sensible of the *Mercies* of GOD, which knows no Bounds; for there is no *Malady* incurable to the *Omnipotent Physician*.

PILATE



55 *The Scourging of our Saviour* Mathew. 27.



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56 *Pilate shews our Saviour to the People Saying Ecce homo.* Math. 27.

PILATE *ſhews our* SAVIOUR *to the People, ſaying,* Ecce Homo!

PILATE having delivered *Jeſus Chriſt to the Soldiers*, they added cruel *Mockings* to the Puniſhment of *Scourging*; and, in deriſion of his *Royal Dignity*, they put a Crown of of *Thorns* on his *Head*, a *Reed* in his *Hand*, and *cloathed* him in a *Purple Robe*. They afterwards *bowed* the *Knee* before him, and *buffetting* him, ſaid, *Hail King of the* Jews. The ſame Year 33.

In fine, they had ſo pitiouſly uſed him, that *Pilate* thought the ſhewing him to the *People* would be ſufficient to *mollifie* them, and make them lay aſide their Thirſt after his *Death*.

But he was much miſtaken in his *Expectation*; for as ſoon as he had preſented *Jeſus Chriſt* before them, ſaying, *Behold the Man!* there aroſe ſuch Cries and Clamours from all the People, that much troubled him. Even the Offer which he made them of delivering our *Saviour* on the account of the *Paſſover*, at which time he was wont to ſet at liberty one certain Perſon, was by one common Voice rejected; ſo that our Bleſſed LORD ſaw *Barabbas*, who was a *Thief*, a *Seditious Perſon*, and a *Murtherer*, preferred before him.

The *Knowledge* that this *Judge* had of the *Innocency* of *Jeſus Chriſt*, held him in ſuſpence, and hindred him from blindly following the Fury of the People: He was alſo further diſturbed by the Advice of his *Wife*, who charged him not to be any ways concerned in the *Death* of that *Juſt Man*, for ſhe had been much troubled on this Occaſion with *Dreams* in the Night.

In the mean while the *Jews*, who would not give over their Proſecution, cunningly told *Pilate*, that he ſhewed but ſmall Affection to the *Emperour*, in taking ſuch a *Man*'s part, who had declared himſelf a *King*, in oppoſition to *Cæſar*.

This *Governour*, who was very careful of his *Fortune*, and very little concerned for *Juſtice*, could not hold out any longer againſt theſe Words. Wherefore finding all his *Unwillingneſſes* were fruitleſs, and that the more he endeavoured to ſave him, the more he raiſed a *Tumult*, he cauſed *Water* to be brought him, and thought to do away the *horrible Crime* he was about committing, by waſhing his Hands before all the People, in ſaying, He was *not guilty* of the *Blood* of this *Man*.

He ſoon after pronounced the Sentence of *Death* on our *Saviour*, delivered him into the Hands of the *Jews*, and ſet *Barabbas* at liberty.

There was never any greater Inſtance than this *Action* of *Pilate*, to ſhew how far the deſire which the People of the *World* have to ſatisfie their *Ambition* and *Intereſts*, will carry them. He ſets at naught whatever he knew of the *Dignity* and *Innocency* of *Jeſus Chriſt*: He neglects the *Advice* of his *Wife*, which he ought to have reſpected as the *Warnings* of *Heaven*; and treading under foot all the *Equity* and *good Inclinations* which he had to protect a *Juſt Man* oppreſt, he condemned *Jeſus Chriſt*, not out of Paſſion, as the *Jews* did; nor out of Covetouſneſs, as *Judas*; but only out of a Timorous Humour, that he might not expoſe himſelf to the Danger of being out of Favour at *Court*.

In the 27th Chapter of S. *Mathew* is ſet forth our *Saviour*'s being delivered to *Pontius Pilate* the *Governour*; how *Judas*, which betrayed him, when he ſaw he was condemned, repented, and brought the *Thirty Pieces* of *Silver*, which he received for betraying him to the *Chief Prieſts* and *Elders*, telling them he had ſinned, in *betraying Innocent Blood*; they anſwered him, *What is that to us? See thou to that.* Then caſting down the *Silver* in the *Temple*, he went out and *hanged* himſelf: That with this *Silver* they bought a Piece of *Ground*, called the *Potters Field*, to bury Strangers in, which was called the *Field of Blood*: How *Pilate* was admoniſhed by his *Wife*, not to have his Hands in the *Blood* of that *Innocent Man*; notwithſtanding the Clamours of the *People* prevailed on him, that he pronounced *Sentence* of *Death*, which accordingly was *executed*.

The *Holy Fathers* have obſerved on this Paſſage of the *Goſpel*, *That there's nothing but* Charity *which can make us prefer our* Conſcience *and* Salvation *to whatever we may loſe in the* World.

Words *are vain*, Thoughts *are weak*, Reſolutions *are too often broken*; *it muſt be* GOD *that works in us by the ſecret Motions of his* Holy Spirit, *to keep us in any thing that is good. Let us then earneſtly implore his* Divine Goodneſs *to guide us, to counſel us, and to eſtabliſh us*; for without him we can do nothing.

Our *Saviour* bearing the Croſs to Mount *Calvary*.

THE *Jews* ſeeing they had at length gotten our *Saviour* into their Power, immediately put in Execution the Sentence of *Death*, which they had with much difficulty obtained. And their Fury being not able to admit of Delays, they loaded him with his *Croſs*, and made him thus depart out of *Jeruſalem*, to go to Mount *Calvary*, which was the uſual Place where *Malefactors* ſuffered Death.

The ſame Year 33.

But ſeeing our Bleſſed *LORD* (whoſe *Spirits* were exhauſted by the undergoing of ſo many *Miſeries*) fainted under ſo great a Burden (as was the *Croſs*) which they had laid on him; they therefore conſtrained one *Simon* to carry it after our *Saviour*, who thus went to *Calvary*, attended by the inſulting *Shouts* of the People that followed him.

Our *Saviour* ſuffered until he fainted, to teach us, not to be diſcouraged in leſs *Afflictions*, and to perſevere unto the end. His *Croſs* is carried by Himſelf and *Simon*; and this *Myſtery* is an Inſtruction, and an admirable Conſolation to all the *Faithful*. For this ſhews us, that the Croſs, as well as the Yoke of *Jeſus Chriſt*, is always born by two; by *Jeſus Chriſt* himſelf, and by the Chriſtian who ſuffers for him.

Here is a *Man* given to the *Son* of *GOD*, to eaſe him; but 'tis *GOD* himſelf who eaſeth us. And as in the *Figure*, *Simon* the *Cyrenian* eaſed *Jeſus Chriſt* in appearance, (yet 'twas our *Saviour* himſelf that bore the greateſt Weight of the Croſs; for he had a Divine Strength, which ſuffered his *Body* to be weakned only as he thought fitting) ſo 'tis we that appear to carry the Croſs which *GOD* lays on us; but if we ſuffer by the Spirit of *Jeſus Chriſt*, 'tis he in effect that bears it, and hinders us from *fainting*, by proportioning it to our *Weakneſs*.

The Son of *GOD* aſſures us, That whoſoever takes not up his Croſs, and follows him, is not worthy to be his *Diſciple*; for he hath firſt carried it himſelf, to the end we might be perſuaded by his *Example*, if we could not be ſo by his *Words*.

The *Holy Women* that had followed *Jeſus Chriſt*, and had aſſiſted him during his *Preachings*, attended him when he thus carried his Croſs to *Calvary*, ſhewing by their *Sighs* and *Tears*, what a Share they had in his Sufferings; and therefore the *Son* of *GOD* ſpeaks only to them, ſaying, *Daughters of* Jeruſalem, *weep not for me, but rather for your ſelves*. He will not be lamented, tho' his Croſs exceſſively deſerved it: Teaching us thereby, that we ought not to bewail our ſelves in our *Afflictions* above meaſure, whether little or great, nor ſuffer others to lament for us.

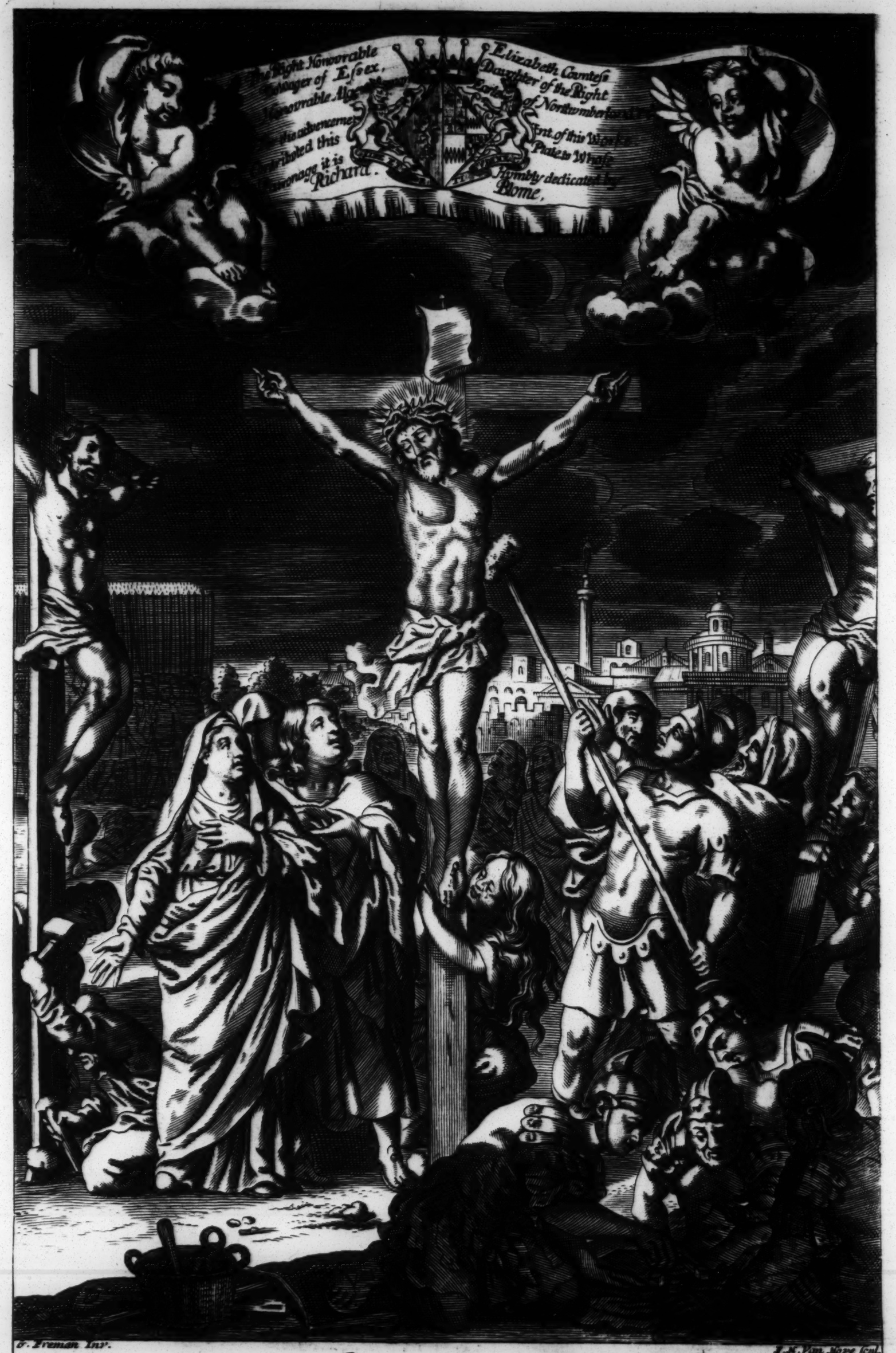
The time, ſays he, will come, in which it will be ſaid, *Bleſſed are the Barren, and the Breaſts which have not given Suck*: Then ſhall they ſay to the *Mountains*, *Fall on us*; for if theſe things be done unto the *green Tree*, what will become of the *dry*?

If any thing be able to ſtop the Impatience of Mens *Hearts*, it muſt be theſe laſt Words of our *Saviour Jeſus Chriſt*. What Chriſtian but muſt humble himſelf under the Hand of *GOD*, when he conſiders who *Jeſus Chriſt* was, and what himſelf is; what he has ſuffered, and what he ſuffers? A Man muſt acknowledge after this, that if he falls now into *Impatiency* and *Murmuring*, he is guilty of a more extravagant *Pride* than Words can expreſs, and makes himſelf infinitely more faulty than the worſt of Creatures.

The Crucifixion of our *Saviour* is thus taken notice of in the twenty-ſeventh Chapter of S. *Matthew*. After the Sentence of *Death* was paſt, the *Soldiers* took him into the *Common Hall*, ſtript him, veſted him with a *Scarlet Robe*, put on his *Head* a *Crown* of *Thorns*, and a *Reed* in his *Right Hand*, and bowing the Knee in deriſion, ſaid, *Hail King of the Jews*; then they *ſpit* on him, and *ſmote* him, with deriding *Words*, and *diſrobing* him, led him to *Golgotha*, the Place of *Execution*. Then they gave him *Vinegar* to drink, mingled with *Gall*; they ſet up over his Head his *Accuſation*, which was, *This is Jeſus the King of the Jews*. For his *Garments* they caſt *Lots*, which fulfilled that which was ſpoke by the *Prophet*, *They parted my* Garment *amongſt them, and upon my* Veſture *they caſt* Lots.

The

57 *Our Saviour carying the Cross* Mathew 27.



O. Freman Inv.

F.H. Van Hove fcul.

58. The Crucifixion of our Saviour Mathew 27

The Crucifixion of our SAVIOUR.

OUR Bleſſed *LORD* being come to Mount *Calvary*, (where this *Great Sacrifice* was to be offered, which was prefigured in the *Creation* of the *World*, and whoſe efficacious *Vertue* was from thenceforth to communicate itſelf to all *Ages*) he was firſt given to drink *Vinegar* mingled with *Gall*; but when he had taſted it, he refuſed it. At length they ſtript him of his *Raiment*, and nailed him to the *Croſs* between two *Thieves*, who were led to *Execution* along with him, that he might the better paſs for an *Evil-doer*.

The ſame Year 33.

Our Bleſſed *Saviour*, like a *Sheep* (that before his *Shearers* is dumb) opened not his *Mouth*, unleſs it were to *Pray* for his *Perſecutors*, *becauſe they knew not what they did.*

But whilſt he was thus tenderly affected towards his *Enemies*, they forbore not their inſulting over him, ſaying, ſhaking their Heads, *Thou that deſtroyeſt the Temple of GOD, and rebuildeſt it in Three Days, now ſave thy ſelf. If thou be the Son of GOD, come down from the* Croſs.

All the *People* gazed on him, and mocked him; alſo the *Rulers* and *Chief Prieſts* reviled him, with *Reproaches* of his *Weakneſs*, in ſaving others, when he could not ſave himſelf. The *Soldiers* likewiſe mixed their *Scoffs* with the reſt; and beſides their cruel and brutiſh *Speeches*, they offered him *Vinegar* to drink. Neither did the *Malefactors* ſpare him, who *ſuffered* with with him; for one of them blaſphemingly ſaid, *If thou be Chriſt, ſave thy ſelf, and us that ſuffer with thee.*

But the other, being on a ſudden enlightned in his *Soul*, and changed in his *Heart*, by a *Converſion* which has proved of admirable *Conſolation* to Multitudes of Chriſtians, and an Occaſion of *Ruine* to many others, maintained our *Saviour*'s Cauſe againſt his Companion, and loudly pronounced, That as for their parts, they ſuffered juſtly; whereas our Bleſſed *LORD* had done nothing amiſs. And addreſſing himſelf to *Jeſus Chriſt*, (whom he knew to be *King* in another ſort than *Pilate* did, when he cauſed that this *Title* ſhould be fixed over his *Head* on the Croſs) he entreated him to remember him when he came into his *Kingdom.*

Which Requeſt of his our *Saviour* graciouſly granted, and promiſed he ſhould be that *Day* with him in *Paradiſe*; then executing the Office of a *Judge*, he ſaved one of theſe two *Thieves*, whilſt he left the other in his *Impenitency*.

Our *Saviour Chriſt* having ſeen the Bleſſed *Virgin* ſtanding at the Foot of the Croſs, with S. *John*, ſaid to her, pointing to his *Diſciple*, *Woman, behold thy Son*; and he ſaid to S. *John*, ſhewing him the *Holy Virgin*, *Behold thy Mother.* About the ſixth Hour there was a *Darkneſs* over all the *Land*, unto the ninth Hour; and about the ninth Hour *Jeſus* cried with a loud Voice, ſaying, *Eli, Eli, lamaſabachthani?* That is to ſay, *My GOD, my GOD, why haſt thou forſaken me?* Some of the Spectators hearing theſe Words, ſaid, He calls for *Elias*, let us ſee if *Elias* will come to ſave him.

And knowing he had accompliſhed all things to the leaſt Circumſtance of whatever had been foretold by the *Prophets* concerning him; for a Concluſion of all, he ſaid, *I thirſt.* And having taſted a little *Vinegar*, and recommended his Soul into his *Father*'s Hands, he held down his *Head*, and yielded up the *Ghoſt*.

The *Holy Fathers* tell us, that *only* the *Saints* are able to underſtand the *Myſtery* of *Jeſus Chriſt* crucified. We may properly ſay concerning this *Myſtery*, That *Holy Things* are for *Holy Perſons*. The *Holy Spirit* muſt himſelf take off the Veil from our *Eyes* to give us entrance in this impenetrable *Myſtery* to all Humane Wiſdom, according to theſe words of S. *Bernard*: *Jeſus Chriſt dies on the Croſs, and he deſerves to be beloved: He gives his Holy Spirit, who makes him be beloved. But if the Holy Spirit be not given to a Man, he will ſee Jeſus Chriſt crucified, and he will not love him.*

What Shame and Confuſion of *Face* will it be to a *Chriſtian*, to ſee *Jeſus Chriſt dying*, with *ungrateful Eyes*, without being *devoutly affected* towards him, who gave up his *Life* for us all?

CHRIST's

CHRIST's Body begg'd and entomb'd.

Our LORD *and* SAVIOUR *laid in the* Sepulchre, *by* Joſeph *of* Arimathea.

JESUS CHRIST having accompliſh'd his *Sacrifice* on the Croſs, and continued obedient unto *Death*, there hapned ſeveral Things which plainly diſcovered who he was, and made the *Jews* to know what manner of Crime they had committed.

The ſame Year 33.

The *Heavens* were o'erſpread with thick *Clouds of Darkneſs*, during Three Hours; the *Veil* of the *Temple* was rent from top to bottom; the *Earth* quaked, the *Rocks* ſplit, and the *Graves* were opened; the *dead Bodies* of many *Saints* which ſlept, aroſe and left their *Burying-Places*, and appeared to many in *Jeruſalem*.

So many extraordinary *Signs* made the *Centurion* (who commanded the *Soldiers*) and they that were with him to watch our *Saviour*, ſay, That *doubtleſs this was the Son of GOD*. The reſt, affrighted at theſe *Prodigies*, ſpake the ſame things; and this great *Aſſembly* of the *People*, which came to this *Spectacle*, beholding ſuch ſtrange things, changed their *Inſultings* into *Sighs*, and returned back, ſmiting their *Breaſts*.

In the mean while, the *Jews* (whoſe Temper it was to be *ſcrupulous* in Things of no weight, yet forward to commit the moſt palpable *Injuſtices*) not being able to ſuffer that theſe *dead Bodies* ſhould remain on the Croſs during the time of the Paſſover, entreated *Pilate* to cauſe their *Thighs* to be broken, and be taken down from the Croſs; which *Pilate* granted.

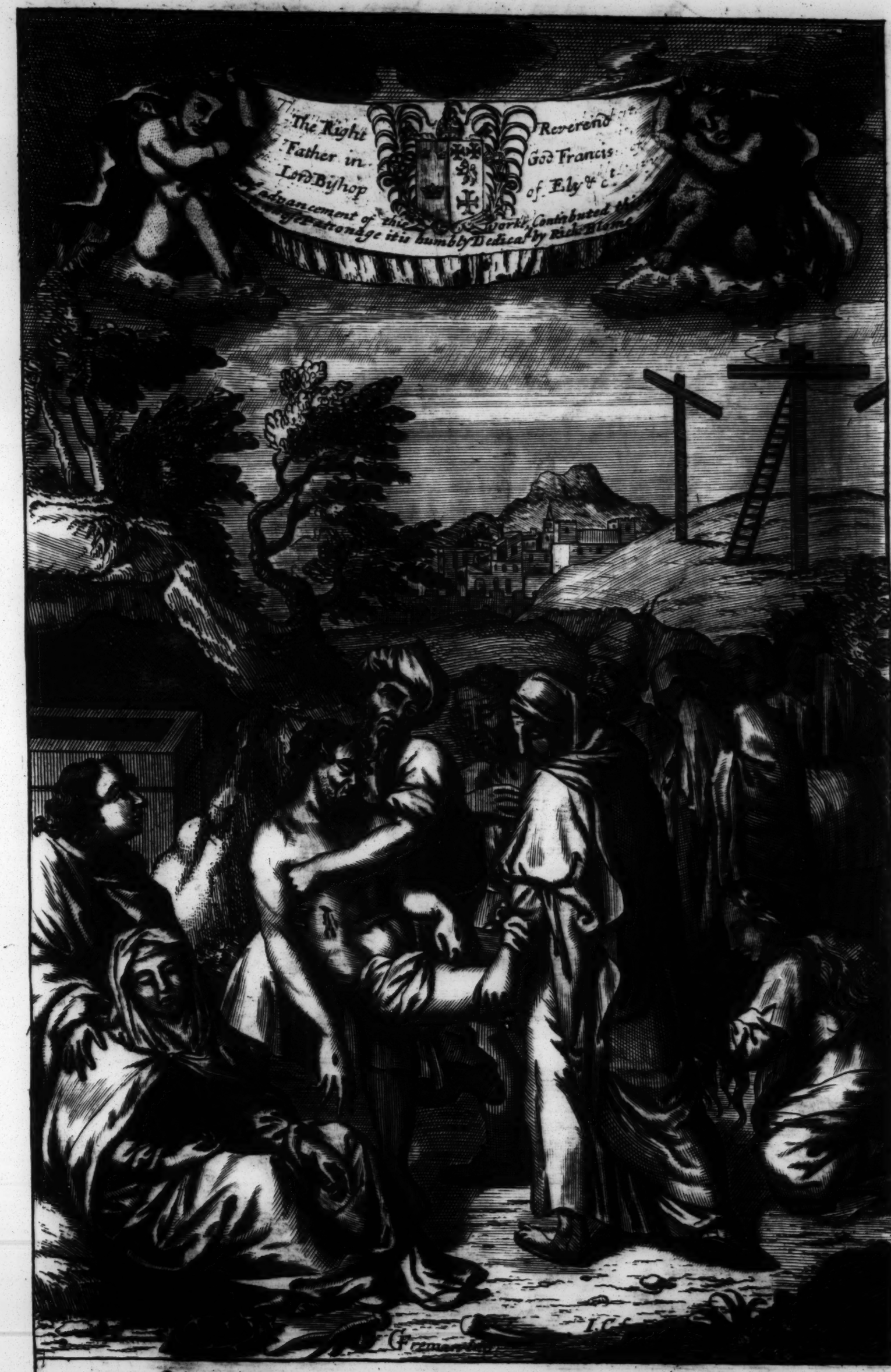
The *Soldiers* having found the two *Thieves* ſtill alive, broke their *Legs*; but our LORD being already dead, one amongſt them pierced his *Side* with a *Launce*, whence iſſued out both *Water* and *Blood*.

At Night, one of our *Saviour's Diſciples*, tho' unknown, named *Joſeph*, of the City of *Arimathea*, who was a good Man, and not *any ways* concerned in the *Death* of *Jeſus Chriſt*, but one of his *Diſciples*, came boldly to *Pilate*, to beg our *Saviour's Body*, which *Pilate* granted; whereupon *Joſeph*, together with *Nicodemus*, took the *Body* of our LORD, and embalming it with precious *Spices*, and ſhrowding it in a fine *Linen Cloth*, they buried it in a new *Tomb* or *Sepulchre*, which had hewed out of a *Rock*; and he he rolled a great *Stone* to the Door of the *Sepulchre*, and departed. And there was *Mary Magdalen*, and *Mary* the Mother of *James* and *Joſes*, ſitting over againſt the *Sepulchre*.

S. *Chryſoſtom* admires the *Zeal* of thoſe two Perſons, who having till then lain hid, diſcovered themſelves in ſo important an Occaſion. This *Holy Father* often exhorts his *Hearers*, to imitate them, and to ſtrow (like them) Perfumes on the *Body* of *Jeſus Chriſt*: He endeavours to confound thoſe who are inſenſible of the *Afflictions* which our *Saviour CHRIST* ſtill every Day ſuffers in his *Members*, who are the *Faithful* that are in want, by the Love which theſe two Men ſhew him after his *Death*. Their *Generoſity* ſpares no Coſt; they bring *Perfumes* in abundance; they expoſe themſelves to great *Dangers*, in making themſelves publickly known to be the *Diſciples* and *Protectors* of a Man who had *Enemies*, whoſe *Hatred* was as lively after his *Death*, as it was during his *Life*.

There is no body (ſays this *Father*) but are apt to envy theſe two happy *Perſons*, and are willing to render unto our LORD's *Body* the ſame good Offices of Charity: And yet (ſays he) we may do the ſame good Offices every *Day*, with as much Satisfaction, and more Faith, in the Perſons of his *Members*, in ſtrowing our *Perfumes*; that is to ſay, in ſhewing our Compaſſion to the *Poor* and *Miſerable*, who are the *living Members* and *real Bodies* of *Jeſus Chriſt*, and which he has loved more than that which he took of the *Virgin*, as is obſerved by S. *Bernard*; ſeeing he has yielded the one to the *Croſs*, to ſave the other from *Death* and *Eternal Deſtruction*.

The



(59) *Our Saviour laid in the Sepulcher.* Math. 27.

60 *The Resurrection of our Saviour* *Mathew 28.*

The Reſurrection of our *SAVIOUR*:

AND,

His Appearing to Mary Magdalen.

ALTHO' our Bleſſed *LORD* lay buried in the *Sepulchre*, yet this did not ſatisfie the *Jews*; for they were afraid leſt it ſhould be publiſh'd, that he was *riſen*; and therefore they went to *Pilate*, telling him, that this *Impoſtor* had ſaid, when he was living, *That he would riſe again after his Death*. And therefore they entreated him to ſet a *Watch* by the *Sepulchre*, leſt his *Diſciples* ſhould ſteal away his *Body*, and afterwards give out a *Report* amongſt the *People*, *That he was riſen*.

The ſame Year 33.

They blinded themſelves with their own *Wiſdom*; for deſigning to hinder before-hand (as much as in them lay) our *Saviour*'s *Reſurrection*, they confirmed the Belief thereof by notable Proofs.

For the *Sepulchre* being thus guarded, and the *Stone* which ſecured it ſealed, there immediately aroſe a great *Earthquake*: The *Angel* of the *LORD* deſcending from *Heaven*, roll'd away the *Stone* which lay before the *Sepulchre*, and ſat thereon: His *Eyes* ſhined like *Lightning*, and his *Garments* were as *white* as *Snow*.

The *Guards* that lay near the *Sepulchre* were ſtruck with Terror, and became as dead Men; wherefore they haſtned to *Jeruſalem*, and told the *Prieſts* what had hapned. Whereupon they immediately aſſembled, to conſult together what they had to do in this Caſe.

They could not find out a better *Remedy* againſt a thing ſo evident, than to corrupt theſe *Soldiers* with a great Sum of *Money*, which they gave them; for which they were to ſay, *That whilſt they ſlept, his Diſciples came and ſtole him away.*

In the mean time *Mary Magdalen*, and ſome other *holy Women*, whoſe Love was the ſame to *Jeſus* both *living* and *dead*, being come early to the *Sepulchre*, to perfume our *Saviour*'s *Body* with *Spices*, argued amongſt themſelves, who ſhould roll away the *Stone* that ſhut up the Paſſage to the *Sepulchre*: But they were *greatly ſurpriz'd*, as they drew near to it, to ſee it open; and yet more, when they were entred in, not finding him whom they ſearched for.

Mary Magdalen ran immediately to give notice of this to the *Apoſtles*; and S. *Peter* being come to the *Sepulchre* with S. *John*, ſaw the *Linen Cloaths* wherewith the *Body* of *Jeſus Chriſt* was wrapped. But they going away in an Aſtoniſhment, *Mary Magdalen* tarried behind, ſhedding *Tears* in the *Sepulchre*: When two *Angels*, cloathed in *white Raiment*, one of which ſtood at the Head, and the other at the Foot of the Place where the *Body* of *Jeſus Chriſt* lay, ask'd her, Why ſhe wept? To which ſhe anſwered, They had taken away the *Body* of her *LORD*, and ſhe knew not where they had laid it. And the *Angel* ſaid, *Fear not; I know that ye ſeek* JESUS *that was crucified: He is not here, but is riſen, as he ſaid; Come, ſee the Place where the LORD lay, and go quickly and tell his* Diſciples, *that he is riſen from the Dead; and behold he goeth before you into* Galilee, *there ſhall ye ſee him: Lo, I have told you.*

Turning about, ſhe ſaw *Jeſus Chriſt* in the Form of a *Gardener*, who ask'd her, What ſhe cry'd for? She anſwered, That if he taken her Maſter's *Body*, he would be pleaſed to tell her where he had laid it. *Jeſus* ſaid unto her, *Mary*; and immediately being tranſported with *Joy*, ſhe ran to embrace our *Saviour's Feet*; who hindred her, charging her to go and tell his *Diſciples* what ſhe had ſeen.

This is the firſt Appearance which the *Goſpel* denotes of our *Saviour's Reſurrection*; and thus happily was the perſevering *Love* of this happy *Sinner* recompenſed.

Our Saviour's Reſurrection *hath appeared ſuch a great Myſtery to the* Saints, *that it has made them ſay, 'Tis better humbly to adore the Greatneſs of it, than to pry overcurioufly into it. Nothing can ſooner inſpire us with an Averſation to all* Worldly Glory, *than the Circumſtances which accompany it; ſeeing they all diſcover to* Chriſtians, *that they be not what they are for this Life, but for another; of which* Jeſus Chriſt *ariſing, has opened us the Entrance, in making us victorious over the Death, not only of the* Body, *but of the* Soul.

The Diſciples of *EMAUS.*

AFTER our Bleſſed *LORD* had ſhewed himſelf to *Mary Magdalen*, he appeared the ſecond time to the *Holy Women*, who having been informed by the *Angels* that he was riſen, and that they ſhould not ſearch for the *Living* amongſt the *Dead*, they went immediately to give notice of this to the *Diſciples*. But whilſt they were in the way *Jeſus Chriſt* appeared to them: They caſt themſelves at his Feet, who bad them go to his *Apoſtles*, and aſſure them of his *Reſurrection*. But the *Apoſtles* took whatever they told them, for idle Tales. The third Appearance is, that to the two *Diſciples* going to the Village of *Emaus*, which was about ſixty Furlongs from *Jeruſalem*.

The ſame Year 33.

When they were diſcourſing in the way, of whatever had hapned to our *Saviour*, our *Lord*, taking on him the Form or Habit of a *Traveller*, drew near to them, and dimm'd their *Eyes*, that they ſhould not know him. He asked the Subject of their Diſcourſe, and why they were ſad?

One of them anſwered him, He was aſtoniſhed that he alone ſhould be ignorant of what had paſt at *Jeruſalem* lately, touching *Jeſus* of *Nazareth*, who was a *Prophet* mighty in Word and in Deed, before GOD and all the People; and how the High Prieſts and Rulers delivered him to be condemned to Death, and have *crucified* him: And we hoped, added they, that he ſhould have delivered *Iſrael*; but this is the third Day ſince this happen'd. Not but that, ſaid they, ſome good *Women* have ſtartled us, in affirming, that having been at the *Sepulchre* before Day, they could not find his *Body* there: They alſo ſay, that they ſaw *Angels* there, who told them that *Jeſus Chriſt* was *riſen*. And ſome from among us being gone to the *Sepulchre*, found what theſe *Women* told us to be true, and could not in effect find his *Body*.

Our *Saviour* admiring the *Diſciples* ſhould tell him all that was neceſſary to induce them to believe, when as yet they perſiſted in their *Incredulity*, cried out, O inſenſible and incredulous to all which the Prophet hath foretold! Ought not *Chriſt* to have ſuffered theſe things, and thus enter into his *Glory*? And beginning from *Moſes*, and going through with all the other Prophets, he expounded to them whatever had been ſaid of him.

Whilſt he ſpake to them after this manner, they drew near to *Emaus*; and our *Saviour* made as if he would have went farther, but they conſtrained him to tarry with them, it being already late. Our *Saviour* yielded to their Entreaties, and entred with them into the *Inn*, and being at *Table*, he took *Bread*, bleſſed it, and gave it to them.

At this inſtant their *Eyes* were opened, and they knew our *Saviour*, who vaniſh'd from them, leaving them full of aſtoniſhment, and asking one another, Whether their Hearts were not inflamed, whilſt he expounded to them *Scriptures*? They aroſe at the ſame time, and went to *Jeruſalem*, to find the Eleven *Apoſtles*, to whom they declared what had hapned, and in what manner they had known *Jeſus Chriſt* when he gave them *Bread*. And as they thus ſpake, *Jeſus* ſtood in the midſt of them, and ſaid unto them, *Peace be unto you*. But they were terrified and affrighted, as ſuppoſing him a *Spirit*.

Our *Saviour* learnt theſe two *Diſciples*, that we ſhould never loſe our Hopes in Extraordinary Events. There could not be a greater Diſorder, than the Death of a *GOD*; yet 'twas by that, *GOD* prepared the *Renovation* of the *World*.

When we think that all is deſperate, then 'tis we ought to raiſe our ſelves up by *Faith*, and conſider the Wiſdom of *GOD*, which is ſo much the more admirable, that it acts by the moſt oppoſite Ways in appearance to what it deſigns to do.

The Warmth which *Jeſus Chriſt* kindled in the *Hearts* of theſe *Diſciples* by his *Word*, before he gave them his *Body*, is of great Inſtruction. It ſhews in what Diſpoſition one ought to be in Communicating; and that true *Piety* conſiſts more in the Love of *GOD*, than in External Knowledge; ſeeing that theſe *Diſciples* ſooner felt this Heat in their *Souls*, than they knew *Jeſus Chriſt* with their *Eyes*.

The

61 *Our Saviour with the Disciples geeing to Emaus* Luke 23

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62. *The Ascention of our Saviour.* Acts 1.

The Aſcenſion of our *SAVIOUR.*

AFTER the particular *Appearances* which our *Saviour* made to ſome of his *Diſciples*, and the *devout Women*, he ſhewed himſelf to his Eleven *Apoſtles*, and immediately entred into the *Chamber* where they abode, when they were all at *Table*. He gave them his *Peace*, and reproached them with their not believing thoſe who had ſeen him riſen. They were at firſt aſtoniſhed, and thought they ſaw a Phantaſm; but *Jeſus Chriſt* corrected their Fears, by telling them, that a *Spirit* had no Bones nor Fleſh; and to put them out of all Doubts, he ſhewed them his *Feet*, his *Hands*, and his *Side*.

The ſame Year 33. *Thurſday*, May 14.

When then they were o'erwhelm'd with Joy to ſee him, *Jeſus Chriſt*, to perſuade them more fully of the truth of his *Reſurrection*, asked them, Whether they had any thing to *eat*? And he did *eat* in their ſight a Morſel of broil'd *Fiſh*, and a little *Honey*.

S. *Thomas* was not then with them; but when he returned, the reſt told him, that they had ſeen their *Maſter*: He anſwered, that he would never believe it, if he ſaw not with his *Eyes* the Marks of the *Nails*, and if he did not touch them with his *Finger*.

Having remained firm in this his *Incredulity*, which has prov'd ſince ſo uſeful to cure us of ours, eight Days after our *Saviour* appeared again on a ſudden in the midſt of his *Diſciples*, *Thomas* being with them: And having given them his *Peace*, he plainly ſignified, that he ſhewed himſelf only to them to diſpoſſeſs this *Diſciple* of his *Incredulity*.

For at the ſame time that he ſhewed his *Feet* and *Hands*, he ſaid unto him, Put thy *Finger* into theſe *Wounds*, and thy *Hand* into my wounded *Side*, and be not incredulous, but believe.

Thomas being immediately hereupon enlightned in his *Soul*, and believing more than he ſaw, cried out, *My LORD and my GOD!*

But our *Saviour Chriſt* ſaid to him, Thou haſt believed, *Thomas*, becauſe thou haſt *ſeen*; happy are they who have *not ſeen*, and yet *believe*.

In fine, having appeared ſeveral times together for the ſpace of Forty Days, either to all of them, or to ſome of them in particular, when the time of his *Aſcenſion* was come, he ſtood in the midſt of his *Diſciples*, declaring to them, he had received from his *Father* all *Power* both in *Heaven* and in *Earth*; and he ſent them into the *World* to Preach the *Goſpel*, to *Baptize* all *Nations*, and teach them to obſerve whatever he had told them, promiſing them to be with them to the End of the *World*: And ſaid unto them, Behold, I ſend the *Promiſe* of my *Father* upon you; but tarry ye in the City of *Jeruſalem*, until ye be endued with Power from on High.

Having ſaid this to them, he was taken up into *Heaven* before their *Eyes*. And in *Aſcending* he ſtretched out his Hand on the *Apoſtles*, and bleſſed them, and immediately a *Cloud* received him, and hid him from his *Apoſtles*.

Whilſt they ſtood gazing on him, two *Men* cloathed in *White* appeared to them, who asked them, why they held their *Eyes* thus fixed towards *Heaven*? Aſſuring them, that this ſame *Jeſus*, who thus aſcended up into *Heaven* before their *Eyes*, ſhould one Day in like manner deſcend to *judge* the whole *Earth*. And they worſhipped him, and returned to *Jeruſalem* with great *Joy*, and were continually in the *Temple*, praiſing and bleſſing *GOD*.

The *Holy Fathers* have wiſhed, that the *Faithful* would imitate the *Apoſtles* in this attentive looking up towards *Heaven*. that the Conſideration of *Chriſt's Glory* may make them raiſe their *Affections* from things below, by remembring, that the *Country* whereunto they tend, that the *Bread* which nouriſhes them, that the *Grace* which upholds them, that the *Happineſs* which they expect, and that the *Head* whoſe *Members* they are, is in *Heaven*; and that he promiſes them the ſame *Kingdom*, which he has obtain'd by the *Holineſs* of his *Life*, and *Merits* of his *Death*, and by the *Glory* of his *Reſurrection*.

PENTE-

PENTECOST:

OR,

The Deſcent of the HOLY GHOST.

OUR *Saviour Chriſt* aſcending up into *Heaven*, commanded his *Apoſtles* to wait in *Jeruſalem* for the Gift of the *Holy Spirit*, which had been ſo many times promiſed them, and which was to be the Effect of his *Glory*.

The ſame Year 33. *May* 24.

And therefore being returned from the *Mount* of *Olives*, where our *Lord* and *Saviour* had left them, they kept themſelves ſhut up in an Houſe, where they paſt the *Day* in continual *Prayers* to draw down the *Holy Spirit*, altho' they were already certain they ſhould receive him.

During this time, S. *Peter* being inſpir'd of GOD, ſaid to the other *Diſciples*, that to fill the Place of *Judas*, who had betray'd our *Saviour*, they ſhould elect one from amongſt thoſe who had been always with *Jeſus Chriſt* ſince the *Baptiſm* of S. *John*, to his *Aſcenſion*: And therefore two *Diſciples* having been choſen from amongſt others, *Joſeph* ſurnamed the *Juſt*, and *Matthias*; they pray'd to GOD, who preſides over *Lots*, to ſhew which of theſe Two he had choſen to be an *Apoſtle*, and the *Lot* fell upon S. *Matthias*.

When the time of *Pentecoſt*, that is to ſay of *Fifty Days* after *Eaſter*, was accompliſh'd, *Ten Days* after our *Saviour*'s *Aſcenſion*, they were all with one accord in one Place, and ſuddenly there came a Sound from Heaven, as of a ruſhing mighty *Wind*, and it filled the whole Houſe therewith; and there appeared (as it were) *cloven Tongues*, like *Fire*, which reſted on each of them. And they were all filled with the *Holy Ghoſt*, and began to ſpeak divers *Languages*, as the *Spirit* gave them utterance. At this time all *Jeruſalem* was filled with a great number of different *People*, who were ſtrangely ſurprized at this *Miracle*, in ſeeing Perſons whom they knew to be of *Galilee*, to ſpeak ſo many different *Languages*; asking one another, whence this *Prodigy* could happen: And others mocking them, ſaid, they were full of *new Wine*. But S. *Peter* ſtanding up with the other *Apoſtles*, lifted up his *Voice* boldly to refute this *Calumny*; telling them, they were not *drunk*, being but the third Hour; and that what they ſaw, was the *Accompliſhment* of the *Oracles* of the *Prophets*, and the *Works* of *Jeſus*, whom they had *crucified*. And this is that which the Prophet *Joel* ſpeaks of: In the *laſt Days* (ſaith GOD) I will pour out my *Spirit* upon all *Fleſh*, and your *Sons* and *Daughters* ſhall *propheſie*, your *young Men* ſhall ſee *Viſions*, and *old Men* dream *Dreams*; and on my *Servants* and *Hand-maids* I will pour out my *Spirit*, and they ſhall *propheſie*: I will ſhew *Wonders* in *Heaven*, and *Signs* on the *Earth*, *Blood* and *Fire*, *Vapour* and *Smoak*; the *Sun* ſhall be turned into *Darkneſs*, and the *Moon* into *Blood*.

Then was known that Truth, of which S. *John* ſaid in the *Apocalypſe*, that the *Church* was really deſcended from *Heaven*, and that our *Saviour Jeſus Chriſt*, as an *Eternal High-Prieſt*, as *David* calls him, built in this *Day* a *Temple* to the *Glory* of his *Father*. He would make this *Myſtery* ſenſible, that his *Enemies*, who came in Crowds to *Jeruſalem*, might not doubt of it. He then ſhewed himſelf Victorious over thoſe that had *crucified* him, and that their *Fury* ſerved only to accompliſh his Deſigns. He made his *Church Holy*, as an Everlaſting Monument of his *Victory*, which will ſhew to the End of the *World*, That *Men* and *Devils* ſhall be all confounded in the Enterprizes which they form againſt *Jeſus Chriſt*, and againſt his *Members*. The Admiration which all the *Saints* have ſhewed, at the Gift which GOD beſtowed *this Day* on *Men*, will eaſily make us judge, that one ought to deſire nothing on *Earth*, but the *Holy Spirit*; and the *Delays* which GOD has uſed in ſending his *Holy Spirit* on *Earth*, doth clearly enough ſhew us, with what *Earneſtneſs* we ought to ask it, when we have it not as yet; and with what Care it ought to be preſerved, when one has received it.

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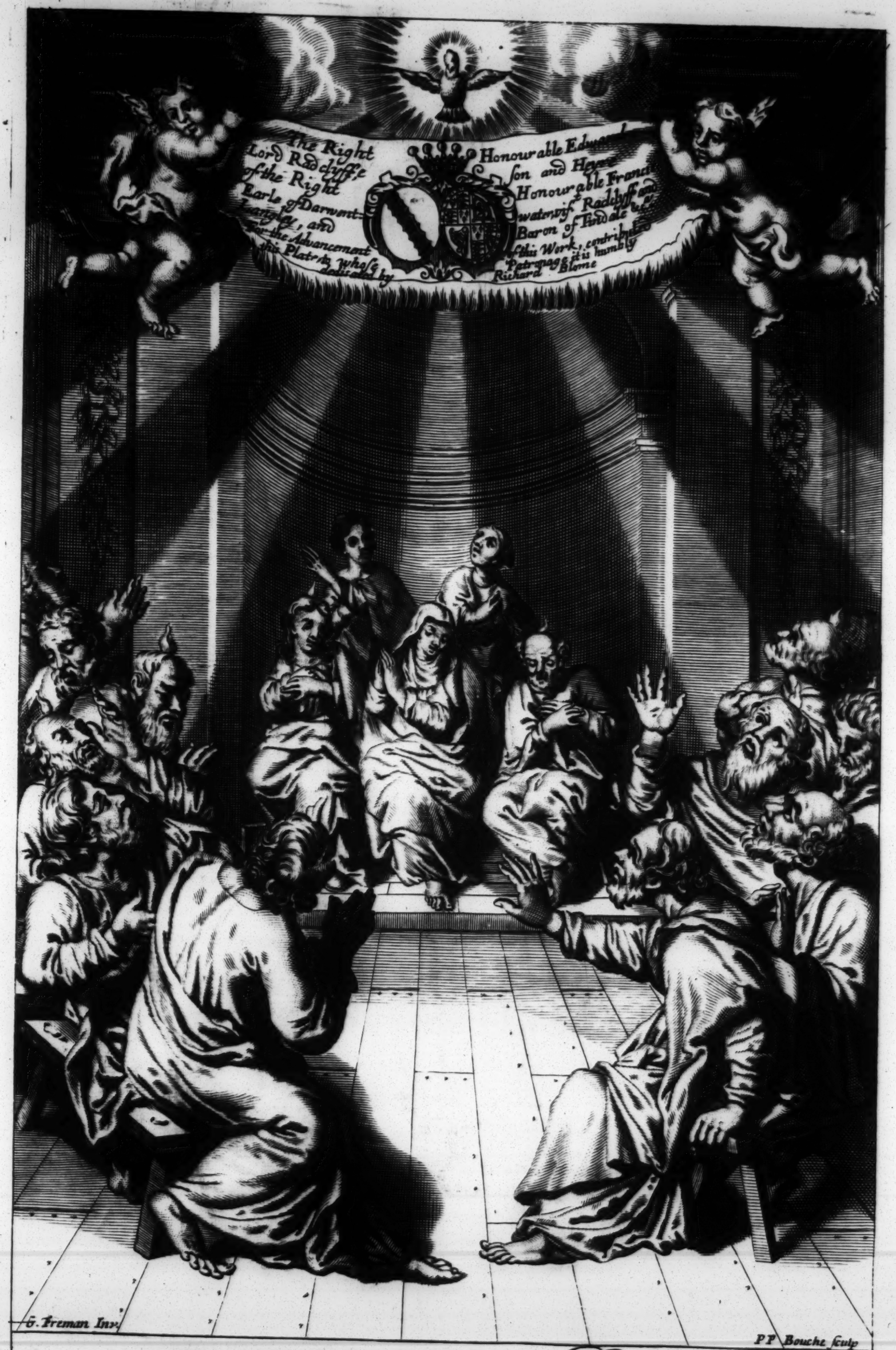


63. The Descent of the Holy Ghost Acts 2.

64 Saint Peter cures the man borne Lame Acts. 3

The LAME Cured.

S. PETER *miraculouſly Cures a Man Lame from his Birth.*

WHEN *GOD bleſſed* the firſt Eſtabliſhment of his *Church* by the *Divine Life* of the Primitive *Chriſtians*, who immediately had all things in Common, that they might not be troubled with *Worldly Matters*, but only attend to *Prayer*, and the *Word* of *GOD*; the *Apoſtles*, who diligently laboured to enlarge this *Holy Edifice*, wrought ſeveral *Miracles* in *Jeruſalem*, which filled all the *Jews* with Aſtoniſhment, and increaſed the number of the *Faithful*.

The ſame Year 33.

One of the moſt remarkable was that wrought by S. *Peter*, when going into the *Temple* to *pray*, he ſaw a *Man* lying at the Gate of the *Temple* called *Beautiful*, who was lame from his *Mother's Womb*, to ask Alms of thoſe that entred into the *Temple*. This *Man* ſeeing S. *Peter* and S. *John* looking on him, he looked alſo on them, expecting that they would give him *Money*.

S. *Peter* told him, he had neither *Silver* nor *Gold*, but what he had he would give him; and thereupon bad him in the Name of *Jeſus Chriſt* to ariſe immediately and walk.

He took him at the ſame time by the *Hand*, lifted him up, and immediately his *Feet* and *Ancle-bones* received Strength, ſo that he ſtood firmly, and walked ſteadily. He alſo leaped for *Joy*, and entred into the *Temple* with S. *Peter*, to praiſe *GOD* in the ſight of the People for this *Favour*, who were greatly *ſurprized* at the *Miracle*, as having *known* this *Man* of a long time.

S. *Peter* and S. *John* obſerving, that all the People gazed on them, asked them why they beheld them with ſuch Admiration, as if they had been the Authors of this *Miracle*; which made S. *Peter* to tell them, 'twas in the Name of *Jeſus*, through *Faith* in his Name, that this *Man* is cured and made ſtrong, which ye ſee and know; hence S. *Peter* took occaſion to repreſent to them the *Crime* they had committed in putting our *Saviour* to *Death*; which he yet in ſome ſort extenuated, in ſaying, they did it through *ignorance*. He afterwards exhorted them to *Repentance*, ſhewing them, as an Encouragement, that 'twas to them GOD had firſt ſent his *Son*, and that they were the Children of the *Prophets*.

Five thouſand were converted by this his Diſcourſe; and then the *Rulers* came, being much troubled at their Exhortations to the People, and preaching our *Saviour's* Reſurrection.

They ſeized on the *Apoſtles*, and threw them into Priſon, till they had finiſhed their Conſultations. The next Morning they cauſed S. *Peter* to be brought before them, and ask'd him in whoſe Name them they had done this *Miracle?*

S. *Peter* boldly replied, In the Name of the *Lord Jeſus*, whom they had crucified. Theſe Prieſts obſerving the Conſtancy and Wiſdom wherewith they ſpake, whom they knew to be illiterate and ignorant *Men*, they cauſed them for a while to withdraw, that they might have further time to deliberate what to do with them; and conſidering how publick this *Miracle* was, which they came from doing, they thought it beſt to have them recall'd, and to give them a ſtrict Charge, never to ſpeak in this *Man's* Name any more.

But S. *Peter* and S. *John* appealed to themſelves, whether it was more juſt to obey them than *GOD*, who had commanded them to declare what they had *ſeen* and *heard*. But theſe *Prieſts* making no *Reply*, ſent them away with great Threatnings.

This Anſwer of S. *Peter*, when he was in the Hand of his *Enemies*, ſhews ſuch an unſhaken Courage, together with ſuch Wiſdom, as all the *Saints* have admired; who when they have ſeen themſelves in ſuch like Occaſions, where *GOD* on the one hand, and *Men* on the other, command them contrary Things, they have imitated the Wiſdom of this *Holy Man*, in ſaying, with as great Humility as Conſtancy, We muſt not obey *Men* rather than *GOD*.

The Death of *Ananias* and *Sapphira* his Wife.

SAINT *Peter* being come out from the *Aſſembly* of the *Jews*, came with S. *John*, and the *Apoſtles*, to the *Diſciples*, who were in great trouble for them. They informed them how all things had paſt, and the Threatnings which the *Prieſts* had uſed towards them; which the *Diſciples* having heard, they all unanimouſly lifted up their Voices to GOD, entreating him to conſider the *Threats* of theſe *Men*, who had conſpired againſt his *Son*, and to give Grace to his *People* to *Preach* the *Word* with all *Boldneſs*.

The ſame Year 33.

When they had ended their *Prayer*, the Place ſhook where they ſtood, and they were all filled with the *Holy Ghoſt*, and Preached the *Word* of GOD with great Freedom. All thoſe that received the *Faith* had but one *Heart*, and one *Soul*; no *Body* amongſt them poſſeſſing any thing in private, all that which they had being in common, ſo that there were no *Poor* amongſt them: For when any one of the *Faithful* had *Lands*, they ſold them, and brought the *Money*, and laid it at the *Apoſtles* Feet, who afterwards diſtributed it according as every one had need.

The whole *City* had an extream *Reſpect* for theſe firſt *Faithful*; and when they were in the *Temple*, no-body durſt join himſelf unto them. In the mean time, S. *Peter*, (both by his *Miracles* and *Preachings*) increaſed the Number of the *Diſciples*, healing the *Sick* with his *Shadow* only. All *Jeruſalem*, and the *Cities* round about, came and placed their *Sick* in the *Streets*, to the end that, in paſſing by, his *Shadow* might light on them, and heal them.

Thus when the *Faithful* were filled with the *Conſolation* of the *Holy Spirit*, there hapned an Action which troubled their *Joy*, and ſhewed the *Power* of S. *Peter* in another manner than the *miraculous Cures* that he had hitherto done.

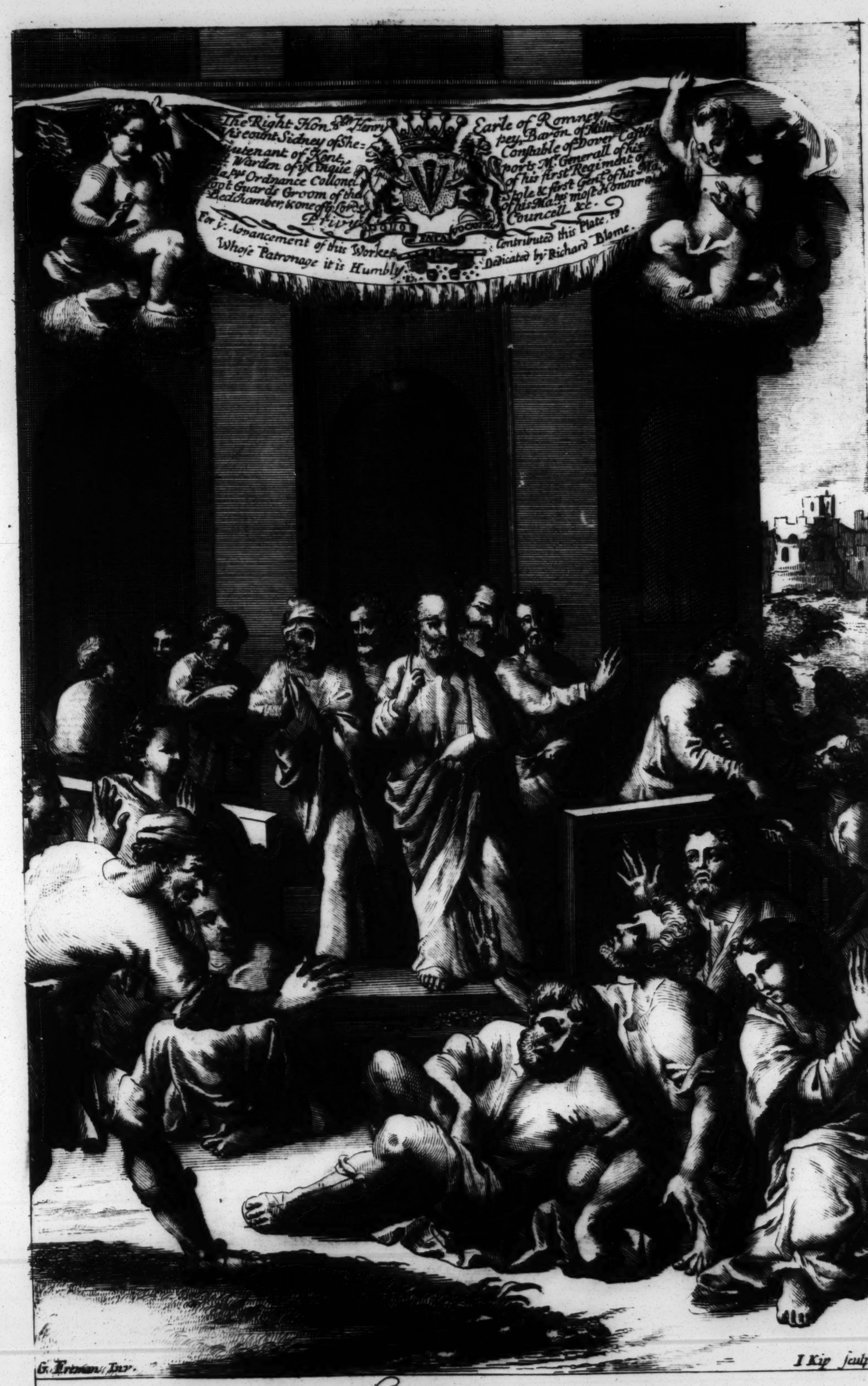
Ananias having ſold an *Eſtate*, reſolved with his Wife *Sapphira*, to retain ſecretly a part of the *Money*, and came and brought the reſt, and laid it at the *Apoſtles* Feet. S. *Peter* was wounded at the *Heart* at the ſight of this *Covetouſneſs*, joined with a *Diſſimulation*, which ſeemed to put upon GOD himſelf: He therefore demanded of *Ananias*, why he ſuffered himſelf to be ſo ſurprized by the *Devil*, as to *lye* to the *Holy Spirit*, in keeping back part of the *Money*. *Could you not* (ſaid he) *have kept your Eſtate without ſelling it; or kept the Money after you had ſold it? You have not attempted to deceive* Men, *but* GOD.

These *Words* were Words of *Thunder* for *Ananias*, and he fell down dead at the ſame inſtant. Three Hours after, his Wife *Sapphira* (not knowing of the Death of her *Husband*) entred in where S. *Peter* was, of whom he demanded, Whether 'twas true, they had ſold their *Eſtate* for ſo much? She anſwered, *It was*. S. *Peter* ſaid the ſame to her as to her *Husband*; and added, that the Perſons which came from carrying away her *Husband*, were at the Door, and would carry her away in like manner. This *Woman* fell down dead at the ſame inſtant, and theſe Men entring, carried and buried her with her *Husband*.

What hapned to theſe two Perſons, cauſed a great Terrour amongſt the *Faithful*. They learnt, from ſo viſible a Judgment of GOD, how diſpleaſing *Covetouſneſs* is in his Sight; and how contrary to that Spirit of *Charity* which he has ſpread among *Chriſtians*. If the Proceſs of Time, and the Corruption of Manners have introduced it ſince, the *Church* has no leſs Horror at it at preſent, than ſhe ſhewed then in the Perſon of S. *Peter*. She ſtrikes no longer with a Temporal Death thoſe who are ſubject to her, becauſe ſhe would have too many Perſons to puniſh. She knows that GOD ſpeaks but once, and after this retires, to give place to *Faith*, who believes alſo as certainly what was ſeen but once, as if it ſhould happen every Day.

In the mean time, this Eſpouſe of *Jeſus Chriſt* laments continually the inviſible Death of ſo many *covetous Perſons*, who diſhonour her *Spouſe*, and who make of the *Church* (according to the *Goſpel*, and Words of S. *Bernard*) a Den of *Thieves*; who live on Prey, and labour only to enrich themſelves with the Spoils of *Paſſengers*.

S. *Stephen*



65. *The death of Ananias, and Saphira.* Acts. 5.

Lence del.

P Mazon. Sculp.

66. Saint Stephen Stoned. Acts 8.

S. *Stephen* (the Firſt Martyr) ſtoned to Death.

WHEN the *Church* daily increaſed, the *Sadduces* were thoſe who ſhewed moſt diſpleaſure at it: They ſeized on the *Apoſtles*, and cauſed them to be impriſoned; but at Night an *Angel* came and delivered them, and commanded them to go and Preach boldly the *Goſpel* to the *People*. The next Morning the *Prieſts* being aſſembled, gave order to have the *Apoſtles* brought before them; and were greatly ſurprized to hear that the *Priſon-doors* were faſt ſhut, but that the *Priſoners* were not to be found. At the ſame time other Perſons came and told them, that they ſpake publickly to the *People*. Order was immediately thereupon given, to lay hold on them and bring them into the *Aſſembly*.

The same Year 33.

The *High-Prieſt* demanded of them, Why they *Preached* in the Name of *Jeſus*? To whom S. *Peter* returned the ſame Anſwer as heretofore, That *they ought rather to obey* GOD *than* Men.

At theſe *Words* they became furious, and conſulted together to put them to death: But *Gamaliel*, one of the moſt conſiderable Perſons amongſt them, recommended to them the taking heed of what they did. He remembred them of ſome Paſſages which lately hapned, by which he ſhewed, that if this *Enterprize* and *Doctrine* were of Men, they would diſſipate of themſelves; but if of GOD, all Reſiſtance would be in vain.

They were ſomewhat cooled by theſe *Remonſtrances*, contenting themſelves with cauſing the *Apoſtles* to be ſcourged, and forbidding them to ſpeak ever hereafter of *Jeſus*.

The *Apoſtles* come out from the *Council* full of *Joy*, in that they had been judged *worthy* to *ſuffer* for the Name of *Jeſus*.

Some time after there aroſe a Miſunderſtanding among the *Faithful*. The *Greek* Converts, ſuppoſing their *Widows* were neglected, and that only thoſe of the *Hebrews* were admitted to certain Offices to which they were appointed, complained of this Slighting to the *Apoſtles*, who bad them chuſe ſeven *Men* amongſt them who were filled with the *Holy Ghoſt*, that the *Burden* of theſe *Cares* might be laid on them. Of theſe Seven, (which were called *Deacons*) the moſt conſiderable amongſt them was S. *Stephen*, who wrought a great many *Miracles*, by reaſon of the greatneſs of his *Faith*. At the ſame time ſeveral *Enemies* roſe up againſt them; but they were not able to reſiſt the *Holy Spirit*, which ſpake by his Mouth. Being then too weak for him in point of Reaſoning, they had recourſe to *falſe Witneſſes*, and gained Perſons who publiſhed amongſt the People, That *Stephen* ceaſed not to *blaſpheme* againſt the Law of the *Temple*. He was cited before the *Aſſembly*, where he defended himſelf with Words full of *Zeal* and *Piety*. He reproached the *Jews* with the *Hardneſs* of their *Hearts*, and *Obſtinacy*, whereby they reſiſted the *Holy Spirit*, and perſecuted the *Prophets*, who foretold the Coming of our *Saviour*, of whom they were lately the *Betrayers* and *Murtherers*.

Theſe *Reproaches* tranſporting them into Fury, they ran impetuouſly on S. *Stephen*; who having appeared (during this Diſcourſe) with the Countenance of an *Angel*, cried out at length, that he ſaw *Heavens* open, and *Jeſus* ſitting at the right Hand of his *Father*. They haled him immediately out of the *Town*, and whilſt they were *ſtoning* him, this *holy Man*, kneeling on the Ground, prayed GOD, with a loud Voice, to *forgive* his *Perſecutors*; and he gave up the Ghoſt in this Prayer.

The *Church* has celebrated chiefly in this *Protomartyr*, the *Charity* he ſhewed for thoſe who put him to Death. Herein he eſpecially appeared to be the true *Diſciple* of *Jeſus Chriſt*; and ſhewed, that the *Apoſtolical Liberty* with which he ſpake, was only an Effect of his great Love to them. 'Tis not to hate *Men*, to ſhew them with *earneſtneſs* the great *Abuſes* they commit. No body loved the *Jews* better than S. *Stephen*, and yet he reproaches them boldly with their *Obſtinacy*. Yet theſe *Reproaches* are without Bitterneſs, Wrath and Clamour. *He was a* Dove (ſaith S. *Auſtin*) *whoſe* Paſſion *was without any* Gall: *He ſpeaks earneſtly to them, to vanquiſh the Hardneſs of their Hearts; but he at the ſame time burns with* Zeal *for their Salvation, and offers to* GOD *his* Blood, *for thoſe who ſhed it.*

The

The EUNUCH Baptized.

S. PHILIP *the* Deacon *declares the* Chriſtian Faith *to the Queen of* Ethiopia's Eunuch, *and Baptizes him.*

ONE of the *Advantages* which the *Church* received by the *Death* of S. *Stephen*, was the *Increaſe* of the Perſecution which was begun againſt her, whereby the Virtue of her Children became more firmly eſtabliſhed. The *Faithful* were diſperſed throughout the moſt remote Provinces, and by this *Diſperſion* the *Faith* was planted in all Parts of the *known World*.

The ſame Year 33.

About this time S. *Philip* the *Deacon* went to *Samaria*, where he *preached* the *Goſpel*, and converted ſeveral Perſons, who were affected with the Holineſs of his *Doctrine*, and the great number of his *Miracles*. When they all came in *Crowds* to be *Baptized*, *Simon*, who was a great *Magician*, and had for a long time ſeduced the whole Town of *Samaria* by his *Enchantments*, did alſo believe, cauſed himſelf to be *baptized*, and became S. *Philip*'s *Diſciple*.

The *Apoſtles*, who remained at *Jeruſalem* during the Perſecution, hearing that the Town of *Samaria* had embraced the *Faith*, ſent thither S. *Peter* and S. *John*, to confer on them the *Holy Spirit*, which they had not yet received.

Simon obſerving that theſe two *Apoſtles* conferred the Gifts of the *Holy Ghoſt* by the *Impoſition* of *Hands*, came and offered them *Money*, entreating them to give him this Power, to the end that all thoſe on whom he ſhould lay his *Hands*, ſhould alſo receive the *Holy Ghoſt*.

S. *Peter* was moved with a juſt *Indignation* againſt this Man: *Thy Money periſh with thee*, anſwered he, who believeſt the *Gift of GOD* is to be purchaſed at that Rate. This *Holy Apoſtle* thus ſtruck with an *Anathema*, in the Perſon of this *Man*, all thoſe that would imitate him in any Age of the *Church*.

S. *Peter* and S. *John* having finiſhed at *Samaria* what they had to do, returned thence to *Jeruſalem*; and the *Angel* of the LORD bid *Philip* go the *Way* which led from *Jeruſalem* to *Gaza*; where being arrived, he ſaw an *Eunuch* belonging to the *Queen* of *Ethiopia*, who was a great Man in that *Court*, returning from *Jeruſalem*, where he came to worſhip the True *GOD*. He was in his *Chariot*, and read part of the Prophecy of *Iſaiah*. The *Holy Spirit* commanded *Philip* to approach this *Chariot*; having done, he heard what he read, and asked him if he underſtood it. The *Eunuch* returned this meek Anſwer to *Philip*, That he wanted an *Interpreter*: He therefore prayed him to get up into the *Chariot*, and expound it unto him. The Paſſage was this, *He was led as a Sheep to the Slaughter, and opened not his Mouth: He remained ſilent, as a Sheep before the Shepherds.* Whereupon the *Eunuch* deſired *Philip* to inform him, of whom the Prophet ſpake in this Place; whether of himſelf, or of ſome other. *Philip* took thence an Occaſion to declare *Jeſus Chriſt* unto him. And the *Eunuch* believed whatever was ſhewed him. The *Chariot* being then come to a Place where there was *Water*, he cauſed it to ſtop, and demanded what hindred his being *baptized?* *Philip* anſwered him, That if he believed, he knew no Impediment: Which the *Eunuch* affirming, they both deſcended into the *Water*, where *Philip* baptized him, who was as it were, the *Firſt-Fruits* of his *Gentiliſm*. When he came out of the *Water*, the *Spirit* took up *Philip*, and the *Eunuch* ſaw him no more, praſing *GOD* with great *Tranſports* of *Joy*, for the *Grace* he had received.

This ſeems, as if *GOD* intended, in this Occaſion, to inſtruct ſuch as do idolize the Peeſons of thoſe who have inſtructed them in the *Faith*.

This *Eunuch* had no ſooner received from *Philip* the Knowledge of *Jeſus Chriſt*, but *GOD* took him away from him; and ſo far was he from afflicting himſelf hereupon, that he continued on his Way, *praiſing* GOD, and rejoicing in *believing*.

GOD *makes uſe of* Men *as* Inſtruments *to convert us, and does permit us to reverence them in a ſubordinate* Degree *But at the ſame time, he expects we ſhould paſs over from them to him, there to find our true* Joy *and* Strength; *remembring, that he that plants, and he that waters, are nothing, ſeeing 'tis* GOD *who gives the Increaſe.*

The

B Lens Delin. M Vandergucht Sculp

67. Saint Philip baptizes the Enuch. Acts 8.

G Freman Inv.

F Van Hove fculp.

58. *The conversion of Saint Paul.* Acts 9.

The CONVERSION of S. *PAUL.*

Saul *having received Letters from the* Chief-Prieſts *to go to* Damaſcus, *was ſurrounded with a great Light, and ſtruck to the Ground.*

THE *Fruit* which the *Church* gathered by the *Death* of S. *Stephen*, ended not in the *Perſecution* which followed it; for it was the *Occaſion* of the *Converſion* of S. *Paul*, who having been one of S. *Stephen*'s greateſt *Perſecutors*, was one of thoſe who felt with greateſt *Efficacy* the *Benefit* of this *Martyr*'s *Prayers*.

The Year 34.

For when *Saul* breathing nothing but *Blood*, and the *Slaughter* of the *Chriſtians*, and had obtained Letters from the *Chief-Prieſts* to go to *Damaſcus*, to apprehend all the *Chriſtians* he could find, and bring them bound to *Jeruſalem*; he was immediately ſurrounded with a *ſhining Light*, which ſtruck him to the Ground, and he heard a *Voice*, which ſaid unto him, *Saul, Saul, why perſecuteſt thou me?* Who art thou, *LORD?* anſwered he: *I am* JESUS, *whom thou perſecuteſt.* And *Saul* trembling at this Word, cried out, *LORD, what wilt thou have me do? Jeſus Chriſt* commanded him to ariſe, and to go into the City, where he ſhould be told what ſhould be expected from him.

Thoſe who accompanied him in this *Voyage* or *Journey*, were ſurprized at this Event; they *heard* a *Voice*, but *ſaw* not *whence* it came. And *Saul* ariſing from the Ground, opened his *Eyes*, but could not ſee; and therefore they led him by the Hand as far as *Damaſcus*, where he was for three Days without his *Sight*, as alſo without *eating* or *drinking* any thing.

There was in this *Town* a *Diſciple* named *Ananias*, whom *GOD* commanded in the *Night* to go into a *Street* he named to him, and to enquire in the *Houſe* of *Judas* for one called *Saul*, who was of *Tarſus*.

Ananias ſhewed at firſt ſome *unwillingneſs*, alleging, that he had heard of this *Man*, and the *Miſchief* he had done at *Jeruſalem* to all the *Chriſtians*, and that he came only to *Damaſcus* to carry away Captives all thoſe who called upon his *Name*. But *GOD* commanded him to do what he had enjoined him, becauſe *Saul* was a choſen Veſſel to carry his *Name* before *Kings*, and all the People of the *Earth*.

He went then to ſeek him in the Place related to him. He put his *Hands* on him, and ſaid unto him, *Brother* Saul, *the* Lord Jeſus *that appeared to thee in the Way, has ſent me to thee, to the end that thou maiſt recover thy Sight, and be filled with the Holy Ghoſt.* At the ſame time things like *Scales* dropt from his *Eyes*, and he ſaw clear, and was *baptized*; and having received Nouriſhment, he recovered his Strength, and remained ſome Days at *Damaſcus* with the *Chriſtians*, preaching in the *Synagogue* of the *Jews*, *That* Jeſus *was truly the Son of* GOD.

All were aſtoniſhed to ſee the moſt violent Perſecutor of the *Chriſtians*, become the moſt zealous Preacher of the *Faith*.

The *Jews* at *Damaſcus*, whom *Saul* every Day confounded, could not patiently ſuffer this Change, and therefore they made ſeveral Attempts on his *Life*. But the *Diſciples*, advertiſed of it, let him down in the *Night* by a *Cord* from the *Walls*, whoſe *Gates* were ſhut that he might not eſcape.

Being come to *Jeruſalem*, he endeavoured to join himſelf to the reſt of the *Diſciples*: But when every one was afraid of him, as not knowing his Converſion, *Barnabas* took him, and led him to the *Apoſtles*, and related to them whatever had hapned to him in the *Way*, and what he had done at *Damaſcus*.

He was then at length received as a *Diſciple* of *Jeſus Chriſt*; and having found at *Jeruſalem* (by reaſon of his *Zeal*) the ſame Peril as at *Damaſcus*, he was conſtrained to retire to *Tarſus*.

The Converſion of S. Paul, *which was heretofore the Joy of the* Church, *is now its Conſolation; which makes her hope,* GOD *will bring into her* Fold *thoſe that heretofore perſecuted her with the greateſt Violence. For this Example teaches us, not to deſpair of any one.* S. Paul *ſays himſelf, That* GOD *has choſen him, to certify all the World of this* Truth, *and to ſhew the Riches of his* Mercies, *even to the worſt of Men.*

It has been the Wiſh of the Fathers, *to lie continually, like* S. Paul, *in a State of* Abaſement *before* GOD, *and to ſay to him, from the ſame diſpoſition of* Soul, *theſe Words, which denote a true Converſion,* LORD, what wilt thou have me to do?

CORNELIUS Baptized.

WHEN S. *Paul* began to make appear the firſt Effects of his ardent *Zeal* for the *Church*, who was one day to bring into her Boſom ſuch a great number of People by *his Labours*; S. *Peter* endeavoured for his part to *gain* more and more *Souls* to *Jeſus Chriſt*. He *wrought* every moment conſiderable *Miracles*: He cured one *Eneas*, that was ſick of the Palſy; and raiſed up (at the *Diſciples* Requeſt) an *holy Widow*, named *Tabitha*, who had rendred *herſelf* Famous for her *Charity*; and had the Happineſs of firſt *preaching* the Chriſtian Faith to the *Gentiles*, of whom S. *Paul* was ſoon after to be the *Apoſtle*. And in this manner was carried on this great Work, which was ſo difficult then, by reaſon of the *Zeal* which the *Jewiſh Converts* had then for the *Law*; but which yet was to prove of ſuch happy Conſequence to us in the *enſuing Ages*.

The Year 39.

Cornelius (famous for his Piety and Charity) being in *Cæſarea*, where he commanded a Company of *Soldiers*, called the *Italian Band*, ſaw in a *Viſion* (about the *Ninth Hour* of the Day) an *Angel*, who told him, that his Prayers and Alms were favourably heard and regarded by *GOD*; and therefore he ordered him to ſend to *Joppa*, to enquire out one *Peter*, who would tell him what *GOD* deſired of him. The *Angel* thus left him without any farther Inſtruction, in obſervance of the Order of *GOD*, who will have *Men* to depend on one another.

Cornelius ſent immediately hereupon ſome of his People to *Joppa*, and told them what he had ſeen. When theſe Perſons drew near to the *Town*, S. *Peter* praying, about *Noon*, fell into an Ecſtaſy, wherein he ſaw *Heaven* opened, whence *came down a great Sheet*, faſtned at the four Corners, which was full of all ſorts of *four-footed Beaſts* and *feathered Fowls*; and a Voice ſaid, *Peter, kill and eat.* S. *Peter* at firſt excuſed himſelf, and ſaid, He had never eaten any *unclean Meats*: But he was anſvvered, he muſt not call that *unclean*, which *GOD* had purified.

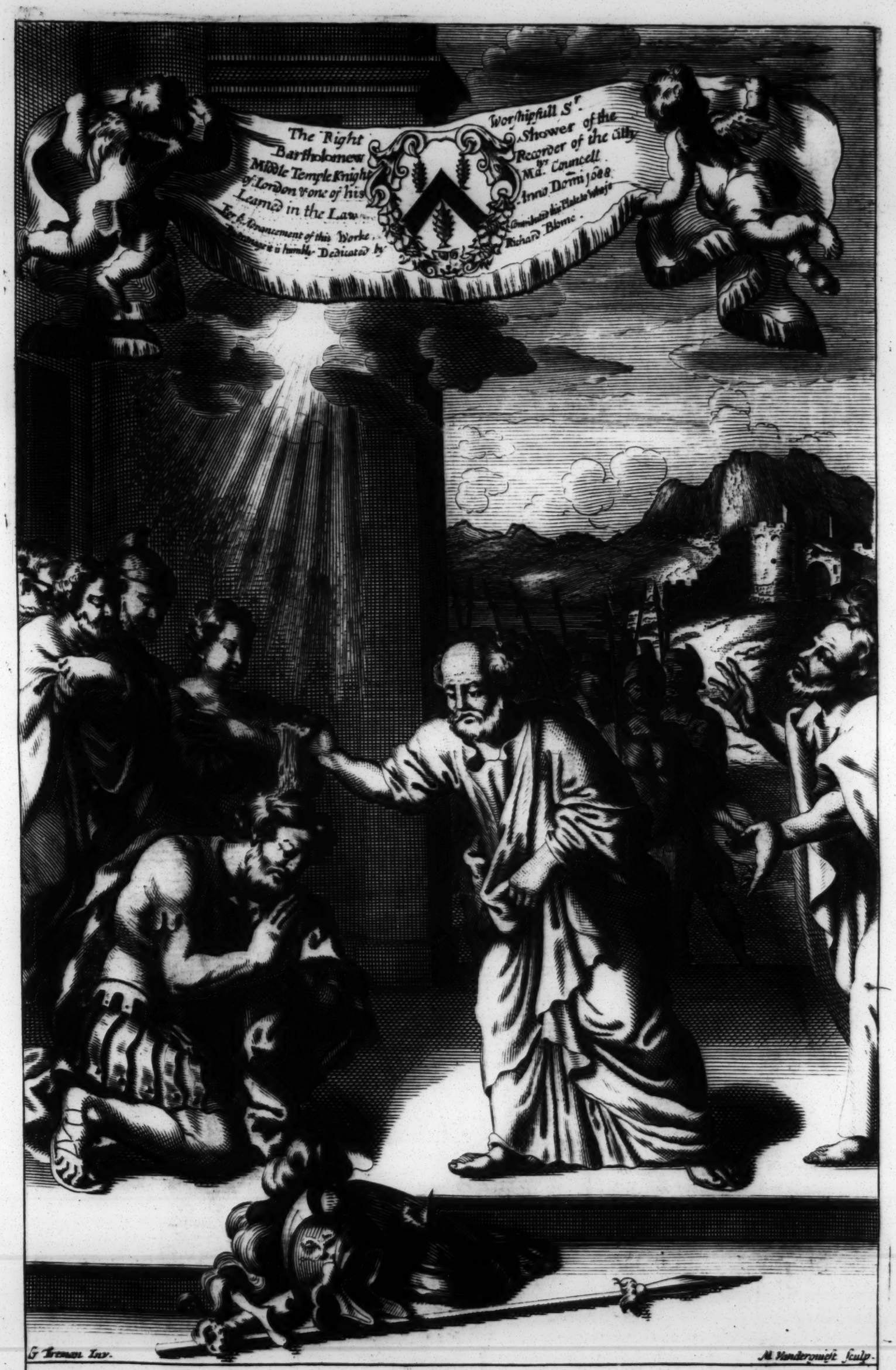
While S. *Peter* vvas muſing vvhat this *Viſion* might mean, which appeared at three different times, *Cornelius* his Servants entred into the Houſe, who told him, that their Maſter had ſent them, to entreat him to come and viſit him. S. *Peter* lodged them in the Houſe, and ſet out the next Morning with them, taking certain *Jews* along with him. Whilſt he was entring *Cæſarea*, *Cornelius* (who expected him with his *Friends* and *Relations*) went to meet him, and caſt himſelf at his Feet: But S. *Peter* lifted him up, ſaying to him, *That he was alſo a Man.* When they were entred, S. *Peter* repreſented immediately by *Cornelius*, the averſion which the *Jews* had to converſe with the *Gentiles*; and he asked of him, *Wherefore he ſent for him? Cornelius* recounted to him his *Viſion*, after which S. *Peter* declared *Jeſus Chriſt* to him; and whilſt he was yet ſpeaking, the Holy Ghoſt deſcended on all them that were preſent, whom S. *Peter* cauſed immediately to be *baptized*. He tarried ſome Days with them, and at his Return to the *Jews* murmured much at what he had done. But this *Humble Diſciple* of *Jeſus Chriſt*, far from angrily rebuking thoſe who ſo unjuſtly blamed his Conduct, would, on the contrary, give them an Account of it. He repeated to them in order his *Viſion*, and alſo that of *Cornelius*. He added, that they might inform themſelves of the *Truth* of theſe things by *Six Witneſſes*, which he had brought along with him; and that in fine, he could not reſiſt the Holy Spirit; and that ſeeing it deſcended on theſe Perſons, he could not refuſe to *baptize* them.

This modeſt Anſwer ſtopt theſe Complaints, and became ſince to all the Church an admirable Example for its Paſtors; which ſhews them, that they loſe nothing of their *Authority*, when their *Charity* leads them to uſe *Condeſcenſion* and *Moderation* towards the People under their Charge.

Altho' this Complaint *of the* Faithful *againſt* S. Peter *was unjuſt* (ſays S. *Gregory*) *yet did he juſtify himſelf before them with great Patience and Mildneſs; and far from ſtifling their Accuſations by the* Authority *of his* Commiſſion *in that* Caſe, *he referred even thoſe who did not believe him, to the* Witneſſes *he had brought along with him.*

This is the *Example* which the *Holy Fathers* have propoſed on like *Occaſions*, in which they have ever ſhewed, *That the Authority of the* Miniſters *of the* Church *is herein different from that of* Earthly Princes; *it being always tempered with Sweetneſs and Charity, and has for an End not their own* Glory, *but the* Salvation *of their* People.

S. *PETER*



G Brown Inv. M. Vanderoniest Sculp.

69 *Cornelivs Baptized* Acts 10

G Freman Inv.

I Van Hove sculp.

70 *Saint Peter delivered out of Prison.* Acts 12.

S. *PETER* delivered out of Priſon in the Night, by an ANGEL.

THE *Faithful*, who having been diſperſed in the Proſecution of S. *Stephen*, planting by degrees the *Faith*, converted many People in *Antioch*; which the *Apoſtles* having known at *Jeruſalem*, they ſent thither S. *Barnabas*; who was affected with great *Joy*, when he ſaw how graciouſly *GOD* had dealt with this Town. And being full of the *Holy Spirit*, he exhorted them to continue firm in their *Holy Reſolutions*. From thence he went to *Tarſus*, in ſearch after S. *Paul*, whom he brought to *Antioch*, where they dwelt together for a Year's ſpace. They here inſtructed an infinite number of People, and with ſo great Succeſs, that in this City the *Faithful* began to aſſume the Name of *Chriſtians*.

The Year 42.

Then a Prophet named *Agabus*, propheſied, there would a *great Famine* happen throughout the World; and therefore the *Chriſtians* of *Antioch* reſolved to ſend as great Contributions as they could make, to *Jeruſalem*, by the Hands of S. *Barnabas* and S. *Paul*.

About this time King *Herod* perſecuting the *Church*, having already killed S. *James* (the Brother of *John*, with the *Sword*; and, becauſe he ſaw it pleaſed the *Jews*, he proceeded farther to put S. *Peter* to death. Having then cauſed him to be apprehended at the Feaſt of the *Paſſover*, he delivered him Four *Quaternions* of *Soldiers*, to keep him in Priſon the whole eight Days, intending after *Eaſter* to bring him forth to the People, and publickly to put him to death.

The whole *Church* intereſſing itſelf in the Death of ſo great an *Apoſtle*, drove on, without intermiſſion, its Prayers and Cries unto *GOD*, who favourably heard them: For the *Night* before the *Day* that S. *Peter* was to be executed, an *Angel* filled on a ſudden the whole *Dungeon* with *great Light*, where this *Apoſtle* lay ſleeping between two *Soldiers*, bound.

The *Angel* ſtruck him, and awakening him, ſaid, *Make haſte and riſe*; when immediately the *Chains* wherewith he was faſtned, dropt off his *Hands*; and the *Angel* ſaid unto him, *Gird thy ſelf, and bind on thy* Sandals, *caſt thy* Garment *about thee, and follow me*; *and he did as the* Angel *had commanded him, and followed him, without knowing what he did, thinking he was in a* Dream, *or thought he ſaw a* Viſion. *When they were paſt the firſt and the ſecond* Ward, *or* Watch, *they came to the* Iron-Gate, *which leads to the* City, *which opened to them of its own accord*; *and they went out, and paſſed on through one* Street, *and then the* Angel *vaniſhed from him.*

Then did S. *Peter* come to himſelf, and knew that *GOD* had ſent his *Angel* to deliver him from the Hand of *Herod*. He went thereupon immediately to to the Houſe of S. *Mark's Mother*, where there were many of the *Faithful* aſſembled, who ſpent the Night in Prayers.

When he had knock'd at the Door, a young Damſel, named *Rhodias*, who knew S. *Peter's* Voice, inſtead of opening immediately the Door to him, ran back, to tell thoſe that were in the Houſe the joyful News of S. *Peter's* Deliverance. Some ſaid, ſhe was beſide herſelf; others ſaid, that perhaps 'twas his *Angel*: But this *Holy Apoſtle* continuing ſtill to knock, they were ſtrangely ſurprized at the opening of the Door.

S. *Peter* made Signs to them to be ſtill, and told them how the *Angel* hade delivered him from Priſon; and having enjoined them to give notice thereof to S. *James*, and the reſt of the *Brethren*, he immediately departed from *Jeruſalem*, to retire into another Place.

The *Church* then experienced, *That GOD is the Sovereign Diſpoſer of all Affairs in the World, and ſets what Bounds he pleaſes to the* Power *of Men*: *He opens and ſhuts the* Priſon Doors: *Men only execute, what he has before decreed. And therefore this* Primitive Church, *inſtructed by the* Holy Spirit *himſelf in theſe Truths, did not run ſoliciting after Men for the Deliverance of* S. Peter, *but uttered her Requeſts to GOD, whom ſhe knew to be the Maſter of* Liberty *and* Captivity, *as well as of* Life *and* Death. *Thus did ſhe obtain of GOD what* Herod *would have refuſed her, and an* Angel *did whatever* Men *could not do.*

The

The LAME Cured.

S. PAUL *Cured a Lame Man, and obſtructed the People that would have done Sacrifice to him as to a God.*

AFTER the miraculous *Deliverance* of S. *Peter*, the Hiſtory of the *Acts* ſcarcely ſpeaks any more of him, being wholly employed in relating the Actions of S. *Paul*. This *holy Apoſtle* having carried to *Jeruſalem* the Charity of *Antioch*, with which he had been entruſted, was choſen with S. *Barnabas*, by the *Holy Spirit*, to enlighten all the Provinces of *Aſia*, and propagate the *Faith* throughout all *Greece*.

The Year 43.

He ſhewed in *Paphos* his Zeal againſt a falſe Prophet, who hindred the Pro-Conſul *Sergius Paulus*, from believing in *Jeſus Chriſt*. For this *holy Apoſtle* of the *Gentiles* being full of the *Holy Spirit*, beheld this Impoſtor, and ſaid to him with an Apoſtolical Liberty, *O thou full of all Craft and Subtilty, Child of the Devil, and Enemy to all Righteouſneſs, how long wilt thou pervert the Ways of the* LORD, *which are ſtrait? The* GOD *is upon thee, and thou ſhalt become blind.*

He had no ſooner ſaid theſe Words, but this Seducer was ſtruck with Blindneſs; and he ſought ſome body to give him their Hands. Thus did he ſhew in his Perſon the Folly of thoſe, who inſtead of having recourſe to GOD in the Evils he ſends upon them, ſearch only Humane Remedies.

The Proconſul admired this Miracle, and believed in *Jeſus Chriſt*, with a profound Veneration of his Doctrine, and to ſhew, that 'tis the *Holy Spirit* who affects the Heart, and that all outward Applications are of little Efficacy, unleſs ſeconded by the Impreſſions of his *Grace*; the Blindneſs which the *Magician* experienced in his Perſon, changed him not; whereas the only Sight of this Prodigy, converted the Proconſul.

Some think, that 'tis of this *Sergius Paulus* that S. *Paul* (called before *Saul*) has taken the Name of *Paul*, which is ever given him ſince this *Converſion*, in the Book of the *Acts*.

S. *Paul* Preaching afterwards at *Antioch*, ended his *Preachings* by dreadful *Threatnings* of the *Anger* of GOD, and ſhaked off againſt that People the Duſt of his Feet. The *Jews* revenged themſelves of theſe juſt Remonſtrances in the City of *Iconium*, whoſe Inhabitants they ſo greatly animated again S. *Paul*, that they threw Stones at this *holy Apoſtle*, who was thereby obliged to withdraw to *Lyſtra*.

It was in this *Town* he found a *Man lame* from his Birth, and obſerving he heard him *ſpeak* with *great Attention*, he ſpake to him aloud, that he ſhould ariſe and ſtand on his Feet, which immediately he did.

The People affected with this *Miracle*, would needs ſacrifice to S. *Paul* and S. *Barnabas*, whom they reſpected as GODS deſcended from Heaven, and took on them the Form of *Men*. But theſe humble *Diſciples* of *Jeſus Chriſt* rent their *Clothes*, and repreſented to theſe People, That they were only *Men* like unto them, who exhorted them to give over *worſhipping Idols*, and adore the only True GOD, that made *Heaven* and *Earth*. The *Jews* came immediately hereupon into the Town of *Lyſtra*, and there ſtirred up the People, who *changing*, according to their uſual *Lightneſs*, the *Divine Honours* which they would give S. *Paul*, into an Exceſs of *Fury*; for they drove him out of the *Town*, ſtoned him, and left him half dead. Then was ſeen the ſtrange Effects of *Charity* in a *Soul*, when 'tis mounted to its higheſt Degree: For S. *Paul*, tho' covered with *Wounds*, and black with *Strokes*, yet at that very Hour betook himſelf to *Preaching* afreſh, and to declare to the *Faithful* more by theſe bloody Marks, than by his Words, *That we muſt through many* Tribulations *enter into the Kingdom* of GOD.

S. *Gregory* admires the great Courage of this Apoſtle: *They ſtone him*, ſays he, *and yet he leaves not off to* Preach: *They may kill his Body, but they cannot quench the Fire of his Zeal.* So true is what is ſaid by an holy Perſonage, *That the Smart and Fear of Death are weak, when the Faith and Love of* Jeſus Chriſt *reigns.*

The

G Freman Inv.

I Kip sculp.

71. *Saint Paul cures the lame Man* *Acts. 18.*

72. *The Shipwreck of St. Paul* Acts. 28.

G. Freman Invent. M. Vandergucht Sculp.

The SHIPWRECK of S. *PAUL*, &c.

SAINT *Paul* being come to *Jeruſalem*, without being terrified with the Miſeries which the Prophet *Agabus* foretold he ſhould ſuffer, the *Jews* were not long before they made him feel the Effects of their *Hatred.* They ſeized on him in a great Tumult which they made, and the *Tribune* being come to appeaſe it, ſnatched S. *Paul* out of the Hands of his Enemies. Altho' this *holy Apoſtle* was batter'd with *Strokes*, yet this hindred him not from deſiring leave of the *Tribune* to ſpeak to the People. But when he gave a publick Account of all his Conduct, the *Jews* being encouraged at his affirming, that he had a *Call* from GOD to preach the *Faith* to the *Gentiles*, they cried out aloud, *That ſuch a Fellow was not worthy to live.* And as the *Tribune* was ready to torment him, S. *Paul* demanded, *Whether 'twas lawful to ſcourge a* Roman? And they immediately gave over miſuſing him.

The Year 46.

The next Morning the *Tribune* brought him before the Aſſembly of Prieſts, to know what they thought of him. Then S. *Paul* juſtifying himſelf with great freedom of Speech, *Ananias* the High-Prieſt cauſed to be given him a Box on the Ear; S. *Paul* told this Judge, *That GOD would one day ſtrike him in like manner.* In fine, he eſcaped the ill Deſigns of this Aſſembly, by ſaying, *That all his Crime was, that he believed the Reſurrection of the Dead*, which immediately cauſed a Diviſion amongſt the Judges. A while after, Forty of the greateſt Zealots amongſt the *Jews* made a Vow, *neither to eat nor drink till they had killed him.* S. *Paul* was informed of this Conſpiracy by his Nephew, and advertiſed the *Tribune* thereof, who made S. *Paul* to depart from *Jeruſalem* with a good Convoy, conducting him to *Cæſarea*, to put him in the Hands of *Felix.*

S. *Paul* fully juſtified himſelf before this Governour, who knowing his Innocency, kept him in Priſon, only becauſe he expected Money to be given him for his Liberty. The time of his Government being expired, he left *Pontius Feſtus* in his Place, who immediately rejected the artificial Addreſſes, and urgent Entreaties, which the *Jews* made him, to ſend S. *Paul* to *Jeruſalem*, chuſing rather to judge him at *Cæſarea*, where he was. This Governour having ſpoken of him to King *Agrippa*, this Prince, with Queen *Berenice*, his Wife, would needs hear him; and they concluded he was innocent, and that he might have been ſet free, had he not appealed to *Cæſar.*

A Captain then, named *Julius*, was entruſted with the conducting of S. *Paul* to *Rome*; and after a long Navigation, with contrary Winds, they arrived at length at the Iſle of *Crete*, where S. *Paul* advertiſed them a Tempeſt would ſoon happen; but they did not believe him. And when it came, this holy Apoſtle comforted them, aſſuring them, that not one of them ſhould be loſt. 'Twas known in effect, that the Revelation he had was true; for the Veſſel being batter'd to pieces, they all got to Shore the beſt they could at the Iſle of *Malta*, whoſe Inhabitants received them with no ſmall kindneſs: They immediately kindled a Fire to dry them, and S. *Paul* having taken up ſome of the Fewel, was bit by a Viper, which made theſe barbarous People think he was a wicked Man, ſeeing the Wrath of GOD followed him both by Sea and Land: But when they ſaw S. *Paul* ſhake off the Viper into the Fire without receiving harm, they ſoon changed their Minds, and believed he was a *GOD.* He healed in this Iſle the Father of *Publius*, the Governour thereof, with ſeveral others. In fine, having ſtaid there three Months, he departed thence, and arrived at length at *Rome*, where he aſſembled immediately the principal Perſons amongſt the *Jews*, and gave them an Account why he had appealed to *Cæſar.* He endeavoured to bring them over to the Faith of *Jeſus Chriſt*, but found them little diſpoſed thereunto.

The *Acts* end here, and inform us of no more, ſaving that S. *Paul* dwelt two Years at *Rome*, in an Houſe which he hired, and where he preached the Faith to all thoſe rhat would come and hear it.

S. *Chryſoſtom*, amongſt all the reſt of the *Fathers*, has had this holy Apoſtle in greateſt Reverence. *His* Life *was his admiration, his* Labours *the mitigations of his Sufferings*; and he told his People, *That he would rather chuſe to be in Chains with* S. Paul, *than to be in Glory with the* Angels *in* Heaven.

The APOCALYPS.

The Seven Golden Candleſticks, &c. *The Revelations of S.* John *in the* Apocalyps. *How* JESUS CHRIST *ſhewed himſelf unto him.*

ALTHO' that the *Revelations* which GOD made to S. *John* are all myſterious, and very obſcure in themſelves, yet the *Saints* have found them to contain moſt excellent Inſtructions; as oft as they *read* them with an humble frame of *Soul*, without prying too curiouſly into the Depths of them.

The firſt *Viſion* which this *holy Apoſtle* had in the Iſle of *Patmos*, wherein he had been exiled, was, that being raviſhed in Spirit on *Lord's Day*, he heard behind him a Noiſe like the Sound of a *Trumpet*, which commanded him to write what he ſaw. And he beheld ſeven *Golden Candleſticks*, and in the midſt of them one like the *Son* of *Man*, cloathed with a long *Robe*, and girded with a *Golden Girdle*; his *Hair* was white as *Snow*, his *Eyes* ſparkling like *Fire*, his *Feet* ſhining like the pureſt *Braſs*, and his *Voice* was as the Noiſe of the great *Waters*. He had ſeven *Stars* in his *Hand*; there came out of his *Mouth* a ſharp *Sword*, and his *Countenance* was like the Sun at Noon-day.

As ſoon as ever S. *John* beheld him, he fell at his *Feet* as one dead; but he raiſed him up, telling him that the ſeven *Stars* which he held in his *Hand*, were the ſeven *Angels*, that is to ſay, the *Biſhops* of the *Seven Churches*. He commanded him to write what he ſaw, and to tell this in particular to theſe ſeven *Biſhops*: To that of *Epheſus*, That he commended him his *Vertue* and *Zeal* againſt wicked Livers, and for his *Patience* in Adverſity; but yet blamed him for having abated of his firſt *Zeal*; and admoniſhed him, to remember whence he was fallen, and to repent.

To him of *Smyrna*; He ſhould comfort himſelf, ſeeing he was *rich* in his *Poverty*, and unreprovable in the midſt of all the *Calumnies* publiſhed againſt him: That he ſhould arm himſelf againſt freſh *Perſecutions* which were ready to fall upon him, and to continue *faithful* to Death.

To him of *Pergamus*; That he praiſed him for his *Faithfulneſs*; but he did not vigorouſly enough oppoſe Errors; that he ſhould therefore repent of this, and take new Courage.

To the Biſhop of *Thyatira*; That he knew his *Charity* to the Poor, his Conſtancy in *Perſecutions*, and his uninterrupted *Piety*; but that he blamed his want of Courage, whereby he ſuffered a falſe *Propheteſs* to ſeduce the Faithful.

To him of *Sardis*; That he was as dead in the ſight of *GOD*, altho' believed to be alive, and that his *Works* were imperfect; that he muſt repent, and remember what he had *heard* and *received*, otherwiſe he would come upon him, and ſurprize him like a *Thief*.

To him of *Philadelphia*; That he loved him for his *Fidelity*, and *Patience* in Sufferings, altho' otherwiſe he had not much Strength.

In fine, to him of *Laodicea*; That he could not ſuffer his *Lukewarmneſs*, and would therefore ſpue him out of his Mouth: That he thought himſelf *rich*, tho' he was indeed *poor*, *blind*, and *naked*: That he ſhould therefore purchaſe *Gold* purified by *Fire* to enrich himſelf, and *Garments* white as *Snow*, to cover his *Nakedneſs*.

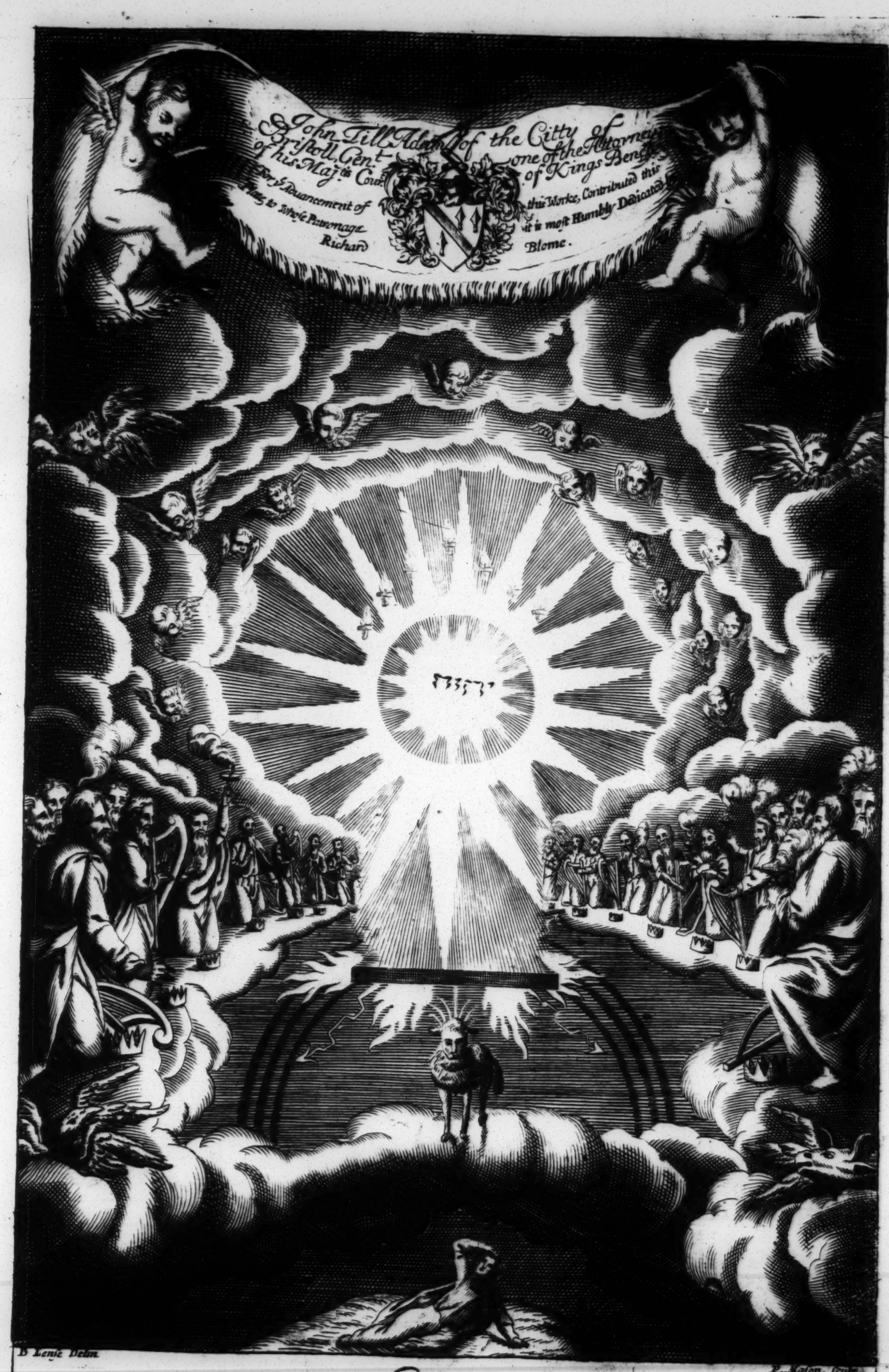
Theſe *Judgments* which our *LORD*, when *riſen*, made in *Heaven* of thoſe who ſerve him on *Earth*, have fill'd the *Holy Fathers* with Aſtoniſhment; S. *Gregory* (amongſt others) ſeemed to be much ſtartled at them: *Herecites*, (ſays he) *all the* Good *which theſe* Biſhops *have done, and yet declares to them he will not pardon the* Ill *which they have done, till they have throughly repented of it. He ſtrictly obſerves what Progreſs every one makes in* Vertue, *and how he draws back from his firſt* Fervour. *He marks out one ſingle* Default *amongſt many great* Vertues, *and repreſents them as ſoil'd by this mixture. One only Omiſſion, and one only want of Vigour on a juſt Occaſion, offends him, and makes him threaten Perſons otherwiſe vertuous, to remove their* Candleſtick, *and give away their* Crown *to others.*

In fine, ſays this *holy Prelate*, *our* Saviour Chriſt *ſhews us by this divine* Revelation, *what great Reaſons the moſt* Juſt *have for* Humiliation; *for ſhould we ſhew them the bottom of their* Hearts, *they would find ſuch* Stains, *as would make them have a low eſteem for whatever appears commendable in them, and would fill them with an holy* Indignation *againſt themſelves.*

HEAVEN

B. Lucas delin. I. Maison fecit

73 *The Seven Golden Candlesticks* Apocalyps 1.



B. Lenie Delin.

P. Mason. Sculp.

74 *The Heaven opened* *Apocalyps 4*

HEAVEN Opened.

S. John *ſees Heaven opened, and relates what he ſaw therein.*

OUR LORD having diſcourſed to S. *John*, in his Firſt *Revelation*, the Secrets in his Church on Earth, he afterwards manifeſted to them what continually paſſes in that of Heaven. He was ſnatcht up there in Spirit, ſaw a *Throne*, and him that ſat thereon, who appeared in Brightneſs like a *Jaſper-ſtone*, and a *Sardine-ſtone*, *and there was a* Rain-bow *round about the* Throne, *whoſe Colour reſembled the* Emerald. *Round about the* Throne *were twenty-four* Seats *or* Thrones, *and upon the* Seats *were twenty-four* Elders, *ſitting, cloathed in white* Raiment, *having on their* Heads Crowns *of* Gold; *out of the* Throne *proceeded* Lightnings, Thunders, *and* Voices; *and there were ſeven* Lamps *of* Fire *burning before the Throne, which are the ſeven* Spirits *of* GOD. *And before the Throne there was a* Sea *of* Glaſs, *like unto* Cryſtal. *There was in the midſt and round about the* Throne, *four* Beaſts *full of* Eyes *before and behind: The firſt* Beaſt *was like a* Lion, *the ſecond like a* Calf, *the third had a Face like a* Man, *and the fourth was like an* Eagle. *Theſe four* Beaſts *had each of them ſix* Wings, *and they were full of* Eyes *within, and they repeated inceſſantly this* Canticle, *which the* Church *has ſince made uſe of*; Holy, Holy, Holy, LORD GOD Almighty, which was, and is, and is to come. *When the four* Animals *ſang this* Song, *the twenty-four* Elders *fell down before him that ſat on the* Throne, *and caſt down their* Crowns *at his* Feet, *ſaying*, Thou art worthy, O LORD, to receive *Glory*, and *Honour*, and *Power*; for thou haſt created all things, and 'tis thro' thee they do ſubſiſt.

S. *John* ſaw afterwards, in the right Hand of him that ſat on the *Throne*, a *Book*, but ſealed with ſeven *Seals*, and an *Angel* cried with a loud Voice, *Who is worthy to open the Book, and to break the Seals thereof?* But no one could open it, or look upon it.

S. *John* was ſo troubled at this that he ſhed Tears; when one of the *Elders* bid him ceaſe *weeping*, becauſe the *Lion* of the Tribe of *Judah*, that is to ſay, *Jeſus Chriſt*, had obtained by vertue of his Death *Power* to open this, and to break open the *Seals* thereof.

He beheld at the ſame time in the midſt of the *Throne*, of the four *Animals*, and the twenty-four *Elders*, the *Lamb* which lay ſlain, and had ſeven *Eyes*, and ſeven *Horns*. The *Lamb* took afterwards the *Book* out of the right Hand of Him who ſat on the *Throne*, and immediately the four *Animals*, together with the twenty-four *Elders*, fell down before the *Lamb*, having each of them *Harps*, and golden *Cups* full of *Incenſe* and *Perfumes*, *which are the Prayers of the Saints*. They ſaid to the *Lamb* in their Canticles, *Thou*, LORD, *art worthy to take the Book, and open the Seals thereof; becauſe thou haſt ſuffered* Death *for us, and redeemed us unto* GOD, *by thy Blood, out of every Nation.*

At the ſame time an infinite Company of *Angels* joined in this *Song* of *Praiſe*; and ſaid, *To him that ſits on the Throne, and to the Lamb, be Honour and Glory, World without end.*

Theſe bleſt *Spirits*, who remember in the midſt of their *Joy*, that their *Happineſs* comes only from GOD, are too humble to attribute their *Victories* to themſelves; and therefore they give GOD the *Glory* of them, as the only *Author*, from whence all good things do flow.

The *holy Fathers* have admired, in the profound Adoration which they render to *Jeſus Chriſt*, denoted by the *Lamb*, that of the chief *Subjects* of their *Praiſes* is, the *opening* of the *Book*, and *breaking-open* the *Seals*; which is to ſay, that he has opened to us the Senſe of the *Holy Scriptures* by his Death and Reſurrection. We had this *Book* before, but it was ſealed, and we had it, as not having of it. Now that the Myſteries are unveil'd, 'tis very reaſonable we ſhould adore him, who has given us this *Light*, and that we continually nouriſh our *Souls* with the Words of *Eternal Life*.

S. *John* wrote his Revelations before his Goſpel, when he was baniſh'd into *Patmos* by *Domitian*, about the Year 94, having been releaſed by *Nerva* in the Year 96.

The

The BOOK with Seven SEALS.

What hapned at the Opening of the Book ſealed with Seven Seals.

WHEN the *Lamb* had received the Power of opening the *Seven Seals*; at the opening of the firſt, S. *John* ſaw a white Horſe, and he that rode thereon had a Bow, a Crown was alſo given him; and he went out *conquering*, and to *conquer*.

At the opening of the ſecond *Seal*, there appeared another *Horſe* repreſenting *War*: He was of a reddiſh Colour, and he that rode on him had Power to baniſh Peace from the Earth, and to make Men kill one another; and there was given to him a great Sword.

At the opening of the third *Seal* there appeared a *black Horſe*, which denoted *Famine*: He that rode thereon had in his Hands a Pair of *Scales*; and S. *John* heard this Voice coming from the four *Animals*, *A Meaſure of Wheat for a Peny, and three Meaſures of Barley for a Peny; and ſee that thou hurt not the Oil and the Wine.*

At the opening of the fourth *Seal*, there appeared a *pale Horſe*, which repreſented *Mortality* and *Peſtilence*; and he that was mounted thereon, was called *Death*, and *Hell* followed him. There was Power given over the fourth Part of the Earth, to put Men to death by the Sword, by Famine, by Contagious Diſtempers, and by Wild Beaſts.

At the opening of the fifth *Seal*, S. *John* ſaw under the Altar the Souls of them that were ſlain for the Word of *GOD*, and for the Teſtimony which they held; and they cried with a loud Voice, ſaying, *How long, O Lord, holy and true, doſt thou not judge and avenge our Blood on them that dwell on the Earth?* And *white Robes* were given to each of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, until their Fellow-ſervants alſo, and their Brethren, that ſhould be killed as they were, ſhould be fulfilled.

At the opening of the ſixth *Seal* was ſeen, what will one day be the Terror of the *Wicked*, in the Day, I ſay, of the *Lamb*'s Wrath: For there was a great *Earthquake*, the *Sun* became black as Jet, the *Moon* red as Blood; the *Stars* fell from *Heaven* on the *Earth*, even as a Fig-tree caſteth her untimely Fruit when ſhe is ſhaken by a mighty Wind: And the *Heavens* departed as a *Scrowl* when it is rolled together, and every *Mountain* and *Iſland* were moved out of their places. And the *Kings* of the *Earth*, the *Grandees* of the *World*, the chief *Captains* of *War*, and every *Bond-man*, and every *Free-man*, hid themſelves in the Dens and Caverns of the Earth; and they ſaid to the Rocks and Mountains, *Fall on us, and hide us from the Face of him that ſits on the* Throne, *and from the Wrath of the* Lamb; *for the great Day of his Wrath is come, and who ſhall be able to ſtand?*

The *Holy Fathers* have admired, in theſe myſterious *Viſions*, the Excellency of this Divine Book, wherein they are repreſented: For when they diſcover to us theſe terrible *Plagues*, wherewith *GOD* in his Severity doth ſtrike Men, and relate to us the Dread wherewith they will appear before him in the Day of his *Wrath*, it doth it with moſt lively and piercing Imaginations; for altho' the *Spirit* only regards theſe things confuſedly, yet a Man's Heart is ſtruck by them with an holy Awe, and feels itſelf carried to reverence theſe *Truths* in the Obſcurity which accompanies them, inſtructing itſelf by the little Light diſcovered therein.

This is that which made S. *Denys* of *Alexandria* ſay, according to the relation of *Euſebius*, *I am perſuaded that the Book of the* Revelations *is as admirable, as 'tis little known: For altho' I do not underſtand the Words of it, yet I know they contain great Senſe under their Obſcurity and Profoundneſs. I make not myſelf the* Judge *of theſe Truths, neither do I meaſure them by the ſmallneſs of my Underſtanding; but giving more to* Faith *than* Reaſon, *I believe them ſo much raiſed above me, that 'tis not poſſible for me to attain unto them; ſo that I eſteem them not the leſs, when I do not comprehend them; but I reverence them ſo much the more, in that I do not comprehend them.*

The

75 *The Seven Seales of the Book* Chap 5.

B Lens Delin.

M. Vandergeijst Sculp.

76. The Seven Angels with the Seven Trumpets. Apocalyps. 8.

THE

Seven ANGELS with the ſeven Trumpets.

What happen'd when the Seventh Seal was opened.

WHEN the *Lamb* had opened the Seventh *Seal*, there was Silence in *Heaven* for the ſpace of half an Hour; and there was given to the ſeven *Angels*, which waited about the *Throne* of *GOD*, ſeven *Trumpets*.

At the ſame time there appeared another *Angel*, who ſtood before the *Altar*, having a *Golden Cenſer* in his Hand, in which was a great quantity of *Perfumes*, that he might offer the *Prayers* of all the *Saints* on the *Golden Altar* which ſtood before the *Throne*. And the Smoke of the *Perfumes* of the *Prayers* of the *Saints*, ariſing from the Hand of the *Angel*, aſcended up before *GOD*.

The *Angel* afterwards took the *Cenſer*, and filled it with *Fire* from the *Altar*, and having caſt it on the *Earth*, there was heard a Noiſe in the *Air* of *Thunder* and *Earthquakes*.

Then the ſeven *Angels*, which had the ſeven *Trumpets*, prepared to ſound with them.

The firſt *Angel* ſounded with his *Trumpet*, and there a aroſe a great Storm of *Hail*, mingled with *Blood*, which fell on the *Earth*; and the third part of the *Earth* and *Trees* were burnt, and the *Fire* conſumed every green *Herb*.

The ſecond *Angel* ſounded with his *Trumpet*, and as it were a great *Mountain*, burning with *Fire*, fell into the *Sea*, and the third part of the *Sea* was changed into *Blood*; the third part of the *Fiſh* died, and the third part of the *Veſſels* thereon were loſt.

The third *Angel* ſounded, and there fell from *Heaven* a great *burning Star*, like a Torch, which fell on the third part of the *Rivers* and *Fountains*. This *Star* was called *Wormwood*; and the third part of the *Waters* having been changed into *Wormwood*, a great number of Men died, having drunk thereof, becauſe they were become bitter.

The fourth *Angel* ſounded, and the *Sun*, the *Moon*, and the *Stars* having been ſtruck with Darkneſs in their third part, the third part of the *Sun*, of the *Moon*, and of the *Stars* were obſcured, and the *Day* was deprived of the third part of its Light, and the *Night* likewiſe.

Then S. *John* ſaw and heard the Voice of an *Eagle*, who flew through the midſt of *Heaven*, and ſaid with a loud Voice, *Wo, wo, wo unto the Inhabitants of the* Earth, *by reaſon of the Sound of the Trumpets, with which the three other* Angels *were to ſound.*

It appears from all theſe Plagues *with which GOD ſtrikes Men inviſibly, that his Patience is not always long abuſed; and that he ſets bounds to that Gentleneſs wherewith he ſuffers them (during ſome time) in expectation of their Amendment, when at length they have provoked his* Anger, *every thing ſerving as* Miniſters *of his* Vengeance; *and the* Angels *themſelves, who are ſo ready to do all good Offices to the* Juſt, *and rejoice with ſo great Charity, at the Converſion of* Sinners, *are the firſt who arm themſelves againſt the* Impenitent, *to revenge the Glory of the GOD of* Heaven, *againſt the Outrages of the* Earth.

They ſound with the Trumpet, *and call the Miſchiefs with a mighty Voice, which is always followed by the Effect; becauſe they never ſpeak, but by the Orders of GOD, whoſe Will they think only of accompliſhing, to which their own is ſubmitted.*

Theſe Explications of theſe Holy Figures *may be uncertain and different, in this great Obſcurity which environs them: But it is certain, they tend all to imprint on us a greater Horror for* Sin, *by the conſideration of the viſible and inviſible* Plagues *wherewith GOD puniſhes them, to make us deſpiſe the Goods of this World, which vaniſh like* Smoke, *and fear the Miſeries of the other, which are inevitable, as well as eternal; and to ſay often unto GOD, with* David, *in the awful conſideration of his* Juſtice, *tempered with great confidence in his Mercy;* Who knows the Power of his Wrath, and who is ſufficiently afraid of his Terrors?

THE LOCUSTS.

The Fifth and Sixth TRUMPET.

THE fifth *Angel* having ſounded with his *Trumpet*, S. *John* ſaw a *Star* which fell from *Heaven* unto the *Earth*; and to him was given the *Key* of the *Bottomleſs Pit*; and having opened it, there aroſe a *Smoke* like that of a great *Furnace*, and the *Sun* and the *Air* were darkened by reaſon of the *Smoke* of the *Pit*; and there came out of the *Smoke* *Locuſts* upon the *Earth*, to whom was given the ſame Power as the Scorpions of the Earth had: And it was commanded them, that they ſhould not hurt the Graſs of the Earth, neither any green thing, or Tree; but only thoſe Men which had not the Mark or Seal of GOD on their Foreheads: And to them was given Power, not to kill, but to torment them for five Months.

The Hurt which they did them, was like unto that which the Scorpion doth when he ſtrikes a Man.

And in thoſe Days, the Scripture tells us, that *Men* ſhall ſeek Death, and not find it; they ſhall wiſh for Death, and Death ſhall flee from them.

Now theſe Monſters, in form of *Locuſts*, were like unto *Horſes* ready for Battel; and on their Heads were (as it were) *Crowns* like *Gold*; their Faces were like the Faces of *Men*, and their Hair like that of *Women*, and their Teeth like unto the *Lions*; and they had *Breaſt-plates*, as it were of *Iron*, and the Sound of their *Wings* was the Sound of *Chariots* and many *Horſes* running to Battel. They had Tails like Scorpions, and there were *Stings* in their Tails, and their Power was to hurt *Men* five Months. And they had a *King* over them, which is the *Angel* of the *Bottomleſs Pit*, called the *Deſtroyer*. One *Woe* is paſt, and there ſhall come two *Woes* more hereafter. And the firſt *Woe* being paſt, the ſixth *Angel* ſounded his Trumpet; and S. *John* heard a Voice from the four Corners or Horns of the Golden Altar which is before GOD, ſaying to the ſixth *Angel* which had the *Trumpet*, *Looſe the four* Angels *which are bound in the great River* Euphrates. And he unbound thoſe four Angels, who were prepared for an Hour, a Day, a Month, and a Year, to ſlay the third part of Men. And the Number of the Army of *Horſemen* were Two hundred thouſand thouſand.

S. *John* ſaw alſo *Horſes* in the Viſion, and them that ſat thereon had *Breaſt-plates* of *Fire*, and of *Jacinth* and *Brimſtone*; and the Heads of the Horſes were as thoſe of *Lions*, and there came *Fire*, *Smoke*, and *Brimſtone* out of their *Mouths*. And with theſe three things, the third part of *Men* were killed.

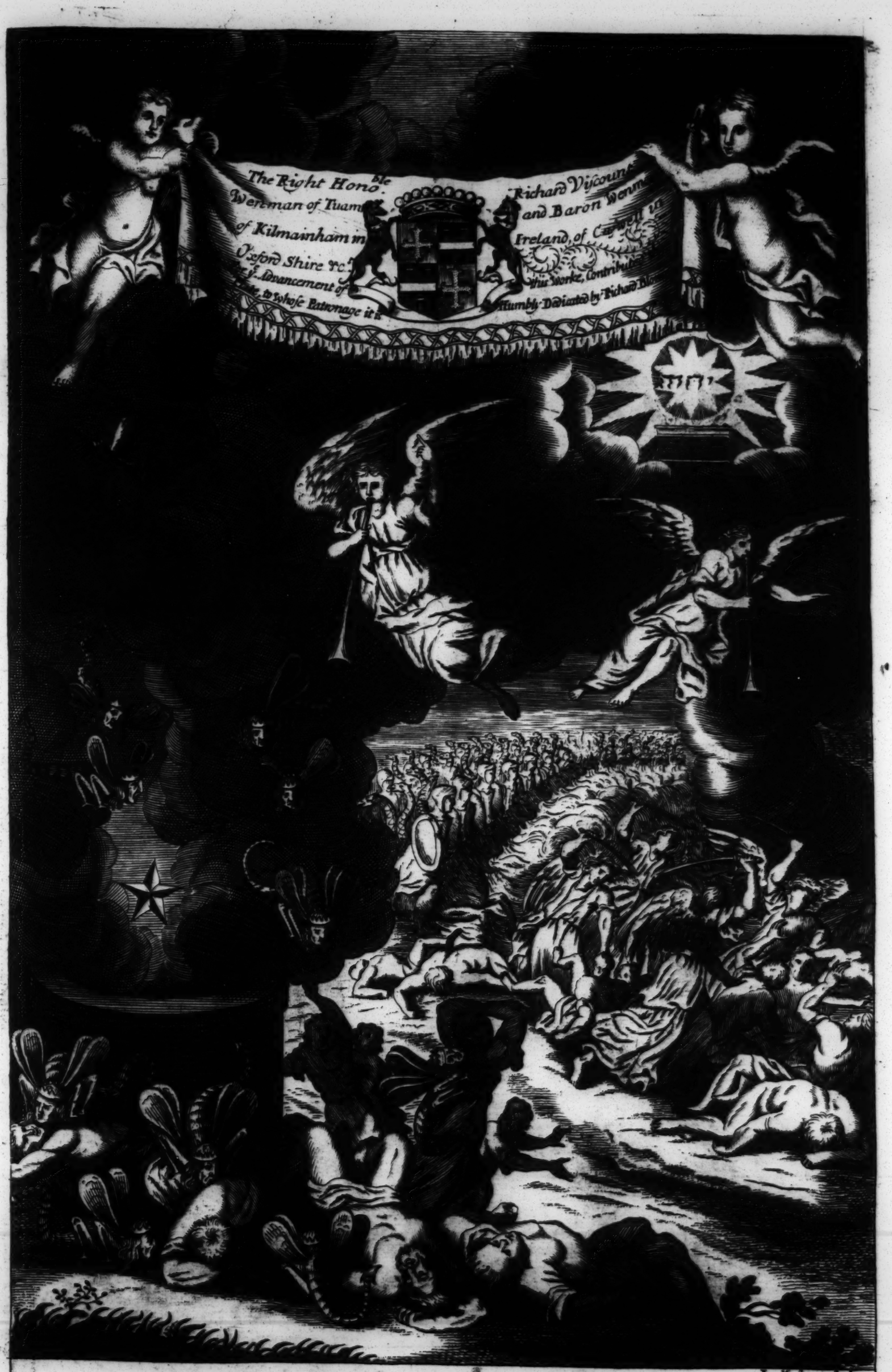
The Strength of theſe Horſes were in their *Mouths*, and in their *Tails*, which were like unto thoſe of *Serpents*, and had *Heads*, and with them they did great Miſchief.

And the reſt of the *Men* which were not killed by theſe *Plagues*, yet repented not of the Works of their Hands, that they ſhould not worſhip *Devils*, and *Idols* of *Gold* and *Silver*, and *Braſs* and *Stone*, and of *Wood*; which neither can *ſee*, nor *hear*, nor *walk*; neither repent they of their *Murthers*, nor of their *Sorceries*, nor of their *Fornication*, nor of their *Thefts*.

S. *Gregory* ſays, That theſe fifth and ſixth *Plagues* denote thoſe Men which perſecute the *Saints*. The firſt are like to *Locuſts*, which ſting with their *Tails*: And ſuch, ſaith this *Father*, are thoſe that poiſon Men with *Flatteries*, and who ſmiling in their Faces, kill them with their *Tails*; who under a pretence of *Friendſhip*, ſeek only an Occaſion to deſtroy them.

The ſixth *Plague* of the *Horſes* which hurt with their *Mouths* and *Tails*, denotes, according to the ſame *Father*, thoſe who uſe their *Tongues* to corrupt the *Doctrine* and *Truths* of the *Goſpel*; and who doing Miſchief thus with their *Mouths*, do moreover endeavour, ſays this *holy Father*, to do Miſchief with their *Tails*, in relying, like the *Arrians* heretofore, on the Power of Great Men, that uphold them; whereby, tho' they are contemptible of themſelves, yet by theſe Props they render themſelves formidable to the *Church*.

THE



I. Mason sculp

77 *The Locusts* *Apocolyps* 9

78. The Vision of St. John. Apocolyps 10.

M. Major sculp

THE

VISION of S. JOHN.

Of another mighty Angel *which came down from* Heaven, *whoſe* Face *was as it were the* Sun, *his* Feet *like* Pillars *of* Fire, *which he ſet one upon the* Sea, *the other on the* Earth; *having on his* Head *a* Rainbow.

The Explanation of this *Viſion* which S. *John* had.

SAINT *John* ſaw another mighty *Angel* come down from *Heaven*, cloathed with a *Cloud*, and a *Rainbow* was upon his *Head*; and his *Face* was as it were the *Sun*, and his *Feet* as *Pillars* of *Fire*. And he held in his Hand a little *Book* open, and he ſet his right Foot on the *Sea*, and left Foot on the *Earth*.

And he cried with a loud *Voice*, like as when a *Lion* roareth; and when he had thus cried, ſeven *Thunders* uttered their *Voices*: And when the ſeven *Thunders* had uttered their *Voices*, S. *John* was about to write their *Words*; but he heard a *Voice* from *Heaven*, which ſaid unto him, *Seal up thoſe things which the ſeven* Thunders *uttered, and write them not.* Then the *Angel*, which S. *John* ſaw ſtand upon the *Sea* and upon the *Earth*, lifted up his Hand to *Heaven*, and ſwore by him that liveth for ever and ever, who created *Heaven*, and the things that therein are, and the *Earth*, and the things that therein are; and the *Sea*, and the things which are therein, that there ſhould be *Time* no longer: But in the Days of the *Voice* of the ſeventh *Angel*, when he ſhall begin to ſound, the Myſtery of GOD ſhould be finiſh'd, as he hath declared to his *Servants* and *Prophets*.

This *Voice* which S. *John* heard from *Heaven*, directed itſelf again to him, ſaying, *Go, and take the little Book, which is open in the Hand of the* Angel, *which ſtandeth on the* Sea *and the* Earth. And he went to the *Angel*, and ſaid, *Give me the little Book.* And the *Angel* ſaid, *Take it, and eat it; and it ſhall make thy* Belly *bitter, but it ſhall be in thy* Mouth *as ſweet as* Honey.

S. *John* took the *little Book* out of the *Angel*'s Hands, and eat it; and found, in effect, that it was in his *Mouth* ſweet as *Honey*, but having ſwallowed it down, it proved bitter in his *Belly*.

And the *Angel* ſaid unto him, *Thou muſt* propheſie *again before many* People, *and* Nations, *and* Tongues, *and* Kings.

This *Book*, according to the *holy Fathers*, and eſpecially S. *Gregory*, is the *Holy Scripture*, which is the true *Food* of our *Souls*. We cannot digeſt it of our ſelves, ſays this *Father*, GOD muſt give us his *Aſſiſtance*, as he gives it here to S. *John*, and elſewhere to the Prophet *Ezekiel*.

We devour this *Book*, ſays he, when GOD diſcovers to us the *Myſteries* of it; and this Underſtanding which he gives us of it, is ſweet to our Taſte as *Honey*: But at the ſame time, this *Book*, which is ſo ſweet in the *Mouth*, becomes bitter in the *Stomach*; which denotes, that weak and carnal *Minds* cannot reliſh the *Truths*, which are the Delicacies of the *Juſt*.

This *Figure* further ſignifies, according to S. *Gregory*, that when the *Word* of GOD begins to become ſweet in our *Mouths*, and we begin to find our *Pleaſures* in it, our *Stomach*, or *Belly*, which is to ſay, the Bottom of our *Hearts*, whoſe Defects this *Word* diſcovers to us, is filled with Bitterneſs; becauſe that the more we know of GOD, the more we know and underſtand our ſelves, and bewail the Miſery rooted in us, altho' before we did not perceive it; that we may often ſay to him with the *Royal Prophet*, *Lord, all my Deſires are towards thee, and the Sighings of my Heart are not hid from thee.*

The Death of the Two PROPHETS.

The Viſion *which* S. JOHN *had of the Two Prophets ſlain, who afterwards roſe again. The Seventh Trumpet.*

AFTER that S. *John* had taken the *Book* out of the Hand of him which preſented it to him, there was a *Reed* given him like unto a *Rod*, with which he was ordered to go and meaſure the *Temple* of *GOD*, and the *Altar*, and them that worſhip therein.

But he was not to meaſure the outward *Court* of the *Temple*, becauſe it was given unto the *Gentiles*, who were to tread the *Holy City* under Foot forty and two *Months*. And I will give Power, ſaid GOD, to my two *Witneſſes*, who ſhall propheſie a thouſand two hundred and threeſcore Days, cloathed in *Sackcloth*.

Theſe two *Prophets* are the two *Olive-Trees*, and the two *Candleſticks*, ſtanding before the *GOD* of the *Earth*; and if any *Man* will hurt them, a *Fire* will proceed out of their *Mouths*, which ſhall devour their Enemies; and if any *Man* will hurt them, he muſt in this manner be killed. They have the Power of ſhutting *Heaven*, that there may fall no *Rain* during the time they ſhall *propheſie*; and they have received the Power of *changing* the *Waters* into *Blood*, and ſtriking the *Earth* with all ſorts of *Plagues* as oft as they will.

And having finiſhed their Teſtimony, the *Beaſt*, which aſcends out of the *Bottomleſs Pit*, ſhall make *War* againſt them, and vanquiſh and kill them.

Their *Bodies* ſhall lie in the *Streets* of the great *City*, which ſpiritually is called *Sodom*, and *Egypt*, where alſo our *Lord* was crucified; and *Men* of ſeveral *Nations*, *Tribes*, and *Languages* ſhall ſee their dead Bodies lying on the *Earth* for three Days and an half, and ſhall not ſuffer their dead Bodies to be put in *Graves*. The Inhabitants of the *Earth* ſhall rejoice to ſee them in this condition, make *Feaſts*, and ſend *Preſents* to one another; becauſe theſe two *Prophets* much tormented thoſe that dwelt on the *Earth*.

As future Things are already preſent, or rather paſt in the ſight of *GOD*; ſo S. *John*, according to the Cuſtom of the *Prophets*, having related the Beginning of this Hiſtory as a thing to come, continues it as if 'twere already paſt. And after three Days and an half, adds he, the Spirit of *Life* from *GOD* entred into them, and they ſtood upon their *Feet*; and great *Fear* fell upon them that ſaw them: And they heard a great *Voice* from *Heaven*, ſaying unto them, *Come up hither*: And they aſcended up to *Heaven* in a *Cloud*, in the ſight of their *Enemies*. And at the ſame time there was a great *Earthquake*, and the tenth part of the *City* fell, and Seven Thouſand *Men* were kill'd by the *Earthquake*, and the Remnant were affrighted, and gave *Glory* to the *GOD* of Heaven.

The ſecond *Woe* is paſt, and behold the third *Woe* cometh quickly. And the ſeventh *Angel* ſounded his *Trumpet*, and there were great *Voices* in Heaven, ſaying, The *Kingdoms* of this *World* were become the *Kingdoms* of our *LORD*, and of *Jeſus Chriſt*; and he ſhall reign for ever and ever: And the four and twenty *Elders* that ſat before *GOD* on their Seats, fell upon their Faces, and worſhipped *GOD*. The *Nations* of the *Earth* were at Wrath; but the time was come to extirpate the *Wicked*, and recompenſe the *Saints* and the *Prophets*.

The *Church* (according to the Obſervation of S. *Auſtin*) will end as it began. She was perſecuted in her firſt Birth, and ſhe ſhall be more towards the End of the *World*. For not only theſe two *Saints*, mentioned in this part of the *Revelations*, but an infinite number of others ſhall then ſuffer *Martyrdom* with an invincible *Conſtancy*. And therefore S. *Auſtin* ſays on this Subject, What are we, in compariſon of thoſe admirable *Men* which ſhall then be; ſeeing we think it ſo painful to reſiſt the *Devil*, altho' he be at preſent chain'd; whereas theſe great *Saints* will combate and tread him under their Feet in a time when he ſhall be let looſe, and wherein he ſhall ſet upon them with his utmoſt Strength and Fury? Yet will it then be as true as 'tis now, That the *Devil* will have no more *Power* than *Chriſt* ſhall give him, and that he will only give him as much as ſhall be neceſſary to try and manifeſt the more the *Vertue* of his *Elect*.

The

79. The death of the two Prophets chap. 11

The R.t Honb. Anne
Stanhope Daughter
Robert Earle of
for y.e Advancement of
Contributed this Plate,
Humbly Dedicated
Countess of the
of y.e R.t Honble
Manchester
this Worke
to whose Patronage it is
by Richard Blome

The BEAST of the *APOCALYPS.*

S. JOHN *ſees a monſtrous Beaſt.*

SAINT *John* ſaw a *Beaſt* riſe out of the *Sea*, that had ſeven *Heads* and ten *Horns*, and on his *Horns* ten *Crowns*, and on his *Heads* the Name of *Blaſphemy*. He was like to a *Leopard*, and his *Feet* were as the Feet of a *Bear*, and his *Mouth* as the Mouth of a *Lion*, and the *Dragon* gave him great *Power*, and his *Seat*, and great *Authority*.

S. *John* ſaw one of theſe ſeven *Heads*, as it were *wounded* to *death*; but this mortal *Wound* was healed; and all the World *wandred* after the *Beaſt*. And they *worſhipped* the *Dragon*, which gave *Power* to the *Beaſt*, and they *worſhipped* the *Beaſt*, ſaying, *Who is like to this Beaſt? Who is able to make War with him?* And there was given to him a *Mouth* ſpeaking great things, and *Blaſphemies* againſt GOD, his *Tabernacle*, and them that dwell in *Heaven*; and *Power* was given to him to continue forty-two Months. There was alſo *Power* given him to make *War with* the *Saints*, and to vanquiſh them; and *Power* was given him over all *Kindreds*, *Tongues*, and *Nations*, to vanquiſh them whoſe Names are not written in the Book of *Life*, of the *Lamb* ſlain from the Foundation of the World.

S. *John* ſaw afterwards another *Beaſt* which came out of the *Earth*, and he had two *Horns* like a *Lamb*, yet he ſpake as a *Dragon*; and he exerciſeth all the *Power* of the firſt *Beaſt* before him, and cauſeth the *Earth*, and them that dwell therein, to *worſhip* the firſt *Beaſt*, whoſe deadly Wound was healed; and he doth great Wonders, ſo that he maketh Fire come down from Heaven on the Earth in the ſight of Men, and deceiveth them that dwell on the Earth; by means of thoſe Miracles which he had *Power* to do in the ſight of the *Beaſt*; ſaying to them that dwell on the *Earth*, that they ſhould make an *Image* to the *Beaſt*, which had the Wound by a *Sword*, and did live.

And he had *Power* to give Life to the *Image* of the *Beaſt*, that the *Image* of the *Beaſt* ſhould both ſpeak, and cauſe as many as would not *worſhip* the *Image* of the *Beaſt* to be *killed*. And he cauſeth all, both *rich* and *poor*, *ſmall* and *great*, *bond* and *free*, to receive a Mark in their right Hand, or in their Foreheads. Neither was any Man to buy or ſell, ſave he that had the Mark, or the Name of the *Beaſt*, or the Number of his *Name*. But at the ſame time S. *John* ſaw the *Lamb* ſtanding on Mount *Sion*, and with him an hundred forty four thouſand, having his *Father*'s Name written in their *Foreheads*; and a Voice ſaid, *That in their Mouth was found no Guile, for they are without Fault before the Throne of* GOD.

Another cried at the ſame time, That if any one *worſhipped* the *Beaſt* and his *Image*, and received his Mark on his *Forehead*, and in his *Hand*, he ſhould drink of the *Wine* of the Wrath of GOD, which is poured out without Mixture, and be tormented with *Fire* and *Brimſtone*, the Smoke of whoſe Torment aſcendeth up for ever and ever; they having no reſt Day nor Night, who *worſhip* the *Beaſt* or his *Image*, and receive the Mark of his *Name*.

S. *Gregory* enlargeth himſelf much on theſe *myſterious Beaſts*, and this laſt, above all, made him tremble. He was like unto a *Lamb*, ſaid S. *John*, but he ſpake like a *Dragon*; which admirably well denotes, ſays this *holy Father*, the *Hypocrites* and *Seducers* which are in the *Church*. They come out of the *Earth*, which is to ſay, they eſtabliſh themſelves by an *Earthly Power*, and deceive *Souls* by the Appearances of a *Lamb*, to make them fall into the Snares of the *Serpent*, and inſpire them with a mortal *Poiſon*.

We ſhould pray GOD to preſerve us, leſt we be of the number of thoſe mentioned by S. *Paul*, who ſhall be delivered by the juſt Judgment of GOD unto the *Power* of the *Devil*, and the *Malignity* of *Error*, becauſe they would not receive the *Truth*, but withſtood it as an *Enemy*; whereas they ought to love it, as the Remedy of all their Miſeries, and the Life of their *Souls*.

The DRAGON of the *APOCALYPS.*

The Viſion which S. JOHN *had of the* Dragon.

SAINT *John* ſaw another Wonder in Heaven: He ſaw ſeven *Angels* having the ſeven laſt *Plagues*, which contained the Fulneſs of GOD's *Wrath*: And a *Voice* at the ſame time ſaid to the ſeven *Angels*, *Go and pour on the* Earth *the ſeven* Vials *of the Wrath of* GOD.

And the firſt went and poured out his *Vial* on the *Earth*, and the Men which had the Mark of the *Beaſt*, and adored his *Image*, were ſtruck with a noiſom and grievous *Sore*.

And the ſecond *Angel* poured out his *Vial* on the *Sea*, and 'twas chang'd into *Blood*, and all the living Creatures died therein.

The third *Angel* poured out his *Vial* on the Rivers and Fountains of Water, and they were changed into *Blood*; and an *Angel* ſaid at the ſame time, *Thou art Righteous, O Lord! for they have ſpilt the Blood of the* Saints *and* Prophets, *and thou haſt given them* Blood *to drink.*

The fourth *Angel* poured out his *Vial* on the *Sun*, and Power was given him to *ſcorch* Men with *Fire*, which made them blaſpheme GOD, and not repent.

The fifth *Angel* poured out his *Vial* on the Throne of the *Beaſt*, and his *Kingdom* became dark, and Men gnawed their Tongues for pain.

The ſixth *Angel* poured out his *Vial* on the great River *Euphrates*, and its Water was dried up, to make way for the *Kings* which were to come from the *Eaſt*.

Then S. *John* ſaw three unclean Spirits, like *Frogs*, come out of the Mouth of the *Dragon*, and out of the Mouth of the *Beaſt*, and out of the Mouth of the falſe *Prophet*; for they are the *Spirits* of *Devils*, working *Miracles*, which go forth unto the Kings of the Earth, and the whole World, to gather them to the Battel of that Day of GOD Almighty, and they gathered them all in one place.

The ſeventh *Angel* poured out his *Vial* into the Air, and there came a great *Voice* out of the Temple of Heaven, from the Throne, ſaying, *It is done.* And there heard great *Thundrings* and *Lightning*: And the great *City* was divided into three parts, and the *Cities* of the *Nations* fell, and great *Babylon* came in remembrance before GOD, to give unto her the Cup of the *Wine* of the *Fierceneſs* of his *Wrath.*

Then an *Angel* took S. *John* to ſhew him the great *Whore*, with whom the *Kings* of the Earth have committed *Fornication*, and the Inhabitants of the Earth have been made drunk with the Wine of her *Fornication.* And he carried him away into a *Deſart*, where he ſaw a *Woman* ſit on a *Scarlet-coloured Beaſt*, full of *Names* of *Blaſphemy*, that had ſeven Heads and ten Horns; and on her Forehead was written, *MYSTERY, the great* Babylon, *the Mother of* Fornications *and* Abominations *of the* Earth.

S. *John* ſaw this *Woman* drunk with the Blood of the *Saints* and *Martyrs*, and he wondred with great admiration at the Sight: But the *Angel* which ſhewed him theſe things, asked him, wherefore he was aſtoniſh'd? And he explain'd to him the Myſtery of this *Whore*, and the *Beaſt* on which ſhe ſat.

The *Fathers* have imagin'd, that this *Woman* was a Type of the *World*, which inebriates all Men by its delightful *Pleaſures*, which draws down the Wrath of GOD upon her. This Name of MYSTERY, which this *Woman* bears in her Forehead, ſhews, that the Lovers of the *World* do not conceive here the *Miſeries* which are ready to fall on them. They are led away by their *Paſſions*, enchanted with their *Pleaſures.* But this Enchantment will end with their Lives; and they will then comprehend by a clear *Knowledge*, that they have laboured here in this *World* only to undo themſelves; and that they have acquired a dear Purchaſe, when, for the ſake of this tranſitory Life, they have parted with all the laſting *Joys* of Heaven, and choſen to ſuffer everlaſting Miſeries in the Life to come.

81. *The Dragon of the Apocalyps.* Chapter 13

82. *The Ruine of Babilon.* chap. 18.

B. Leyse Delin. *Vansomer. sculp.*

The RUINE of *BABYLON.*

SAINT *John* ſaw (after theſe things) another *Angel* come down from Heaven, having great *Power*, and the Earth was lightned with his Glory. And he cried with a loud Voice, ſaying, *Babylon the Great is fallen, ſhe is fallen, and is become the Habitation of* Devils, *the Hold of every foul* Spirit, *and the Cage of every unclean and hateful* Bird. *For all* Nations *have drunk of the* Wine *of the Wrath of her* Fornication, *and the Kings of the* Earth *have committed* Fornication *with her, and the* Merchants *of the* Earth *are waxed rich through the abundance of her* Luxuries.

S. *John* heard afterwards another *Voice*, which ſaid, *Come out of Babylon, my People, that ye be not Partakers of her Sins, and that ye receive none of her Plagues; for her Sins have reached unto* Heaven, *and* GOD *hath remembred her Iniquities. Reward her even as ſhe rewarded you, and double unto her double according to her Works*; and in the *Cup* which ſhe hath filled you to drink, give to her double. How much ſhe has glorified herſelf, and lived deliciouſly, ſo much *Torment* and *Sorrow* give her; for ſhe ſaith in her Heart, *I am in the* Throne *as a* Queen, *I am no Widow, and ſhall ſee no Sorrow.* Therefore ſhall her Plagues come in one Day, *Death, Mourning*, and *Famine* ſhall fall upon her, and ſhe ſhall be utterly burnt with *Fire.* But the *Kings* of the Earth, who have committed Fornication, and lived deliciouſly vvith her, ſhall *bewail* her, and *lament* for her, when they ſhall ſee the Smoke of her *Burning*; and ſtanding a-far-off for fear of her *Torments*, ſay, *Alas, alas! that great City Babylon, that mighty City! thy Condemnation is come in a moment.* The *Merchants* of the Earth ſhall *weep* and *mourn* over her, for no Man buyeth their *Merchandize* any more; *viz.* the Merchandize of *Gold, Silver, Pearl, and Precious Stones, fine Linen and Purple, and Silk and Scarlet, and all Sweet Wood*, Veſſels of *Ivory*, and all manner of *Braſs, Iron*, and *Marble, Cinnamon, Odours*, and *Ointments, Frankincenſe, Wine*, and *Oil, fine Flour* and *Wheat, Sheep* and *Horſes, Chariots*, and *Slaves* and *Souls of Men:* The *Fruits* that thy *Soul* luſted after are departed from thee, and thou ſhalt find them no more. The *Merchants* of theſe things, which were made rich by her, ſhall ſtand a-far-off, for fear of her *Torment, weeping* and *wailing*, and ſaying, *Alas, alas!* That great City that was cloathed in *fine Linen, Purple*, and *Scarlet*, and deckt with *Silver, Gold*, and *Precious Stones*, in one Hour is come to nought. All *Mariners*, and all thoſe that paſs the *Seas* to *traffick*, ſhall keep at a diſtance from her; they ſhall lament at the ſight of her *Burning*, ſaying, *What City is like unto this great City?* And they ſhall caſt *Duſt* on their Heads, ſaying, weeping, *Alas, how has this great City been ruined in a moment!*

Then a great *Angel* took up a Stone like a great *Mill-ſtone*, and caſt it into the *Sea*, ſaying, *Thus with violence ſhall this great City Babylon be thrown down, and ſhall be found no more.* And the Voice of *Harpers* and *Muſicians*, and of *Pipers* and *Trumpeters*, ſhall be no more heard in thee, neither any *Craftſman*, of whatever Craft he be; and the Light of a *Candle* ſhall ſhine no more in thee, neither ſhall the Voice of the *Bridegroom*, nor the *Bride*, be any more heard in this City. Thy *Merchants* were the great Men of the Earth, and by thy *Sorceries* were all Nations deceived. And in her was found the Blood of the *Prophets* and *Saints*, and all that were ſlain upon the Earth.

Theſe Lamentations at the Loſs of *Babylon*, have made the *holy Fathers* ſay, That *Jeſus Chriſt* bewailed *Jeruſalem* when as then it ſubſiſted, and that we ought alſo to *bewail* the Miſeries of *Babylon*, when ſhe appears in all her Glory. And therefore S. *Auſtin* conſidering the Words of the *Wicked* in the Book of *Wiſdom*, when they complain with a *Repentance* full of *Deſpair*, that their *Riches* have left them in a moment, adds, with great reaſon, *Let us now ſay*, Brethren, *by a Foreſight which will prove advantageous to us, Every thing paſſes like a Shadow; leſt we ſay, when 'twill not avail us, like thoſe afore-mentioned wicked Perſons, with fruitleſs* Tears *and* Lamentations, *All is paſt as a Shadow.*

The

The DRAGON bound by an ANGEL.

AFTER the Ruine of *Babylon*, S. *John* heard the Songs of the *Saints*, who adored GOD becauſe of his *Judgments* which he had exerciſed againſt this *Whore*. He ſaw afterwards *Heaven* opened, and therein appeared a *white Horſe*, and he that rode thereon was called the *Faithful* and *True*, that judgeth combateth juſtly. His Eyes were as a Flame of Fire, and he had ſeveral Crowns on his Head; and he was cloathed in a *Veſture* dipt in *Blood*, and his Name is called the *Word of GOD*. And the *Armies* which were in Heaven followed him upon *white Horſes*, cloathed in *fine Linen* white and clean; and out of his *Mouth* goeth a ſharp *Sword*, having this Name on his Veſture and Thigh, *King of kings, and Lord of lords.*

S. *John* alſo ſaw an *Angel* come from *Heaven*, having the *Key* of the *Bottomleſs Pit*, and a great *Chain* in his Hand; and he laid hold on the *Dragon* that old *Serpent* which is the *Devil*, and bound him for a thouſand Years; and having caſt him into the *Bottomleſs Pit*, ſhutting up, and ſetting a *Seal* upon him, that he ſhould deceive the *Nations* no more, till the thouſand Years were accompliſh'd, after which he was to be unbound for a little while.

Afterwards S. *John* ſaw *Thrones*, and they that ſat upon them, and *Judgment* was given to them; and he ſaw the *Souls* of them that were *beheaded* for the Teſtimony of *Jeſus Chriſt*, and for the *Word* of GOD, and which had not worſhipped the *Beaſt*, nor his *Image*, neither had received his Mark on their Foreheads, or in their Hands, and they lived and reigned with *Chriſt* a thouſand Years; but the reſt of the *Dead* lived not until the thouſand Years were finiſh'd, and this is the firſt *Reſurrection.*

After the accompliſhment of theſe thouſand Years, *Satan* ſhall be unbound, and delivered from his *Priſon*, and go out to deceive *Nations*, which are at the four Corners of the *World*, to gather them to fight, and environ the Camp of the Saints, and the City beloved of GOD: But Fire came down from GOD, and devoured them, and the *Devil*, who ſeduced them, was caſt into the *Lake* of Fire and Brimſtone, where the *Beaſt* and the *falſe Prophet* ſhall be tormented Day and Night for ever and ever.

S. *John* then ſaw a great *white Throne*, and the Majeſty of him that ſat thereon, from whoſe Face the Earth and the Heaven fled away and diſappeared.

He ſaw the *Dead*, ſmall and great, ſtand before GOD; and another *Book* was opened, which was the *Book* of *Life*, and the *Dead* were judged out of what was written in this Book, according to their Works. And the *Sea*, *Death*, and *Hell* gave up their *Dead*; and *Death* and *Hell* were caſt into the *Lake* of *Fire*, with all thoſe whoſe *Names* were *not written* in the *Book* of *Life*.

S. *Gregory* tells us, *That this* Dragon, *which the* Angel *binds in the* Bottomleſs Pit, *is the* Devil, *whom* GOD *caſts out from the Hearts of the Faithful, and keeps chained in the Hearts of the Wicked, who have ill Deſigns againſt the Servants of* Jeſus Chriſt, *tho' they cannot execute them.*

But GOD *gives afterwards* (ſays this holy Father) *Power to this* Dragon *to come out of the* Pit, *when he permits, for the Good of the* Saints, *that the Malice of* Wicked *ſhould ſhew itſelf outwardly, and ſet upon the* Good *with open Violence.*

It is hard to find a clear Explication of the other Circumſtances which theſe Repreſentations ſet before us. But this is certain, that they denote to us either the *Power* of *Jeſus Chriſt* in his *Glory*, or the *Power* of the *Devil* over the *Wicked*, or the *Terror* with which they ſhall appear before the *Throne* of *Jeſus Chriſt*, or the Severity with which this great *Judge* ſhall examine the moſt hidden Secrets.

Thus all theſe *Inſtructions*, whoſe very Obſcurity is edifying, ſhould carry us to underſtand with more reſpect, and to practiſe with greater Care, this ſo clear Advice of *Jeſus Chriſt* in the *Goſpel.*

Take heed leſt your Hearts *be overcharged with the Cares of this Life, and this Day ſuprize you.*

Watch *and* Pray *continually, that ye may be thought meet to avoid all theſe Miſeries which ſhall then happen, and to appear with good Hope before the* Son *of* Man.

The

83. *The Dragon Chained* Chap. 20.

B. Lense Delin *Van Somer Sculp*

B Lense Delin. L. Mason sculp.

84. The New Jerusalem chap.

The NEW *JERUSALEM.*

S. JOHN *ſees the NEW* JERUSALEM.

AFTER the Ruine of *Babylon*, S. *John* ſaw a *new Heaven*, and a *new Earth*. He ſaw the *Holy City*, the *New Jeruſalem*, which coming from GOD, deſcended from *Heaven*, like a *Spouſe* which adorns herſelf for her *Bridegroom*. He heard a great *Voice*, which came from the *Throne*; and ſaid, *Behold the* Tabernacle *of* GOD *is with* Men, *he will dwell with them, and they ſhall be his* People, *and* GOD *dwelling with them ſhall be their* GOD; *and he ſhall wipe away all Tears from their Eyes, and* Death *ſhall be no more*; Labour *and* Sorrow *ſhall ceaſe, becauſe that which is paſt ſhall be no more.*

Then an *Angel* tranſported S. *John* in the *Spirit* on a high Mountain, and ſhewed him the *Holy Jeruſalem*, which deſcended from Heaven, coming from GOD, being environ'd with the Divine *Brightneſs*, having an high *Wall*, wherein were twelve *Gates*, and twelve *Angels*, one at each *Gate*; whereon were the Names written of the twelve *Tribes* of the *Children Iſrael*: On the *Eaſt* three *Gates*, on the *North* three *Gates*, on the *South* three *Gates*, and on the *Weſt* three *Gates*. And the Wall of the City had twelve Foundations, and in them the Names of the twelve *Apoſtles* of the *Lamb*.

He that ſpake to S. *John* had a *Golden Reed* to meaſure the *City*, the *Gates*, and the *Walls*. The *City* lieth fourſquare, the Length and Breadth being equal; and he meaſured the *City* with the *Reed*, and found it twelve hundred *Furlongs*; and he meaſured the *Wall*, which is 144 *Cubits*, according to the Meaſure of a Man, that is, of the *Angel*.

This *Wall* was built with *Jaſper*, and the *City* was pure *Gold*, like unto clear *Glaſs*. The *Foundations* of the *Walls* were garniſhed with all manner of *Precious Stones*, and the twelve *Gates* were twelve *Pearls*; each of theſe *Gates* was made of one of theſe *Pearls*. S. *John* ſaid, he ſaw no *Temple* therein, becauſe the LORD GOD *Almighty*, and the *Lamb*, are the *Temple* of it. This *Temple* had no need of the *Sun* nor *Moon* to ſhine in it, for the Glory of GOD did enlighten it, and the *Lamb* is the Light of it. And the *Gates* of it ſhall not be ſhut at all by Day, for there ſhall no Night be there. Nothing *unclean* ſhall enter there, nor any of thoſe who commit *Abominations*, and ſpeak *Lies*; but thoſe only who are written in the *Lamb's Book* of *Life*.

He ſaw alſo a pure *River* of the *Water of Life*, clear as *Cryſtal*, proceeding out of the *Throne* of GOD, and of the *Lamb*. In the midſt of the *City*, and of either ſide the *River*, was the *Tree* of *Life*, which bare twelve manner of *Fruits*, which yields its *Fruit* every *Month*; the *Leaves* of the *Tree* are to heal the *Nations*. And there ſhall be no more *Curſe*, but the *Throne* of GOD and the *Lamb* ſhall be in it, and his *Servants* ſhall ſerve him; they ſhall ſee his *Face*, and his *Name* ſhall be writ on their *Foreheads*. Immediately after, our *Saviour* ſaid to S. *John*, *I come quickly, and bring my recompence with me, to give to every one according to his* Works.

Bleſſed are thoſe that waſh their Garments *in the* Blood *of the* Lamb, *that they may have right to the* Tree *of* Life, *and enter into the City by the* Gates.

As the *Repreſentation* of the *Puniſhment* of the Wicked is ſo dreadful and various in all this Book, ſo nothing is more *conſolatory* than the *Deſcription* of this *Heavenly Jeruſalem*, and the *everlaſting Recompence* which GOD beſtows on the *Good*.

How precious ought the Labours of this Life to be to us, ſay the *holy Fathers*, *ſeeing they are as Gold, whereby we purchaſe this Glory, ſo great that it cannot be comprehended!* The true *Chriſtians* have always ſighed towards this *Heavenly Jeruſalem*; and knowing that their *Souls* (according to the *Scripture*) are the *living Stones* of this *ſacred Building*, they have been willing to have them cut, and as it were poliſh'd in this World with the Sheers of *Affliction* and *Sufferings*. They have ever had one *Eye* on this *Bottomleſs Pit* of *Fire* and *Brimſtone*, mentioned in the ſeveral Places of this Book, and the other lifted up towards this *Everlaſting City*, where *Men* ſhall enjoy the ſame Happineſs which GOD does; often calling to mind theſe excellent Words of S. *Auſtin*, *Love the Good things which* Chriſt *promiſes you*; *fear the Evils wherewith he threatens you*; *and then you will ſlight as well the Promiſes, as Threatnings of this* World.

FINIS.

ADVERTISEMENT.

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A Mapp of th
of the Apo
Mission and

Venetia
Istria
Bosina
Dardania
Rascia
Servia
Mysia
Dalmatia
Bul
Macedon
Walachia
Thracia
Pontus
Sinus Adriaticus
Italia
Picen
Roma
Samnites
Campania
Apulia
Calabria
Sicilia
Tyrene Sea
Adriatique Sea
Sea
Ægeum Sea
Achaia
Peloponesus
Thessalia
Epirus
Creta
Crete
Lydia
Caria
Lycia
Bithynia
Propontis
Mysia
Phrygia
Asia
Libia
Cyrenaica
Marmarica
Hammoniaca
Libian Sea
Mediterranean Sea

A Scale of 80 English Miles
Leagues 20 in a Degree

This pricked track shews ye Voyage
of Paul from Jerusalem to Rome

Pauls ship wrack
by the Island of Melita

The Worshipfull William Lowther of
Swillington in yorkeshire Esqr eldest son
of Sr William Lowther of Preston in the
said County Knight and Baronet
For advancement of this Worke Contributed
this Mapp

Saint Peter. | Saint Paul. | Saint Andrew. | Saint Iames Major. | Saint Iohn. | Saint Philip. | Saint Bartholomew.

PP of the TRAVELS and VOYAGES
the APOSTLES in their
n and in particular of Saint
PAUL.

EUXINUS

Colchis Iberia Albania

CASPIAN SEA

Paphlagonia

Pon-tus

Galatia

MINOR

Cappadocia

Lycaonia

Pisidia

Pamphylia

Cilicia

Comagena

SYRIA

Gebelites

CYPRUS

Arme-nia minor

Arme-nia major

Mesopotamia

ASSYRIA

CALDEA

BABYLONIA

Chaldæi

Cauchabeni

Cedar

DESERTS OF ARABIA

Ismaelits

Rhabani

Agubeni

Rega

Orheni

Sinus Persicus

Ægyptus

Arabia

Idumæa

Palæstina

Phœnicia

Judea

Samaria

Galilæa

Decapolis

Trachonitis

Iturea

Abilene

Damascus

Palmyrena

Babylonia

Chaldæa

Mesopotamia

Assyria

Armenia

Albania

Iberia

Colchis

Pontus

Paphlagonia

Cappadocia

Lycaonia

Pisidia

Pamphylia

Cilicia

Comagena

Syria

Cyprus

Arabia

Ægyptus

The Gibusites, Canaanites Girgesites
Hevites, Pherezites Amorites.
Jebusites Ammonites &c. were
all Inhabitants in Canaan.

RED SEA

ARABIA THE HAPPY

Saint Mathew.

Saint Thomas.

Saint James Minor.

Saint Simon.

Saint Iude.

Saint. Mathias.

Saint Peter. | Saint Paul. | Saint Andrew. | Saint James Major. | Saint John. | Saint Philip. | Saint Bartholomew.

PP of the TRAVELS and VOYAGES
the APOSTLES in their
n and in particular of Saint
PAUL.

EUXINUS

CASPIAN SEA

Colchis Iberia Albania

Saliria

Absarus

Pitanus

Atene

Iasonium pro

Cordila

Tripolis

Trapesus

Amisus

Amastris

Cromna

Sinope

Stephana

Picora

Paphlagonia

Claudiopolis

Andropa

Gordus

Mysium

Germa

Ancyra

Pessinus

Vincela

Galatia

Dadima

Petrelum

Laodicea

Archelais

Cappadocia

Lycaonia

Lystra

Iconium

Antiochia

Parnassus

Pisidia

Pamphylia

Perga

Attalia

Olbasa

Flaviopolis

Cilicia

Celendris

Sele Cucia

Antiochia

Anemurium

Sephirium

Arsinoe

Nicosia

Amathus

Paphos

Curias Pr.

CYPRUS

The Gibusites, Canaanites, Girgesites,
Hevites, Pherezites, Amorites,
Jebusites, Ammonites &. were
all Inhabitants in Canaan.

Amasia

Pon-

tus

Megalopolis

Neocesarea

Comana

Sebastopolis

Sebastia

Cappadocia

Archelais

Cesarea Mazaca

Salambria

Cyzistra

Iconium

Antiochia

Cataonia

Tyriotheta

Isaura

Leandis

Entelia

Antiochia

Comagena

Catumana

Caena

Deba

Nicopolis

Lucius

Ægea

Alexandria

Seleucia

Antiochia

Gebelites

Seleucus

Epiphania

Apamia nov. Alep.

Aram

Emesa

Hus

Damascus

Abilene

Galaana

Palmyrena

Palmyra

Adada

Dedan

Cathany

Idicara

Barata

Gaulana

Trachonitis

Auranitis

Batanea

Iturea

Ituræa

Arabia

Cauchabeni

Regania

Cedar

Alata

Agrei

Thema

Saccea

Cus

Babel

Arabia

Orchena

Ielme

Sertida

Dauma

Masani

Kedmais

Calathua

Orcheni

Idicara

Sinus

Persicus

Arabia the Happy

Rhabani

Agubeni

Obera

Arthemita

Banuchia

Duma Regio

Ismaelitis

Desert of

Arabia

Thaubo

Thabea

Ammonites

Mediantite

Rabbath

Esbus

Surrata

Bosra

Thabba

Jerusalem

Jericho

Lydda

Joppe

Azotus

Ascalon

Gaza

Idumea

Edom

Arabia the

Amalechites

Madian

Armana

Ostama

Sina

Horeb

Zur

Mara

Elim

Red Sea

Egypt

Memphis

Babylon

Heliopolis

Pelusium

Damietta

Alexandria

Canopicum ostium

Sebennyticum ostium

Mendesium ostium

Tanniticum ostium

Pelusiacum ostium

Heptastadium

Pharos

Cherronesus

Cassius

Casius

Sichem

Samaria

Capharnaum

Bethsaida

Tyre

Ptolemais

Sidon

Cæsarea

Cæsarea Philippi

Jordan

Lake Asphaltites

Lake Genesareth

Lake Semechonitis

Mesopotamia

Aram Potamia

Paddan

Aram

Zara

Alalis

Calibon

Alamatha

Thelda

Darema

Pacoria

Sine

Babylonia

Chaldea

Accad

Betum

Dabana

Dimaria

Sipphara

Chalne

Sangara

Ninive

Assyria

Nisibis

Edessa

Singara

Sinna

Persica

Susiana

Garden of Eden

Ctesiphon

Apollonia

Arbela

Agra

Arabia

Babylonia

Arabic

Iselme

Thema

Sertida

Dauma

Masani

Kedmais

Calathua

Orcheni

Idicara

Sinus

Persicus

THE

LIVES,

Travels, and Sufferings

OF THE

APOSTLES.

THE

ARGUMENTS

For every BOOK in the

New Teſtament;

Together with the

CONTENTS

Of every CHAPTER in the ſaid Books.

WITH AN

EXPOSITION of the ſaid TRAVELS and VOYAGES of the *APOSTLES* in their Miſſions, and more eſpecially of thoſe of St. *PAUL*, for the clearer underſtanding of the BOOK of the *ACTS*.

AFTER the Triumphant *Aſcenſion* of our *Saviour* into *Heaven*; and that his *Apoſtles* had receiv'd in a ſenſible manner the *Holy Spirit*, in the day of *Pentecoſt*; they courageouſly ſet about the work of their *Miniſtry*, committed to them; and omitted no occaſion of advancing (by the Preaching of the *Goſpel*) the Kingdom of *GOD*. Their labours in this great Work, and particularly thoſe of St. *Paul* deſcribed in the *Acts* are repreſented in this *Map*, in which the *Provinces*, where they Preached the *Goſpel*, are mark'd with great Letters, and ſeparated from one another by *Points* or *Pricks*. The courſe of St. *Paul*'s Voyage to *Rome* is alſo denoted by *Pricks*; and the *Towns* through which they paſt, and where they ſojourn'd are taken notice of in this following Diſcourſe. We have moreover mark'd by a *Star* * each of the *Seven Churches* of *Aſia* mentioned in the Book of the *Revelations*; and by a *Croſs* + the *Iſle* of *Patmos*, where St. *John* was baniſh'd.

The firſt Aſſembly of the *Apoſtles* was at *Jeruſalem*, where ſuch things happen'd as are recited in the ſix *Chapters* of the *Acts*; as were the ſubſtitution of St. *Matthias* in the place of *Judas*; the emiſſion of the *Holy Spirit* on the *Apoſtles*, and the ſucceſsful Preaching of St. *Peter*; the Cure of the lame Man by St. *Peter* and St. *John* in their going up to the *Temple*, the remarkable Puniſhment of *Ananias* and *Saphira* his Wife, for having lyed unto the *Holy Spirit*, the Impriſonment, and miraculous deliverance of the *Apoſtles*; and the Election of the ſeven Deacons.

St. *Stephen*, who was one of them, is ſtoned, and the Perſecution waxes hot againſt the *Church*, which cauſes a great diſperſion of the *Faithful*, as well in *Judæa* as in *Samaria*; *Acts* Chap. 7. and 8. by reaſon of which, St. *Philip* Preach'd at *Samaria*, where are ſent from *Jeruſalem*, St. *Peter*, and St. *John* to impart by the laying on of their Hands the extraordinary Gifts of the *Holy Spirit* to thoſe who had been *Baptized*; amongſt which was *Simon* the *Magician*, whom the *Apoſtle* ſharply reprehended for his Crime. St. *Philip* having left *Samaria*, baptizes the Queen of *Æthiopia*'s *Officer* in the way to *Jeruſalem*, at *Gaza*, where the Spirit of *GOD* takes

him up and carries him to *Azote*. From thence he goes into *Arabia* to perform the ſame Office, where he continued about three Years. From whence being returned to *Damaſcus*, finding himſelf in great danger, he departs by Night, being ſecretly let down the Town-Wall in a *Basket*. Then he comes to *Jeruſalem* about the Feaſt of the *Tabernacles*, 2 *Cor.* 11. 32, 33. *Acts* 9. 25. to find ſome of the *Apoſtles*, having all this while ſeen none, and here he meets with St. *Peter* Gal. 1. 16, 17. At firſt they ſhunned him, until ſuch time that *Barnabas* introduced him amongſt them, and ſo continued fifteen days, labouring (though in vain) to convert the *Jews* to the Faith of *Chriſt*; after which both *Peter* and *Saul* departed; *Saul* to *Cæſarea*, whence traverſing *Phœnicia*, *Syria*, and *Cilicia*, he arives at *Tarſus* his Birth-place, *Acts* 9. 26, 27.

St. *Peter* in the mean time went from *Town* to *Town* over all *Judæa*, until he came to *Lydia*, where he preaches the *Goſpel*, and by a Miracle cures one *Æneas* of a *Palſie*. And after ſome abode there, he was called to *Joppa*, where miraculouſly he raiſed from Death *Tabitha*, an holy Woman, *Acts* 9. 32. to 36. He continued ſome time here, ſojourning at one *Simon* the *Tanners*, where he ſaw the Viſion of the *Sheet* let down from *Heaven* filled with *Beaſts* and *Fowl*, both clean and unclean, which is taken notice of in the 219th. Diſcourſe, *viz. Cornelius*, baptized. At the ſame time *Barnabas* of *Cyprus*, and *Lucius* of *Cyrene*, with others, being in remote parts, and moved by the *Holy Spirit*, Preached to the *Gentiles*, who were converted to the *Faith*.

The *Apoſtles* taking to their aſſiſtance certain *Evangeliſts*, began to divide the World into twelve Parts, each taking one. St. *John* went into *Aſia*, *Dacia*, and *Panonia*. St. *James* the Brother of *John* into *Egypt* and *Marmiria*. St. *Philip* Northwards, into *Cappadocia*, *Iconia*, and ſo into *Scythia*. St. *Andrew* went Eaſtwards, as far as *Scythia* and *Sogdia*. St. *Bartholomew* Southwards into *India*; and St. *Thomas* through *Perſia* into *China*. St. *Jude* went to *Chaldea*, *Macedonia* and *Arabia*; and *Simon Zelotes* Southwards into *Mauritania*. St. *Matthew* tarried at *Jeruſalem* until he wrote his *Goſpel* in the *Hebrew Tongue*, and then went after St. *James* into *Egypt*, and ſo into *Æthiopia*. St. *Matthias* ſailed over into *Macedonia* and *Greece*, and from thence into *Africa*. St. *James* tarried at *Jeruſalem*, but St. *Peter* went towards *Antioch*, the Capital City of *Syria*. About this time died *Tiberius* the Emperour at *Rome*, and *Caius Caligula* ſucceeded him. St. *Thomas* about this time, with *Jude* his Brother, and an *Evangeliſt* going out Eaſtwards, ſent *Jude* into *Edeſſa*, who miraculouſly cured King *Agbarus* of a Diſeaſe which long troubled him, and alſo converted him, with a great many of his Subjects. *Barnabas* went alſo to *Antioch*, and after *Eaſter* St. *Peter* followed, and having here gained many *Converts*, *Barnabas* went to *Tarſus*, to bring *Saul* thither, and by theſe three there were ſo many *Converts* baptized to the Faith of *Chriſt*, that they were here firſt called *Chriſtians*, which Name hath ſpread it ſelf over the World.

By that time theſe *Apoſtles* had ſtayed at *Antioch* a Year, came *Agabus* the Prophet from *Jeruſalem*, and foretels a great *Famine* to happen over the World, *Acts* 11. In the mean time St. *James* the Elder is at *Jeruſalem* beheaded by *Herod Agrippa*; and St. *Peter* is miraculouſly delivered out of *Priſon*. About this time *Saul* being in an Extaſie, as he was praying in the *Temple*, was caught up into the third *Heaven*, and heard Words unſpeakable; and finally was commanded quickly to depart *Jeruſalem*, for that the *Jews* would not adhere to him, and therefore to go amongſt the *Gentiles*. Now, according to this Command *Saul* and *Barnabas*, went back again to *Antioch*, accompanied with one *Titus* a *Greek*. About this time *Saul* ſeems to be made an *Evangeliſt*, and from henceforth is called *Paul*.

In the Spring of the Year 41. *Paul* and *Barnabas* left *Antioch*, with one *John*, ſurnam'd *Mark*, as their *Deacon*, and went to *Cilicia*, or *Seleucia*, near the Sea on the River *Orontes*, where they embark for *Salamis* in the Iſle of *Cyprus*, and after ſome ſtay travelling about the Iſle came to *Paphos*, where *Barjeſus* the Sorcerer is puniſhed with blindneſs, and *Sergius Paulus* the Pro-conſul or Governour, was converted to the *Faith*. From thence in the Year 42. they paſs to *Perga*, a City in *Pamphylia*, where St *John*, ſurnam'd *Mark* leaves them, and returned to *Jeruſalem*; But St. *Paul* and *Barnabas* went as far as *Antioch* in *Piſidia*, where great Crowds of the *Gentiles* were baptized; but they were driven thence by the Faction of the incredulous *Jews*, and came to *Iconia*, the chief place of *Lycaonia*, where they gained abundance of Converts, eſpecially of the *Gentiles*, and here they ſtaid ſome time, *Acts* 13. And St. *Peter* before his departure, committed the Care of the Church, as *Biſhop*, to one *Erodius*, himſelf departing by Land through *Cappadocia*, *Galatia*, and the reſt of *Aſia*, *Pontus*, and *Bithynia*, 1 Pet. 1. 1, 2. This Year happened the *Famine* ſpoken of by *Agabus*.

In *Anno* 44. St. *Mark* publiſhed his *Goſpel* at *Rome*, and then was ſent to *Ægypt* to govern the *Church* of *Alexandria*: About this time *Paul* and *Barnabas* was finally driven out of *Iconia* by a tumultuous Rabble of factious and envious *Jews*, and went on Preaching to *Lyſtra*, where an impotent Perſon healed by *Paul*, procured them ſo great a reſpect amongſt the *Idolaters*, that they took them for *Jupiter* and *Mercury*, and would needs have ſacrificed to them; which they having with no ſmall difficulty hindred, the Tide ſoon afterwards ſtrangely turn'd, for the *Jews* of *Antioch* and *Iconia* being come thither, ſtirr'd up the People of *Lyſtra* againſt them, ſo that *Paul* was drawn out as dead: But being ſurrounded by the *Diſciples* he came to himſelf, and departed the next Morning with his Companion *Barnabas* to *Derbe*.

In *Anno* 45, *Paul* and *Barnabas* having ſettled the Church at *Derbe*, and ordained *Elders*, returned to *Lyſtra*.

In 46. having ordained *Elders* at *Lyſtra* (amongſt which *Timothy* was one) they returned to *Iconium*, where they did the like; then they came to *Antioch*. This Year died the bleſſed Virgin *Mary* aged about ſixty Years, having ſurviv'd her Son's Aſcenſion fourteen Years.

In 47. *Paul* and *Barnabas* returned to *Perga*, and from thence went to *Attalia*, where they likewiſe ſetled a Church, *Acts* 14. 24. a Town on the *Mediterranean Sea*, where they embark'd for *Antioch* in *Syria*, and gave the Brethren an account of the ſucceſs of their Voyages, *Acts* 14.

In *Anno* 48. they returned through *Cicilia* and *Syria* unto *Antioch*, Preaching the Goſpel.

In 49. ſome being come from *Judæa* to *Antioch*, would perſwade the *Gentiles* converted to the Faith, to admit of *Circumciſion*, and to obſerve the Ceremonies of the Law. St. *Paul* and *Barnabas* are ſent to *Jeruſalem* on occaſion of this Controverſie, which was decided in favour of the *Chriſtian* Liberty, and the Decrees were carried to *Antioch*, not only by theſe Two, but by *Jude*, the Brother of *Thomas*, ſurnamed *Barſabas*, and by *Silas*, or *Sylvanus*, who were joyned to them; at which the *Church* was much

much comforted, *Acts* 15. It ſeems that ſome time after St. *Peter* alſo came to *Antioch*, where he had ſome Conteſt with St. *Paul*, who withſtood him boldly, *Gal.* 2. 11.

In *Anno* 50. After theſe things *Paul* and *Barnabas* were about to make a Second *Voyage* into *Aſia*, and to viſit the Churches which they had planted in their Firſt Courſe; but not agreeing they ſeparated, but not without ſome bitterneſs; *Barnabas* with *Mark* ſailing for *Cyprus*; and *Paul* with *Silas* traverſing *Syria* and *Silicia*, and confirming the Brethren, came to *Derbe* and *Lyſtra*, where *Timothy* was taken into Company, and paſſes thro' *Phrygia* and *Galatia*, where they were forbidden to preach in *Aſia*; and coming to *Miſia*, they attempted to go into *Bithynia*; but were diverted from that Journey by the *Holy Spirit*, and therefore went down to *Troas*, where *Paul* being commanded in a Viſion to go into *Macedonia*, they drew on ſtrait to the Iſle of *Samothracia*, and the next Morning arrived at *Neapolis*, a Port Town in *Macedonia*, whence they went to *Philippia*, where *Lydia* was converted and baptized, thro' the occaſion of a Servant, out of whom *Paul* drove a Prophecying Spirit, which cruelly tormented her. The People roſe up againſt them, and he and *Silas* thrown into *Priſon*, and the *Gaoler* being converted, they were diſmiſſed the next Day, *Acts* 16.

Being parted from thence, they took their way thro' the Towns of *Amphipolis* and *Apollonia*, and came to *Theſſalonica*, where *Paul*, teaching in the *Synagogue* for Three Sabbath-Days together, brought over to the Faith ſeveral, both *Jews* and *Gentiles*; but the malicious *Jews* being attended by a ſort of raſcally People, ſtirred up the Town againſt them, whereupon they came to *Beræa*, and there made ſeveral *Diſciples*; but the ſeditious *Jews* of *Theſſalonica* followed them thither, and alſo there ſtirred up the People againſt them, for which cauſe the Brethren conveyed *Paul* out of the Town, as if he were to go by *Sea*, but he turned to *Athens*, where he had famous Diſputations with the Learned of all *Sects* and *Religions*, and converted *Dionyſius*, and one *Damaris* a famous Woman, with divers others, *Acts* 17. From hence *Paul* wrote the Firſt and Second Epiſtle to the *Theſſalonians*, for the Confirmation of that Church; and from *Athens* he went to *Corinth* in the *Iſthmus*, where he ſtayed about a Year and a half, becauſe *GOD* had great ſtore of People there.

Anno 51. St. *Paul* had a Viſion at *Corinth*, to encourage his Preaching; *Silas* and *Timothy* he ſent to *Macedonia* to confirm the Churches, and tarrying at *Corinth*, wrought for his Living, by making *Tents*, with *Aquila* and *Priſcilla*, and yet preached conſtantly in the Houſe of one *Juſtus*, and *Soſthenes* the chief Ruler of the Synagogue, being alſo converted, joined himſelf to St. *Paul*: But when *Gallio* was made *Deputy*, a Tumult was raiſed, and *Soſthenes* was chaſtiſed, yet *Paul* continued ſtill, *Acts* 18. 7.

Anno 52. St. *Paul* left the Government of the Church of *Corinth* to *Silas*, and ſo ſailed to *Epheſus*. Here, after ſome reaſoning with the *Jews*, he converted many of the *Gentiles*; and, after ſome ſtay, leaves *Timothy* to govern the Church, and ſails to the Iſle of *Creta*, now *Candia*, where having alſo ſetled a Church, he left it to the Care of *Titus*, and ſailed directly to *Ceſaræa* in *Canaan*, and from thence aſcends to *Jeruſalem*, and, after ſome ſtay there, (to ſalute the Brethren) he deſcends to *Antioch*, *Acts* 18. 18. Here he alſo made but a ſhort ſtay, and began a Third Voyage thro' *Galatia* and *Phrygia*, confirming the Churches as he went, but made little ſtay in a Place until he came to *Timothy* at *Epheſus*, where he preached Two Years, in the School of *Tyrannus*, unto the *Gentiles*, and inſtructed certain *Diſciples* of St. *John Baptiſt*'s; as alſo one *Apollos*, an eloquent Man and full of Zeal, altho' he was acquainted with no more than the Baptiſm of St. *John*. *Paul* earneſtly labours and diſtributes the extraordinary Gifts of the *Holy Spirit*, by the laying on of his Hands on Twelve Men, who had been before baptized with the Baptiſm of St. *John*. He alſo ſeparates his *Diſciples* from the Rebellious *Jews*, and teaches every Day the Word of *GOD*, and that with ſuch Succeſs (his *Doctrine* being attended with *Signs* and *Miracles*,) that by this means the Word was known throughout all *Aſia*, and ſeveral of thoſe who had applied themſelves to vain, curious, and unlawful *Sciences*, which were in great requeſt in that City, being ſtruck with Sorrow at Heart, freely renounced thoſe *Magical Amuſements*, and burnt their Books of that kind, whoſe Price amounted to a conſiderable Value; but by an Uproar excited by *Demetrius*, he had been brought into Danger, had it not been wiſely appeas'd by the *Town-Clerk*, Acts 19.

Anno 53. St. *Philip* having preached the Goſpel in *Cappadocia*, *Armenia*, *Colchis*, and *Iberia*, came to *Phrygia*, where preaching at *Hierapolis*, the Unbelieving *Jews* and *Heathens* ſtoned him and crucified him.

Anno 54. *Philip* being dead, *Paul* was called to be one of the Twelve *Apoſtles*.

Anno 55. From hence *Paul* wrote the Firſt Epiſtle to the *Corinthians*, and ſent it by *Timothy*, Acts 19. 22. But *Timothy* being returned, *Paul* left him at *Epheſus*, and went into *Macedonia*, embarks at *Philippi* for *Troas*, where he remains Seven Days, having reſtored to Life a young Man named *Eutichus*, who fell down to the Ground from the Third Story.

Anno 56. From thence he comes by Land to *Aſſon*, which ſome ſuppoſe to be *Appollonia*, and having there met his Company which came by Sea, they take Shipping together for *Mitylene*, a Town in the Iſle of *Lesbos*. The Day following they arrive in ſight of *Samos*, and caſting Anchor at *Trogillum*, which is a Creek of Mount *Mycales*, about Forty Furlongs diſtance; weighing Anchor they came the next Day to *Miletum*, where *Paul* ſends for the Paſtors of the Church of *Epheſus*, and exhorts them to their Duty, *Acts* 20. Having left *Miletum*, they came to *Coos*, and the Day following to *Rhodes*, and from thence to *Patara*, where, having found a Veſſel bound for *Phænicia*, they went on Board, leaving *Cyprus* on the left Hand, and came to *Tyre*, where *Simon*, one of the Seven *Deacons*, was Biſhop: Here the Ship was to unlade. From whence they ſet ſail for *Ptolemais*, where having ſaluted his Brethren, and tarried a Day, they came to *Cæſarea*, where *Philip* the Deacon was Biſhop; and here he ſtayed much longer; and from thence went to *Jeruſalem* by Land, about the time of *Pentecoſt*, Acts 21. 21. where the Church gladly received them. But a while after, *Paul*, being found in the Temple, was apprehended, by certain *Jews*, in a Tumult, and buffeted; but being reſcued by *Lyſias*, the chief Captain, and found to be a *Roman*, was ſent ſafe away to *Cæſarea*; where, at a Hearing before *Felix* the Prefect of *Judea*, the *High-Prieſt* and his Orator accuſed him of great Matters, but could make out nothing, *Acts* 21. Here *Felix* condeſcended to hear *Paul* preach the Goſpel; but after Two Years *Felix* going out of Place, left *Paul* in Priſon. About this time

time *Peter* was in *Egypt*, and from *Babylon* wrote his Firſt Epiſtle to the diſperſed Strangers, 1 *Pet.* 1. 1. Chap. 5. 15.

Anno 58. *Portius Feſtus* was put into the Place of *Felix*, before whom *Paul* was afreſh accuſed; but he appealed to *Cæſar*. After this, King *Agrippa* heard him preach, *Acts* 25, 26. and judged him innocent; and in fine, about the End of the Year was ſhipped away for *Rome*, under the Conduct of a *Centurion* named *Julius*, who had alſo the Charge of ſeveral other Priſoners, to the Emperor *Nero*. Taking ſhipping at *Cæſarea* in a Veſſel of *Adrimytte*, a Town in *Phrygia*, they arrive the next Morning at *Sidon*, where the *Centurion* permits him to viſit his Friends, and to be aſſiſted by them in his Voyage; from thence, having a contrary Wind, they paſs North-wards beyond *Cyprus*, and arrive at *Myra*, where meeting with a Ship of *Alexandria*, which was bound for *Italy*, they embark'd therein. This Voyage being likely to hold long, they were ſeveral Days before they could make ſight of *Gnidus*, and afterwards they make over-againſt *Salmona*, and from thence to a Place called the *Beautiful Haven*, near the Town of *Laſea* in *Creta*, where *Paul* adviſed them to tarry, the Seaſon for *Navigation* being paſt, ſo that no good Weather could be expected. But the Centurion being deſirous to winter at *Phœnix*, ſome diſtance from thence, being a better Port, made them put out again, but they were diſappointed, for being ſoon overtaken with a *Tempeſt*, and an impetuous North East Wind, they could not reach this Haven, ſo that they were carried under the Iſle of *Claudia*. They drew in the *Long-Boat*, and under-girded the *Ship*, fearing they ſhould have fall'n on *Syrtes*, which is a moving Sand, and very dangerous on the *Africk Coaſt*. The *Tempeſt* continuing, they began on the Third Day to lighten their *Ship*, to let down the *Sail*, and abandon themſelves to the *Winds* and *Waves*; and when neither *Sun* nor *Stars* in many Days appeared, all Hopes of Safety being laid aſide, on the 14th Day they began to diſcover Land; but knowing not where they were, they ſounded, and found it 20 Fathoms, and a little further 15; whereupon they threw out four *Anchors*, and the Day beginning to appear, *Paul* having comforted them, they threw out the Tackle of the *Ship*; and altho' it was Day, they knew not the Place where they were, only obſerving a great *Gulph*, with a *Shoar*, where they endeavoured to bring in the *Veſſel*; having for this end weighed their *Anchors*, and hoiſted their *Sails*, and falling into a Place where two *Seas* met, they thruſt in the *Ship*, and the fore-part ſtuck faſt, but the hinder-part was broken by the violence of the Waves; then every Man endeavoured to ſave himſelf, ſome by ſwimming, and others on *Planks* and Wrecks of the *Ship*, ſo that without the loſs of any Soul (there being 276 Perſons on Board) they got ſafe to Land, *Acts* 27.

Being eſcaped this Danger, they found it was the the Iſle of *Malta*, whoſe Inhabitants received them with great Kindneſs. *Paul*, who was at firſt taken for a *Murtherer*, becauſe a *Viper* faſtned on his Hand; but ſeeing he had no hurt, and ſhook it off into the Fire, they adored him as a *GOD*: here he ſignalized himſelf by the healing ſeveral ſick Perſons, eſpecially *Publius*, a Man of Note in the Iſle. From hence they went in a *Ship* of *Alexandria*, named *Caſtor* and *Pollux*, which had winter'd there, and came to *Syracuſa*, then to *Rhegium*, where, favoured by a Southern Wind, they arrive at *Buzzol*, where they found *Brethren*, with whom they tarried ſeven Days, whence parting from *Rome*, the *Brethren* came and met them at *Appii-forum*, and thus they arrived at *Rome*, where the *Centurion* conſigned the Priſoners to the *Prefect* of the *Prætorium*; but *Paul* obtained liberty to lodge in what Houſe he pleaſed, having a Soldier to guard him. He thus dwelt two Years, preaching the *Goſpel* with full liberty, and wrote from *Rome* the Epiſtles to the *Philippians*, *Coloſſians*, *Hebrews*, and to *Philemon*.

It may be gathered from *Holy Writ*, that *Paul* left *Rome* after his Enlargement, in the Year 63, in *Spain*, or in his way thither; but whether he was forcibly brought back again, or whether he was bound to return, is not known; and in this Year St. *James* ſuffered Martyrdom at *Jeruſalem*, in whoſe Place *Simon* his Brother was choſen Biſhop. *Anno* 64. *Paul* took ſhipping out of *Gallia*, and ſailed into *Greece*. *Anno* 65. *Paul* viſited the Churches in *Macedonia*, and landed at *Troas*, where *Carpus* was Biſhop. Thence went he up into *Phrygia* unto *Laodicea*, and from thence wrote his Firſt Epiſtle to *Timothy* at *Epheſus*, promiſing ſhortly to come to him; but it fell out otherwiſe; for a Perſecution hapning at *Rome*, he haſted thither, and accordingly going from *Laodicea* to *Miletum*, he ſailed for *Corinth*, and ſo away for *Rome*. In the mean time the poor Chriſtians were torn with Beaſts, crucified, and burnt in the Fire; but theſe *Apoſtles* greatly encouraged them. Now was St. *Paul* clapt in Priſon. *Anno* 66. *Timothy* and *Trophinus* came to *Rome* to St. *Paul*. *Anno* 67. St. *Peter* was crucified with his Head downwards, and *Olympus* and *Rhodion*, his Companions, ſuffered with him. St. *Paul* was beheaded, and with him ſuffered his Companions *Ariſtarchus*, *Trophimus*, and *Pudens*.

An Account of the Places mentioned in this Diſcourſe, and which are taken notice of in the MAP, *by Figures, Letters, or other Marks of Diſtinction.*

1	*Jeruſalem.*	18	*Derbe.*	35	*Chios.*	52	*Salmona.*	f	*Phœnicia.*
2	*Samaria.*	19	*Attalia.*	36	*Samos.*	53	*Beautiful Haven.*	g	*Cyprus.*
3	*Gaza.*	20	*Troas.*	37	*Trogillum.*	54	*Laſea.*	h	*Pamphylia.*
4	*Azote.*	21	*Samothracia.*	38	*Mycales.*	55	*Phœnix.*	i	*Piſidia.*
5	*Damaſcus.*	22	*Neapolis.*	39	*Miletum.*	56	*Claudia.*	k	*Lycaonia.*
6	*Cæſarea.*	23	*Philippia.*	40	*Coos.*	57	*Syrtes.*	l	*Phrygia.*
7	*Tarſus.*	24	*Amphibolis.*	41	*Rhodes.*	58	*Malta.*	m	*Galatia.*
8	*Lydia.*	25	*Appollonia.*	42	*Patara.*	59	*Syracuſa.*	n	*Aſia.*
9	*Joppa.*	26	*Theſſalonica.*	43	*Tyre.*	60	*Rhegium.*	o	*Myſia.*
10	*Cæſarea.*	27	*Beræa.*	44	*Ptolemais.*	61	*Puteoli.*	p	*Bithynia.*
11	*Antioch.*	28	*Athens.*	45	*Antipatris.*	62	*Apius.*	q	*Macedonia.*
12	*Salamis.*	29	*Corinth.*	46	*Rome.*			r	*Achaia.*
13	*Paphos.*	30	*Cenchrea.*	47	*Adrimytte.*	a	*Judea.*	ſ	*Greece.*
14	*Perga.*	31	*Sicyon.*	48	*Sidon.*	b	*Samaria.*	t	*Italy.*
15	*Antioch.*	32	*Epheſus.*	49	*Myra.*	c	*Arabia.*	u	*Creet, or Candia.*
16	*Iconium.*	33	*Aſſon.*	50	*Alexandria.*	d	*Syria.*	x	*Africa.*
17	*Lyſtra.*	34	*Mitylene.*	51	*Gnidus.*	e	*Cilicia.*		

The

The Lives of the Apoſtles.

The LIFE *of St.* MATTHEW *the* Evangeliſt.

SAINT *Matthew*, otherwiſe called *Levi*, was an *Hebrew* of the *Hebrews*, the Son of *Alphæus* and *Mary*, Kinſwoman to the *Bleſſed Virgin*, tho' the *Arabick* Writer of his Life, calls his Father's Name *Ducu*, and his Mother's *Karutias*, both originally deſcended of the Tribe of *Iſſachar*. He was the firſt of the Evangeliſts, that wrote the *Goſpel* and *Hiſtory* of our *Saviour*, in which great *Work* he was aſſiſted by the *Holy Ghoſt*. The Place of his *Birth* is not certainly known, but that he was a *Galilæan* is not doubted, and by ſome 'tis ſaid, that he was born at, or near *Capernaum*, tho' the *Arabick* Author aforeſaid, affirms him to be born at *Nazareth*, belonging to the Tribe of *Zebulun*. He was a *Publican*, and by Profeſſion an *Officer*, employ'd in the gathering the Emperor's *Toll*, or *Cuſtoms*, being an Employment of great Reputation amongſt the *Romans*, however vilified among the *Jews*; and, without doubt, very profitable, which he quitted to follow *Chriſt* in all his meanneſs.

After his being elected to the *Apoſtleſhip*, he continued amongſt the *Apoſtles*, till our *Saviour's Aſcenſion*, and then for about Eight Years preached up and down in *Judæa*; afterwards, which way he ſteer'd his *Travels*, for the Converſion of the *Gentiles*, is not certainly known; but *Æthiopia* is the Place moſt generally aſſign'd him for his *Province*, tho' ſome affirm he went firſt into *Parthia*.

His *Goſpel* is ſaid to have been written at *Jeruſalem* at the Entreaty of the *Jewiſh Converts*, and as *Epiphanius* adds, by the Appointment of the *Apoſtles*, about Eight Years after our *Saviour's Death*. *Nicephorus* makes it 15 after his *Aſcenſion*: At leaſt it muſt needs have been written before this Diſperſion of the *Apoſtles*, if St. *Bartholomew* carried it along with him into *India*, and there left it; for *Pontenus* preaching the Faith in the *Indies*, found there a Copy of St. *Matthew's Goſpel* written in *Hebrew*, which he brought to *Alexandria*, and was preſerved to his time in the *Library* of *Cæſarea*, which Original being loſt, we have only the *Greek Verſion*, whoſe Author is unknown, tho' ſeveral do attribute it to St. *James*, or St. *John*: Another Copy was found by the *Nazarenes* at *Baræa*, in the time of St. *Hierom*, as he himſelf affirms, adding withal, that he obtained leave of the *Nazarenes* to tranſcribe theirs, and that he afterwards tranſlated it into *Greek* and *Latin*; and another was found by good Teſtimonies in the digging up the Grave of St. *Barnabas*, *Anno Dom.* 485. being a Tranſcript of the *Apoſtles* own Writing: But of all theſe Copies we hear not of any extant; however the *Greek Tranſlation* done by St. *John* or St. *James*, hath been all along generally received as Authentick, and therefore reckoned among the *Canonical Books* of *Holy Scripture*.

It is agreed by ancient *Writers*, that he ſuffered *Martyrdom* at *Naddaber* in *Æthiopia*, but as to what ſort of Death, and where he was buried, we are to ſeek; only *Dorotheus* will have it, that he was honorably buried at *Hierapolis* in *Parthia*, one of the firſt Places where he preached to the *Gentiles*.

St. *Auſtin* obſerves, that St. *Matthew* is exact in his Account of the Royal Extraction of our *Saviour*, and in his deſcribing the Life he led amongſt us; whereas St. *John* ſoars higher, and immediately declares the Divinity of our *Saviour*. His *Writings* alſo ſeem more pious and inſtructive to the Capacity of the meaneſt, ſince he more particularly touches on the *Actions* and *Diſcourſes* with which our *Saviour* did (as it were) qualify his Divine Wiſdom and Majeſty; that his Example may be, in ſome meaſure, imitable, and proportionable to our Weakneſs. 'Tis not to be queſtioned, but GOD had great reaſons to cauſe his *Laws* to be written; yet we may ſay, *Chriſt's* chief Deſign has ever been to write them in our Hearts, to the end our Actions might be viſible *Characters* of that inviſible Love he bears us, and which we ought to ſhew each other. For the principal Deſign of our *Saviour*, is not to inſtruct us by written *Words*, but by the Example of his Life, which is continually to be renewed in our Minds by the Operations of the *Holy Ghoſt*, to the end his Vertue, as well as his Verity, might be repreſented from Age to Age, by lively *Actions*, and not by dead *Works*; and therefore tho' it be neceſſary to read continually the *Holy Scriptures*, if we ſhould underſtand them all, yet this Knowledge alone will not make us *Chriſt's Diſciples*, and we do not at the ſame time feel this Knowledge influencing our *Actions*, and regulating our Behaviour under all Conditions.

Having given you the Life of this *Evangeliſt* and *Apoſtle*, I ſhall conclude his Life with the *Contents* of his *Goſpel*, which Method I ſhall take to the Lives of the reſt of the *Apoſtles*, that are *Pen-Men* in the Hiſtory of the *New Teſtament*.

The Argument *of the Goſpel according to St.* Matthew.

THIS *Goſpel* chiefly treats of theſe Two Things, *viz.* of the Perſon of the *Meſſiah* and *Mediator*, who is *Jeſus Chriſt*, and of his Office or Charge, how he ſet about it at firſt, afterwards continued in the ſame, and at laſt of all fully acquitted himſelf thereof, and diſcharged it.

As concerning his Perſon, our *Evangeliſt* ſheweth, that he was the true *Emanuel*, promiſed in the *Old Teſtament*, that is to ſay, true GOD and true *Man*, in Unity of Perſon. As to his Human *Nature*, he ſets down his *Genealogy*, his *Conception* by the *Holy Ghoſt*, his being born of the *Virgin Mary*, and the Name which was given to him by the *Angel*, Chap. I. That certain *Wiſe Men* from the *Eaſt*, being wonderfully informed of his *Birth*, by the Appearance of a new *Star*, came to worſhip him; that *Herod*, terrified with the Report of the *Wiſe Men*, concerning a *Great King* that was born, cauſed all the Children of *Bethlehem* from Two Years and under, to be put to Death; but that *Joſeph* and *Mary*, being warned by GOD in a *Dream*, fled with the Child *Jeſus* into *Egypt*, and afterwards returning

thence with him, went and dwelt at *Nazareth*, Chap. II.

Concerning his *Office*, he declares, how he was at firſt prepar'd for it; and how afterwards he diſcharged it. That *John* the *Baptiſt* his Fore-runner prepar'd the way for him by his *Preaching*, and the Character he gave of him, that he *baptized* him, and how he was ſolemnly inaugurated and inſtall'd in the ſame by the *Father* and the *Holy Ghoſt*, from the *Higheſt Heaven*, Chap. III. That he was yet further prepar'd and diſpos'd for the great *Office* he was to undertake by a miraculous Faſt of forty days, as well as by ſeveral Combats with the *Tempter* in the *Wilderneſs*; that after this he betook himſelf to the diſcharging of his *Office* and *Function*, not only in his State of *Humiliation*, but alſo in that of his *Exaltation*. That in his State of *Humiliation*, he began with the Exerciſe of his *Prophetical Office*, and that in order thereto he left *Nazareth*, and came and dwelt at *Capernaum*, Preaching in the *Synagogues* of *Galilee*, and confirming his Doctrine with many *Miracles*, Chap. IV. Our *Evangeliſt* gives us a particular Account of a moſt excellent *Sermon*, which *Jeſus Chriſt* Preached upon the *Mount*, in which he declares, wherein the *Happineſs* of his true *Diſciples* doth conſiſt, and purgeth the Doctrine of the *Law*, from the corrupt Gloſſes and Interpretations the *Phariſees* had put upon it, Chap. V. He teacheth how we are to behave our ſelves in our giving of *Alms*, in our *Prayers*, and that we are not to be ſolicitouſly careful about the neceſſities and maintenance of our outward Life, Chap. VI. As alſo that we ought not to judge our *Neighbour*, to beware of *Falſe Prophets*, and not only to be *Hearers*, but *Doers* and *Keepers* of the Word of *GOD*, Chap, VII. Moreover he relates his healing of a *Leper*, curing divers *Maladies*; his appeaſing of a *Tempeſt* at *Sea* by rebuking the *Winds* and *Waves*, and his caſting out of *Devils*, Chap. VIII. His curing of one ſick of the *Palſey*, his calling St *Matthew* from the receit of *Cuſtom* to the *Apoſtleſhip*, his healing a Woman of her *Bloody Iſſue*; his raiſing a *Ruler's Daughter* to *Life*, and calling out a *dumb Devil* from one that was *poſſeſſed*, Chap. IX. His ſending out his Twelve *Apoſtles* before him, to preach the *Goſpel*, giving them Power to caſt out unclean *Spirits*, and Inſtructions how to behave themſelves in their *Miſſion*, Chap. X. He gives an Account of the Honourable Teſtimony given by our *Saviour* to *John* the *Baptiſt*, who had ſent two of his *Diſciples* to be inform'd by him, whether indeed he were the true *Meſſiah*, that was to come; ſets down the dreadful Denunciations pronounced by him againſt thoſe *Cities*, that had rejected his *Goſpel*, as alſo his gracious invitation to all labouring and heavy laden *Sinners*, Chap. XI. His Apology for his *Diſciples*, plucking and eating the ears of *Corn* on the *Sabbath-day*; his ridding himſelf of the *Snares* laid for him by the *Phariſees*; his caſting out a *Blind* and *dumb Devil*: his accuſing and convincing of the *Phariſees*, of their Sinning againſt the *Holy Ghoſt*, for which he threatens them with Eternal *Damnation*; and his declaring who ſpiritually and in truth are his *Mother*, his *Siſters* and *Brothers*, Chap. XII. His repreſenting and deſcribing the condition of his *Church* here on *Earth*, by divers *Similitudes* and *Parables*, as of the *Sower*, the *Muſtard-ſeed*, *the Treaſure hid in the Field*, the *Merchant* and *Draw-net* caſt into the *Sea*, and his being diſregarded and deſpis'd in his own *Country*, Chap. XIII. Our *Evangeliſt* alſo gives us an account of the *Impriſonment* and *Death* of *John* the *Baptiſt*, with the cauſes of both; of *Jeſus Chriſt*'s feeding 5000 Men, with five *Loaves* and two *Fiſhes*; his going upon the *Water*, appeaſing the *Tempeſt*, and healing many *Sick Perſons* in the Land of *Genezares*, only by touching the Hem of his *Garment*, Chap. XIV. As likewiſe how he defends his *Diſciples*, accuſed by the *Phariſees* for eating with *unwaſhed Hands*, declaring what it is that really defiles a *Man*; delivers the *Daughter* of the *Canaanitiſh Woman*, vexed with a *Devil*, and ſatisfies the *Hunger of* 4000 *Men*, beſides *Women* and *Children*, with ſeven *Loaves* and a *few Fiſhes*, Chap. XV. How he reproves the *Phariſees* who demanded a Sign of him from *Heaven*, and warns his *Diſciples* to beware of their and the *Sadduces Leaven*: How St. *Peter* having honourably confeſs'd and own'd him, not only for himſelf, but in the name of his *Fellow Apoſtles*, he promiſeth him the *Keys* of the *Kingdom* of *Heaven*, and foretells his *Sufferings* and *Death*, as alſo his *Reſurrection* and *Aſſumption* to *Glory*, Chap. XVI. How upon a very high *Mountain*, he gives a view of his *Glory*, by being transfigured in the preſence of three of his *Diſciples*, teacheth them that *John* the *Baptiſt* was the *Elijah* that was to come; healeth a *Lunatick Perſon*, by caſting out the *Devil* that tormented him, foretelleth a ſecond time his *Death* and *Reſurrection*, and payeth *Tribute*, Chap. XVII. How he exhorteth his *Diſciples* to *Humility*, to avoid *Offences*, to reſiſt evil *Luſts*, not to deſpiſe little ones, by a Similitude drawn from a *Loſt Sheep*; teacheth how they ought to behave themſelves towards a *Brother* that has offended them, and how often to forgive him, illuſtrating his Doctrine with the Parable of a *King*, who having forgiven 10000 *Talents* to his *Servant*, puniſheth him for ſhewing no Mercy to his *Fellow-Servant*, Chap. XVIII. Teacheth that a Man may not divorce his *Wife* but for the cauſe of *Adultery*, to whom *Marriage* is neceſſary; bleſſeth the little *Children* brought unto him; ſheweth a young *Man* what he ought to do to inherit *Eternal Life*; how difficult it is for rich *Men* to be *Saved*; and the great Reward they ſhall receive, who have forſaken all things to follow him, Chap. XIX. By the Similitude of *Labourers* ſent to work in the *Vineyard*, he declares that the Reward *GOD* gives to his *Servants*, is wholly gratuitous, and of meer free Grace; he foretells his approaching *Paſſion*, and reproves the *Mother* of *Zebedees Children*, for her ambitious demand, and warneth his *Apoſtles* not to aſpire after Greatneſs or Superiority; and reſtores two *blind men* to their *Sight*, Chap. XX. He maketh his *Royal Entry* into *Jeruſalem*; curſeth the *Barren Fig-Tree*; diſputeth in the *Temple* with the *Prieſts*, concerning his *Authority* and *Perſon*, Chap. XXI. By the *Parable* of Perſons invited to the *Marriage* of the *King*'s *Son*, he ſheweth that the viſible *Church* is never without *Hypocrites*, and that all the true Members thereof muſt have on the *Wedding Garment*; that *Tribute* muſt be paid to *Cæſar*; that in the *Reſurrection* there is neither *Marrying*, nor giving in *Marriage*; that the Summ and Subſtance of the Law conſiſts in loving *GOD* and our *Neighbour*; that he is not only the Son of *David*, but alſo his *LORD*, Chap. XXII. He teacheth his *Diſciples*, with reſpect to the *Phariſees*, that they ought indeed to hear what they teach conformable to the Doctrine of *Moſes* and the *Prophets*, but not to do according to their *Works*, nor to imitate their *Hypocriſie*, *Pride* and *Blood thirſtineſs* of *perſecuting Spirits*, Chap. XXIII. He foretells the Deſtruction of the *Temple* and *City* of *Jeruſalem*, with the *Signs* that ſhould be the *Fore-runners* of it, and of his coming to *Judgment*; and exhorteth to *Watchfulneſs* and *Prayer*, Chap. XXIV. He propounds the Similitude of Ten *Virgins* going forth to meet the *Bridegroom*; and

of

of the *Servants* to whom their *Maſter* had variouſly diſtributed his *Talents*, to be improved by them, and deſcribes his laſt coming to *Judgment*, and the grounds upon which Men ſhall be either acquitted or condemned at that day, Chap. XXV. He foretelleth again his *Sufferings*, which he was now entring upon. The *Evangeliſt* relates how the *Chief Prieſts* and *Scribes* take Counſel together to ſeize him; *Judas* treats with them about *Betraying* him into their Hands, and the *Lord* diſcovers the *Traytor*, to his fellow *Diſciples*; he celebrates the *Feaſt* of the *Paſſover* with them, and inſtead thereof ſubſtitutes his *Holy Supper*; foretells his *Diſciples Flight* and leaving of him, and *Peter's* denial. He ſets down the beginning of his *Sufferings* in the *Garden*, his *Agony* and *Prayers*; his being betrayed and taken, led bound to *Caiaphas*, examined, and pronounced worthy of *Death*; St. *Peter* denies him thrice, Chap. XXVI. *Judas* repenting, hangs himſelf, *Chriſt* is brought before *Pilate*, who in vain ſtrives to ſave him, and at laſt delivers him to be *Crucified*, after that he had been *Scourged*. The *Souldiers* Crown him with *Thorns*, mock and revile him. He is led out of the *City* bearing his *Croſs*, and being come to the place, he is ſtript of his *Clothes*, for which the *Souldiers* caſt *Lots*; and nailed to the *Croſs* between to *Thieves*: He dies (after that by many Wonders and *Prodigies* he had evidenced himſelf to be the *Son* of GOD) and is buried, Chap. XXVII. How the third *Day* after he roſe from the *Dead*, with the *Prodigies* attending his *Reſurrection*, and preſented himſelf alive to ſome devout *Women*, and to his *Diſciples*, whom (being met together for that purpoſe) he Authorizeth and Chargeth to go and *Preach* the *Goſpel* to all *Nations*, promiſing to be with them to the End of the *World*.

The Contents *of the reſpective Chapters of the Goſpel according to S.* Matthew.

THIS BOOK *is divided into* 28 Chapters, *the* Contents *of which are*, I. *The* Genealogie *of* Chriſt *from* Abraham *to* Joſeph, *he was conceived by the* Holy Ghoſt, *and born of the* Virgin Mary, *when ſhe was eſpouſed to* Joſeph, *the* Angel *ſatisfied the miſdeeming thoughts of* Joſeph, *and interpreteth the Names of* Chriſt. II. *The* wiſe Men *out of the* Eaſt, *are directed to* Chriſt *by a* Star, *they* worſhip *him, and offer their* Preſents. Joſeph *fleeth into* Egypt *with* Jeſus *and his* Mother. Herod *ſlayeth the* Children; *himſelf dieth.* Chriſt *is brought back into* Galilee *to* Nazareth. III. John Preacheth, *his* Office, Life and Baptiſm; *he reprehendeth the* Phariſees, *and* baptizeth Chriſt *in* Jordan. IV. Chriſt faſteth, *and is* tempted. *The* Angels *miniſter unto him, he dwelleth in* Capernaum, *begins to* Preach, *calleth* Peter *and* Andrew, James *and* John, *and heal all the* diſeaſed. V. Chriſt's Sermon *on the* Mount, *declareth who are* bleſſed, *who are the* Salt *of the* Earth, *the light of the* World, *the* City *on an* Hill, *the* Candle: *That he came to fulfill the* Law. *What it is to* kill, *to commit* Adultery, *to* Swear: exhorts *to ſuffer wrong, to love even our* enemies, *and to labour after* Perfectneſs. VI. Chriſt *continues his* Sermon *on the* Mount, *ſpeaking of* Alms, Prayer, forgiving our Brethren, faſting, *where our* Treaſure *is to be laid up, of ſerving* GOD *and* Mammon, exhorts *not to be careful for* worldly things, *but ſeek God's* Kingdom. VII. Chriſt *ending his* Sermon *on the* Mount, *reproveth raſh* judgment, *forbids to caſt* holy things *to* dogs, *exhorts to* Prayer, *to enter in at the* ſtrait Gate, *to beware of* falſe Prophets, *not to be* hearers *but* doers *of the* word: *like* houſes built *on a* Rock, *and not on the* Sand. VIII. Chriſt *cleanſeth the* Leper, healeth *the* Centurion's Servant, Peter's Mother *in* Law, *and many other* diſeaſed; *ſheweth how he is to be followed: ſtilleth the* Tempeſt *on the* Sea, *drives the* Devils *out of two* Men poſſeſt, *and ſuffers them to go into the Swine.* IX. Chriſt *curing one* ſick *of the* Palſey, *calleth* Matthew *from the* Receit *of* Cuſtom, *eateth* with Publicans *and* Sinners, *defendeth his* Diſciples *for not* faſting, *cureth the* bloody Iſſue, *raiſeth from death* Jairus's *daughter, giveth* ſight *to two* blind Men, *healeth a* dumb Man *poſſeſt of a* Devil, *and hath compaſſion on the* multitude. X. Chriſt *ſends out the twelve* Apoſtles, *enabling them with* power *to do* miracles, *gives them their Charge*, teacheth *them*, comforteth *them againſt* perſecutions, and promiſes *a* bleſſing *to thoſe that* receive them. XI. John *ſends his* Diſciples *to* Chriſt, Chriſt's *teſtimony concerning* John, *the opinion of the* people *both concerning* John *and* Chriſt. Chriſt *upbraids the unthankfulneſs and unrepentance of* Chorazin, Bethſaida, *and* Capernaum: *and praiſing his* Father's wiſdom *in revealing the* Goſpel *to the* ſimple, *he calleth to him all ſuch as feel the* burden *of their* ſins. XII. Chriſt *reproveth the* blindneſs *of the* Phariſees *concerning the breach of the* Sabbath, *by* Scriptures, *by* Reaſon, *and by* Miracles. *He* healeth *the* Man *poſſeſt that was* blind *and* dumb, Blaſphemy *againſt the* Holy Ghoſt *never to be forgiven. Account ſhall be made of* idle words. He *rebukes the* unfaithful *who ſeek after a* ſign, *and ſheweth who is* his Brother, Siſter *and* Mother. XIII. *The* Parable *of the* Sower *and the* Seed, *and the expoſition of it. The* Parable *of the* Tares, *of the* Muſtard-Seed, *of the* Leven, *of the hidden* Treaſure, of the Pearl, *of the* drawn Net *caſt into the* Sea, *and how* Chriſt *is contemned of his own* Countrymen. XIV. Herod's *opinion of* Chriſt. *Why* John Baptiſt *was* beheaded. Jeſus *departs into a* deſert place, *where he* feeds 5000 Men *with* five loaves *and* two fiſhes, *He* walks *on the* Sea *to his* Diſciples; and landing *at* Genneſares, healeth *the* ſick *by the touch of the* hem *of his* Garment. XV. Chriſt *reproveth the* Scribes *and* Phariſees *for tranſgreſſing* God's Commandments *through their own* Traditions; teacheth *how that which goeth into the* mouth *defiles not a* Man. *He* healeth *the* Daughter *of the* Woman *of* Canaan, *and other great* multitudes; *and with ſeven* loaves *and a few little* fiſhes, feeds 4000 Men, *beſides* Women, *and* Children. XVI. *The* Phariſees *require a* Sign. Jeſus *warneth his* Diſciples *of the* leven *of* Phariſees *and* Sadduces. *The* People's *opinion of* Chriſt, *and* Peter's Confeſſion *of him. Jeſus* foreſheweth his Death, *reproving* Peter *for perſwading him from it*, and *admoniſheth thoſe that will follow him, to bear the* Croſs. XVII. *The* Transfiguration *of* Chriſt. *He healeth the* lunatick, *foretelleth his own* Paſſion, and payeth Tribute. XVIII. Chriſt *warneth his* Diſciples *to be humble, and* harmleſs, *to avoid* offences, *and not to* deſpiſe *the* little ones; teaches *how we are to deal with our* Brethren *when they offend us, and how oft to* forgive *them*; *which he ſets forth by a* Parable *of a* King, *that took account of his* Servants, *and* puniſhed *him who ſhewed no mercy to his* fellow. XIX. Chriſt healeth the ſick, *anſwereth the* Phariſees *concerning* Divorcement, *ſhews when* Marriage *is neceſſary: receiveth little* Children; *inſtructs the* young Man *how to attain* eternal Life, *and how to be perfect*; *tells his* Diſciples *how hard it is for a* rich Man *to enter into the* Kingdom of God; *and* promiſes Reward *to thoſe that forſake any thing to follow him*

XX. Chriſt's

thence with him, went and dwelt at *Nazareth*, Chap. II.

Concerning his *Office*, he declares, how he was at firſt prepar'd for it; and how afterwards he diſcharged it. That *John* the *Baptiſt* his Fore-runner prepar'd the way for him by his *Preaching*, and the Character he gave of him, that he *baptized* him, and how he was ſolemnly inaugurated and inſtall'd in the ſame by the *Father* and the *Holy Ghoſt*, from the *Higheſt Heaven*, Chap. III. That he was yet further prepar'd and diſpos'd for the great *Office* he was to undertake by a miraculous Faſt of forty days, as well as by ſeveral Combats with the *Tempter* in the *Wilderneſs*; that after this he betook himſelf to the diſcharging of his *Office* and *Function*, not only in his State of *Humiliation*, but alſo in that of his *Exaltation*. That in his State of *Humiliation*, he began with the Exerciſe of his *Prophetical Office*, and that in order thereto he left *Nazareth*, and came and dwelt at *Capernaum*, Preaching in the *Synagogues* of *Galilee*, and confirming his Doctrine with many *Miracles*, Chap. IV. Our *Evangeliſt* gives us a particular Account of a moſt excellent *Sermon*, which *Jeſus Chriſt* Preached upon the *Mount*, in which he declares, wherein the *Happineſs* of his true *Diſciples* doth conſiſt, and purgeth the Doctrine of the *Law*, from the corrupt Gloſſes and Interpretations the *Phariſees* had put upon it, Chap. V. He teacheth how we are to behave our ſelves in our giving of *Alms*, in our *Prayers*, and that we are not to be ſolicitouſly careful about the neceſſities and maintenance of our outward Life, Chap. VI. As alſo that we ought not to judge our *Neighbour*, to beware of *Falſe Prophets*, and not only to be *Hearers*, but *Doers* and *Keepers* of the Word of *GOD*, Chap, VII. Moreover he relates his healing of a *Leper*, curing divers *Maladies*; his appeaſing of a *Tempeſt* at *Sea* by rebuking the *Winds* and *Waves*, and his caſting out of *Devils*, Chap. VIII. His curing of one ſick of the *Palſey*, his calling St *Matthew* from the receit of *Cuſtom* to the *Apoſtleſhip*, his healing a Woman of her *Bloody Iſſue*; his raiſing a *Ruler's Daughter* to *Life*, and calling out a *dumb Devil* from one that was *poſſeſſed*, Chap. IX. His ſending out his Twelve *Apoſtles* before him, to preach the *Goſpel*, giving them Power to caſt out unclean *Spirits*, and Inſtructions how to behave themſelves in their *Miſſion*, Chap. X. He gives an Account of the Honourable Teſtimony given by our *Saviour* to *John* the *Baptiſt*, who had ſent two of his *Diſciples* to be inform'd by him, whether indeed he were the true *Meſſiah*, that was to come; ſets down the dreadful Denunciations pronounced by him againſt thoſe *Cities*, that had rejected his *Goſpel*, as alſo his gracious invitation to all labouring and heavy laden *Sinners*, Chap. XI. His Apology for his *Diſciples*, plucking and eating the ears of *Corn* on the *Sabbath-day*; his ridding himſelf of the *Snares* laid for him by the *Phariſees*; his caſting out a *Blind* and *dumb Devil*: his accuſing and convincing of the *Phariſees*, of their Sinning againſt the *Holy Ghoſt*, for which he threatens them with Eternal *Damnation*; and his declaring who ſpiritually and in truth are his *Mother*, his *Siſters* and *Brothers*, Chap. XII. His repreſenting and deſcribing the condition of his *Church* here on *Earth*, by divers *Similitudes* and *Parables*, as of the *Sower*, the *Muſtard-ſeed*, *the Treaſure hid in the Field*, the *Merchant* and *Draw-net* caſt into the *Sea*, and his being diſregarded and deſpis'd in his own *Country*, Chap. XIII. Our *Evangeliſt* alſo gives us an account of the *Impriſonment* and *Death* of *John* the *Baptiſt*, with the cauſes of both; of *Jeſus Chriſt*'s feeding 5000 Men, with five *Loaves* and two *Fiſhes*; his going upon the *Water*, appeaſing the *Tempeſt*, and healing many *Sick Perſons* in the Land of *Genezares*, only by touching the Hem of his *Garment*, Chap. XIV. As likewiſe how he defends his *Diſciples*, accuſed by the *Phariſees* for eating with *unwaſhed Hands*, declaring what it is that really defiles a *Man*; delivers the *Daughter* of the *Canaanitiſh Woman*, vexed with a *Devil*, and ſatisfies the *Hunger of* 4000 *Men*, beſides *Women* and *Children*, with ſeven *Loaves* and a *few Fiſhes*, Chap. XV. How he reproves the *Phariſees* who demanded a Sign of him from *Heaven*, and warns his *Diſciples* to beware of their and the *Sadduces Leaven:* How St. *Peter* having honourably confeſs'd and own'd him, not only for himſelf, but in the name of his *Fellow Apoſtles*, he promiſeth him the *Keys* of the *Kingdom* of *Heaven*, and foretells his *Sufferings* and *Death*, as alſo his *Reſurrection* and *Aſſumption* to *Glory*, Chap. XVI. How upon a very high *Mountain*, he gives a view of his *Glory*, by being transfigured in the preſence of three of his *Diſciples*, teacheth them that *John* the *Baptiſt* was the *Elijah* that was to come; healeth a *Lunatick Perſon*, by caſting out the *Devil* that tormented him, foretelleth a ſecond time his *Death* and *Reſurrection*, and payeth *Tribute*, Chap. XVII. How he exhorteth his *Diſciples* to *Humility*, to avoid *Offences*, to reſiſt evil *Luſts*, not to deſpiſe little ones, by a Similitude drawn from a *Loſt Sheep*; teacheth how they ought to behave themſelves towards a *Brother* that has offended them, and how often to forgive him, illuſtrating his Doctrine with the Parable of a *King*, who having forgiven 10000 *Talents* to his *Servant*, puniſheth him for ſhewing no Mercy to his *Fellow-Servant*, Chap. XVIII. Teacheth that a Man may not divorce his *Wife* but for the cauſe of *Adultery*, to whom *Marriage* is neceſſary; bleſſeth the little *Children* brought unto him; ſheweth a young *Man* what he ought to do to inherit *Eternal Life*; how difficult it is for rich *Men* to be *Saved*; and the great Reward they ſhall receive, who have forſaken all things to follow him, Chap. XIX. By the Similitude of *Labourers* ſent to work in the *Vineyard*, he declares that the Reward *GOD* gives to his *Servants*, is wholly gratuitous, and of meer free Grace; he foretells his approaching *Paſſion*, and reproves the *Mother* of *Zebedees Children*, for her ambitious demand, and warneth his *Apoſtles* not to aſpire after Greatneſs or Superiority; and reſtores two *blind men* to their *Sight*, Chap. XX. He maketh his *Royal Entry* into *Jeruſalem*; curſeth the *Barren Fig-Tree*; diſputeth in the *Temple* with the *Prieſts*, concerning his *Authority* and *Perſon*, Chap. XXI. By the *Parable* of Perſons invited to the *Marriage* of the *King*'s *Son*, he ſheweth that the viſible *Church* is never without *Hypocrites*, and that all the true Members thereof muſt have on the *Wedding Garment*; that *Tribute* muſt be paid to *Cæſar*; that in the *Reſurrection* there is neither *Marrying*, nor giving in *Marriage*; that the Summ and Subſtance of the Law conſiſts in loving *GOD* and our *Neighbour*; that he is not only the Son of *David*, but alſo his *LORD*, Chap. XXII. He teacheth his *Diſciples*, with reſpect to the *Phariſees*, that they ought indeed to hear what they teach conformable to the Doctrine of *Moſes* and the *Prophets*, but not to do according to their *Works*, nor to imitate their *Hypocriſie*, *Pride* and *Blood thirſtineſs* of *perſecuting Spirits*, Chap. XXIII. He foretells the Deſtruction of the *Temple* and *City* of *Jeruſalem*, with the *Signs* that ſhould be the *Fore-runners* of it, and of his coming to *Judgment*; and exhorteth to *Watchfulneſs* and *Prayer*, Chap. XXIV. He propounds the Similitude of Ten *Virgins* going forth to meet the *Bridegroom*; and

of

of the *Servants* to whom their *Maſter* had variouſly diſtributed his *Talents*, to be improved by them, and deſcribes his laſt coming to *Judgment*, and the grounds upon which Men ſhall be either acquitted or condemned at that day, Chap. XXV. He foretelleth again his *Sufferings*, which he was now entring upon. The *Evangeliſt* relates how the *Chief Prieſts* and *Scribes* take Counſel together to ſeize him; *Judas* treats with them about *Betraying* him into their Hands, and the *Lord* diſcovers the *Traytor*, to his fellow *Diſciples*; he celebrates the *Feaſt* of the *Paſſover* with them, and inſtead thereof ſubſtitutes his *Holy Supper*; foretells his *Diſciples Flight* and leaving of him, and *Peter's* denial. He ſets down the beginning of his *Sufferings* in the *Garden*, his *Agony* and *Prayers*; his being betrayed and taken, led bound to *Caiaphas*, examined, and pronounced worthy of *Death*; St. *Peter* denies him thrice, Chap. XXVI. *Judas* repenting, hangs himſelf, *Chriſt* is brought before *Pilate*, who in vain ſtrives to ſave him, and at laſt delivers him to be *Crucified*, after that he had been *Scourged*. The *Souldiers* Crown him with *Thorns*, mock and revile him. He is led out of the *City* bearing his *Croſs*, and being come to the place, he is ſtript of his *Clothes*, for which the *Souldiers* caſt *Lots*; and nailed to the *Croſs* between to *Thieves*: He dies (after that by many Wonders and *Prodigies* he had evidenced himſelf to be the *Son* of GOD) and is buried, Chap. XXVII. How the third *Day* after he roſe from the *Dead*, with the *Prodigies* attending his *Reſurrection*, and preſented himſelf alive to ſome devout *Women*, and to his *Diſciples*, whom (being met together for that purpoſe) he Authorizeth and Chargeth to go and *Preach* the *Goſpel* to all *Nations*, promiſing to be with them to the End of the *World*.

The Contents *of the reſpective Chapters of the Goſpel according to S.* Matthew.

THIS BOOK *is divided into* 28 Chapters, *the* Contents *of which are*, I. *The* Genealogie *of* Chriſt *from* Abraham *to* Joſeph, *he was conceived by the* Holy Ghoſt, *and born of the* Virgin Mary, *when ſhe was eſpouſed to* Joſeph, *the* Angel *ſatisfied the miſdeeming thoughts of* Joſeph, *and interpreteth the Names of* Chriſt. II. *The* wiſe Men *out of the* Eaſt, *are directed to* Chriſt *by a* Star, *they* worſhip *him, and offer their* Preſents. Joſeph *fleeth into* Egypt *with* Jeſus *and his* Mother. Herod *ſlayeth the* Children; *himſelf dieth.* Chriſt *is brought back into* Galilee *to* Nazareth. III. John Preacheth, *his* Office, Life and Baptiſm; *he reprehendeth the* Phariſees, *and* baptizeth Chriſt *in* Jordan. IV. Chriſt faſteth, *and is* tempted. *The* Angels *miniſter unto him, he dwelleth in* Capernaum, *begins to* Preach, *calleth* Peter *and* Andrew, James *and* John, *and heal all the* diſeaſed. V. Chriſt's Sermon *on the* Mount, *declareth who are* bleſſed, *who are the* Salt *of the* Earth, *the light of the* World, *the* City *on an* Hill, *the* Candle: *That he came to fulfill the* Law. *What it is to* kill, *to commit* Adultery, *to* Swear: exhorts *to ſuffer wrong, to love even our* enemies, *and to labour after* Perfectneſs. VI. Chriſt *continues his* Sermon *on the* Mount, *ſpeaking of* Alms, Prayer, forgiving our Brethren, faſting, *where our* Treaſure *is to be laid up, of ſerving* GOD *and* Mammon, exhorts *not to be careful for* worldly things, *but ſeek God's* Kingdom. VII. Chriſt *ending his* Sermon *on the* Mount, *reproveth raſh* judgment, *forbids to caſt* holy things *to* dogs, *exhorts to* Prayer, *to enter in at the* ſtrait Gate, *to beware of* falſe Prophets, *not to be* hearers *but* doers *of the* word: *like* houſes built *on a* Rock, *and not on the* Sand. VIII. Chriſt *cleanſeth the* Leper, healeth *the* Centurion's Servant, Peter's Mother *in* Law, *and many other* diſeaſed; *ſheweth how he is to be followed: ſtilleth the* Tempeſt *on the* Sea, *drives the* Devils *out of two* Men poſſeſt, *and ſuffers them to go into the Swine.* IX. Chriſt *curing one* ſick *of the* Palſey, *calleth* Matthew *from the* Receit *of* Cuſtom, *eateth* with Publicans *and* Sinners, *defendeth his* Diſciples *for not* faſting, *cureth the* bloody Iſſue, *raiſeth from death* Jairus's *daughter, giveth* ſight *to two* blind Men, *healeth a* dumb Man *poſſeſt of a* Devil, *and hath compaſſion on the* multitude. X. Chriſt *ſends out the twelve* Apoſtles, *enabling them with* power *to do* miracles, *gives them their Charge*, teacheth *them*, comforteth *them againſt* perſecutions, and promiſes *a* bleſſing *to thoſe that* receive them. XI. John *ſends his* Diſciples *to* Chriſt, Chriſt's *teſtimony concerning* John, *the opinion of the* people *both concerning* John *and* Chriſt. Chriſt *upbraids the unthankfulneſs and unrepentance of* Chorazin, Bethſaida, *and* Capernaum: *and praiſing his* Father's wiſdom *in revealing the* Goſpel *to the* ſimple, *he calleth to him all ſuch as feel the* burden *of their* ſins. XII. Chriſt *reproveth the* blindneſs *of the* Phariſees *concerning the breach of the* Sabbath, *by* Scriptures, *by* Reaſon, *and by* Miracles. *He* healeth *the* Man *poſſeſt that was* blind *and* dumb, Blaſphemy *againſt the* Holy Ghoſt *never to be forgiven. Account ſhall be made of* idle words. He *rebukes the* unfaithful *who ſeek after a* ſign, *and ſheweth who is* his Brother, Siſter *and* Mother. XIII. *The* Parable *of the* Sower *and the* Seed, *and the expoſition of it. The* Parable *of the* Tares, *of the* Muſtard-Seed, *of the* Leven, *of the hidden* Treaſure, of the Pearl, *of the* drawn Net *caſt into the* Sea, *and how* Chriſt *is contemned of his own* Countrymen. XIV. Herod's *opinion of* Chriſt. *Why* John Baptiſt *was* beheaded. Jeſus *departs into a* deſert place, *where he* feeds 5000 Men *with* five loaves *and* two fiſhes, *He* walks *on the* Sea *to his* Diſciples; and landing *at* Genneſares, healeth *the* ſick *by the touch of the* hem *of his* Garment. XV. Chriſt *reproveth the* Scribes *and* Phariſees *for tranſgreſſing* God's Commandments *through their own* Traditions; teacheth *how that which goeth into the* mouth *defiles not a* Man. *He* healeth *the* Daughter *of the* Woman *of* Canaan, *and other great* multitudes; *and with ſeven* loaves *and a few little* fiſhes, feeds 4000 Men, *beſides* Women, *and* Children. XVI. *The* Phariſees *require a* Sign. Jeſus *warneth his* Diſciples *of the* leven *of* Phariſees *and* Sadduces. *The* People's *opinion of* Chriſt, *and* Peter's Confeſſion *of him. Jeſus* foreſheweth his Death, *reproving* Peter *for perſwading him from it*, and *admoniſheth thoſe that will follow him, to bear the* Croſs. XVII. *The* Transfiguration *of* Chriſt. *He healeth the* lunatick, *foretelleth his own* Paſſion, and payeth Tribute. XVIII. Chriſt *warneth his* Diſciples *to be humble, and* harmleſs, *to avoid* offences, *and not to* deſpiſe *the* little ones; teaches *how we are to deal with our* Brethren *when they offend us, and how oft to* forgive *them*; *which he ſets forth by a* Parable *of a* King, *that took account of his* Servants, *and* puniſhed *him who ſhewed no mercy to his* fellow. XIX. Chriſt healeth the ſick, *anſwereth the* Phariſees *concerning* Divorcement, *ſhews when* Marriage *is neceſſary: receiveth little* Children; *inſtructs the* young Man *how to attain* eternal Life, *and how to be perfect*; *tells his* Diſciples *how hard it is for a* rich Man *to enter into the* Kingdom of God; *and* promiſes Reward *to thoſe that forſake any thing to follow him*

XX. Chriſt's

XX. Chriſt, *by the Similitude of the* Labourers *in the* Vineyard, *ſheweth, that* GOD *is Debtor to no* Man; *foretelleth his* Paſſion, *by anſwering the* Mother *of* Zebedee's Children; *teaches his* Diſciples *to be lowly, and giveth two* blind Men *their* Sight. XXI. Chriſt *rideth into* Jeruſalem *upon an* Aſs; *driveth the* Buyers *and* Sellers *out of the* Temple; *curſeth the* Fig-tree; *puts to ſilence the* Prieſts *and* Elders, *and rebukes them by the Similitude of the* Two Sons, *and the* Husbandmen, *who ſlew ſuch as were ſent unto them.* XXII. *The* Parable *of the* Marriage *of the* King's Son; *the* Vocation *of the* Gentiles; *the* Puniſhment *of him that wanted the* Wedding Garment: Tribute *ought to be paid to* Cæſar; Chriſt *confuteth the* Sadduces *for the* Reſurrection; *anſwereth the* Lawyer, *which is the firſt and great* Commandment, *and poſeth the* Phariſees *about the* Meſſias. XXIII. Chriſt *admoniſheth to follow the good* Doctrine, *not the evil* Examples *of the* Scribes *and* Phariſees; *his* Diſciples *muſt beware of their* Ambition; *he denounceth Eight* Woes *againſt their* Hypocriſy *and* Blindneſs; *and* propheſieth *of the* Deſtruction *of* Jeruſalem. XXIV. Chriſt *foretelleth of the* Deſtruction *of the* Temple; *what, and and how great* Calamities *ſhall be before it; the* Signs *of his coming to* Judgment, *and becauſe that* Day *and* Hour *is not known, we ought to watch like good* Servants, *expecting every Moment our* Maſter's coming. XXV. *The* Parable *of the* Ten Virgins, *and of the* Talents, *alſo the Deſcription of the* laſt Judgment. XXVII. *The* Rulers *conſpire againſt* Chriſt; *the* Woman *anoints his* Head; Judas *ſelleth him*; Chriſt *eats the* Paſſover, *inſtitutes the* Holy Supper, *prayeth in the* Garden; *and being betrayed with a* Kiſs, *is carried to* Caiaphas, *and denied of* Peter. XXVII. Chriſt *is delivered to* Pilate; Judas *hangs himſelf*; Pilate, *admoniſhed by his Wife, waſheth his Hands, and looſeth* Barabbas: Chriſt *is crowned with* Thorns, crucified, reviled, dieth, *and is* buried; *his* Sepulcher is ſealed *and* watched. XXVIII. Chriſt's Reſurrection *is declared by an* Angel *to the* Women; *he himſelf appeareth to them*; *the* High-Prieſts give the Soldiers Money *to ſay he was ſtolen out of his* Sepulcher: Chriſt appears *to his* Diſciples, *and ſends them to* baptize *and* teach *all* Nations.

The LIFE of St. MARK *the* Evangeliſt.

SAINT *Mark*, tho' by Name a *Roman*, in appearance is certainly acknowledged to be of *Jewiſh Parents*, and deſcended from the *Tribe* of *Levi*, and, according to *Nicephorus*, Siſter's Son to *Peter*, tho' ſome have confounded him with *John*, ſurnamed *Mark*, the Son of *Mary*; others, with *Mark*, Siſter's Son to *Barnabas*: That he was one of the Seventy all the Ancients agree; yet not a Follower of our *Saviour*, but a later Convert by ſome of the *Apoſtles*, moſt probably St. *Peter*, whoſe Attendant, *Amanuenſis*, and Interpreter, he is thought to have been. For he was ſent into *Egypt* by *Peter*, to plant the *Goſpel* in thoſe Parts, and ſpent his time chiefly at *Alexandria*, where he founded a *Church*, which was the Second *Epiſcopal See*; and in this *City* and Parts adjacent he converted great Multitudes, not only to the embracing the *Chriſtian Faith*, but the Profeſſion of a more than ordinary, ſtrict, and even *Monaſtick Life*; and theſe *Euſebius*, and after him, *Epiphanius*, St. *Hierom*, and, of later Days, *Baronius*, think to be the ſame which thoſe *Therapeutæ*, or Sect of People living about the *Maræotick Lake* in *Egypt*, whom *Philo Judæus* deſcribes at large, as a Sect of Men of a moſt ſevere Life, and wholly devoted to ſtudious Solitude.

From *Alexandria* he went more *Weſtward* to *Marmorica*, *Pentapolis*, and other Parts of *Lybia*; and having abſolutely made a Spiritual Conqueſt of the People of thoſe Places, he returned to *Alexandria*; where, notwithſtanding the long ſtay he there made, with the great Pains he took, the *Inhabitants* were ſo much concern'd for their old *Pagan Idolatry*, that it was an occaſion of haſtning his *Martyrdom*; for being about the time of our *Eaſter*, that they celebrated the Solemnities of their *God Serapis*, they, enraged at his Averſion to their *Religion*, and his maintaining another ſo contrary to it, broke into the Place where he was at his *Devotion*, and, tying *Cords* to his *Feet*, dragg'd him thro' the *City*, to a Place a little out of the Town, called *Bucelus*: By which dragging over the *Stones* and rough Places, his Body was ſo torn and bruiſed, that he died thereof, and the remainder of his torn Body was then removed, and carried to *Venice*, and lies interr'd in the *Church* of St. *Mark*, one of the moſt magnificent Buildings perhaps, in the *World*; and is accounted the *Patron* and *Tutelar Saint* of *Venice*.

His *Goſpel* was written by him, at the inſtance of the converted *Jews* at *Rome*, when he was there with *Peter*, they being deſirous to have in Writing what the *Apoſtle* had ſo often declared to them in his *Preaching*. There is ſome Diſpute, whether it was writ in *Greek* or *Latin*; thoſe that would have it in *Latin* alledge, That it was for the Uſe of the *Inhabitants* at *Rome*; the others ſay, That the *Greek* being the then modiſh Language there, 'tis probable it was the Tongue there chiefly ſpoken by Strangers; and the *Venetians* have an old *Greek Copy*, which they confidently affirm to be the original *Copy* of his own Hand, at *Aquileia*.

St. *Chryſoſtom* demands, Why our *Saviour*, having Twelve *Apoſtles*, there were but Two of them that undertook to write the *Goſpel*, and that St. *Mark* ſhould write it as well as St. *Luke*, altho' they were only the *Apoſtle's Diſciples*? To which he anſwers himſelf, That ſuch *Holy Men* did nothing thro' a Deſire of Glory, but guided themſelves in all things by the Motions of *God's Spirit*, and by a Proſpect of the Good of the *Church*.

This *Evangeliſt* has followed St. *Matthew* in ſeveral Places, and often epitomiz'd him; yet there are *Hiſtories* which he relates more at length, and of which he deſcribes the particular Circumſtances.

'Tis obſervable, that whatſoever Care our *Saviour* took to teach his *Apoſtles* during his Life, by making them Spectators, not only of his publick Actions, but of his ſecret and private Life, and by diſcovering to them the *Myſteries* and *Parables* which he ſpake in publick; yet they have ſaid nothing of our *Saviour*, and his *Holy Verities*, of which they were ſo perfectly informed, till they were renewed by the *Holy Spirit*, and were become, in ſome ſort, *Divine Men*, as St. *Chryſoſtom* calls them.

St. *Mark* writ his *Goſpel* in the Third Year of *Claudius*'s Reign, that is to ſay, the Forty third after the Birth of our *Saviour*, being Ten Years after his *Paſſion*.

The

The Argument *of the Goſpel according to St.* MARK.

THE *Contents* of this *Book* or *Goſpel*, are much the ſame with that of St. *Matthew*, as containing the ſame *Matter*, tho' ſhorter and more abridg'd. He deſcribes how our *Saviour* exerciſed his *Office* here on *Earth*, and firſt, how he behaved himſelf in the Diſcharge of his Prophetical *Function*, wherein he had St. *John* the *Baptiſt* to be his *Forerunner*, preparing his way, and by whom alſo he was *baptized* : How, after having defeated the *Devil's Temptation*, he began to preach the *Goſpel*, calling four of his *Diſciples*, caſting out an unclean *Spirit*, healing St. *Peter's Mother-in-law* of a *Fever*, with many others of their *Maladies*, and cleanſing a *Leper*, Chap. I. How afterwards he healeth one ſick of the *Palſy*; calls St. *Matthew* to the *Apoſtleſhip*; excuſeth his *Diſciples* for not *Faſting*, and for plucking the *Ears* of *Corn* on the *Sabbath-Day*, Chap. II. He reſtores the Man that had his *Hand wither'd*; is followed by great Multitudes, chooſeth his Twelve *Apoſtles*, maintains the Truth of his *Miracles* againſt the Calumnies of his *Enemies*, and ſheweth who are his neareſt *Relations*, Chap. III. He teacheth by the *Parable* of the *Sower*, how the *Word* of *GOD* muſt be heard ſavingly, and preached openly : As alſo how the ſame encreaſeth and groweth imperceptibly, like a Seed *ſown* in the *Ground*; and from the *Parable* of a *Muſtard-Seed*, ſheweth, how from a ſmall Beginning it proceeds to a wonderful greatneſs and encreaſe; he appeaſeth a *Tempeſt*, Chap. IV. *Caſts* out a *Legion* of *Devils*, healeth a Woman of a *Bloody Iſſue*, and raiſes *Jairus's Daughter* to *Life*, Chap. V. He teacheth in his own *Country*, where he is contemned, and ſends his *Apoſtles* to preach the *Goſpel*; the Opinion of *Herod*, (who beheaded *John* the *Baptiſt*) and others, concerning *Jeſus Chriſt*; he feeds 5000 *Men* with five *Loaves* and two *Fiſhes*, walketh on the *Sea*, and healeth all that touch him, Chap. VI. He cenſures the *Phariſees* for making void the *Law* of *GOD* by their *Traditions*; ſheweth what it is that defiles Man; caſts out a *Devil* from the *Daughter* of a *Syrophœnician Woman*, healeth one *deaf* and *dumb*, Chap. VII. He again feeds 4000 *Men*, with ſeven *Loaves* and a few *Fiſhes*; refuſeth to give a *Sign* to the *Phariſees*; admoniſheth his *Diſciples* to beware of their Leaven, and of that of *Herod*; reſtores *Sight* to a *Blind man*, foretels his *Suffering*, and exhorteth his *Diſciples* to Patience in *Perſecution* raiſed againſt them, for the Profeſſion of the *Goſpel*, Chap. VIII. He gives a view of his *Glory* upon the *Mount*, to three of his *Diſciples*, by being tranſfigur'd before them; anſwers his *Diſciples* Queſtion concerning the coming of *Elias*; caſts out a *deaf* and *dumb Spirit*; foretels again his *Paſſion*; exhorteth his *Diſciples* to *Humility*, not to hinder ſuch as be not againſt them, and to avoid Offences, Chap. IX. He diſputeth with the *Phariſees* touching *Divorcement* : Bleſſeth little *Children*, brought unto him; reſolveth a *Rich Man* how he may inherit *Life Everlaſting*; ſheweth how great an Obſtacle *Riches* are to *Salvation*; promiſeth *Eternal Life* to thoſe that forſake any outward Enjoyments for his Sake; foretels his *Death* and *Suffering*, a third time; rejects the ambitious Petition of *Zebedee's Sons*; exhorts his *Diſciples* to *Humility*, and to avoid all affectation of Superiority, and reſtoreth to *Bartimeus* his *Sight*, Chap. X. He rideth with *Triumph* into *Jeruſalem*, curſeth the *barren Fig-tree*, purgeth the *Temple* of *Buyers* and *Sellers*: exhorteth his *Diſciples* to ſtedfaſtneſs of *Faith*, and to forgive their *Enemies*, and juſtifies his Actions by the Witneſs of *John* the *Baptiſt*, Chap. XI. He reproacheth the *Jews* with their Ingratitude, by the *Parable* of a *Vineyard* let out to *Husbandmen*, who abuſed and kill'd, firſt the *Servants*, and then the Son, of the Maſter of the *Vineyard*; avoideth the Snare laid for him by the *Phariſees* and *Herodians*, about paying *Tribute to Cæſar*; convinceth the Error of the *Sadducees*, who denied the *Reſurrection*; teacheth which is the firſt and chiefeſt Commandment, and that he is not only the Son, but alſo the *Lord* of *David*; exhorteth all to beware of the Ambition and Hypocriſy of the *Scribes* and *Phariſees*, and commendeth the *Poor Widow* that caſt two *Mites* into the *Treaſury*, Chap. XII. He foretels the Deſtruction of the *Temple*, the *Perſecutions* for the *Goſpel*, which muſt be *preached* to all *Nations*; the great Miſeries and extream Calamities that were to happen to the *Jews*; as alſo his coming to *Judgment*; the Hour of which being unknown, he exhorteth all to *watch* and *pray*, Chap. XIII. The chief *Prieſts* take Counſel together how to take *Jeſus*; precious *Ointment* is poured on his *Head* by a *Woman*; *Judas* bargains with the chief *Prieſts* about betraying *Jeſus*, who celebrates the *Paſſover* with his *Diſciples*; foretels that one of them ſhould *betray* him; inſtitutes his *Holy Supper* : Foretels his *Paſſion*, *Death*, and *Reſurrection*, as alſo the *Flight* of his *Diſciples*, and *Peter's denial*; the beginning of his *Sufferings* in the *Garden* by extream Sorrow and Heavineſs, accompany'd with earneſt *Prayer*, for the removal of his *Cup*; he is betray'd by *Judas* with a *Kiſs*, apprehended, led to the *High-Prieſts*, examined, accuſed by falſe *Witneſſes*, and condemned to *Death*; St. *Peter* thrice denies him, Chap. XIV. He is brought before *Pilate*, the *Governor*, who would have releaſed him, but, at the inſtance of the *Jews*, releaſeth *Barabbas*, and delivers *Jeſus* to be *ſcourged* and *crucified*; he is *crowned* with *Thorns*, *ſpit* on and *mocked*, and *crucified* between two *Thieves*, the *Jews* blaſphemouſly deriding him; he *dieth*; the *Centurion* owneth him to be the *Son of GOD*, and is honourably *buried* by *Joſeph* of *Arimathea*, Chap. XV. On the Morning of the Third Day, he *riſeth* from the *Dead*; and gives full aſſurance thereof to ſome devout *Women*, by the Appearance and Teſtimony of an *Angel*, and afterwards to his *Diſciples*, by appearing in *Perſon* among them; and having commanded his *Diſciples* to go and *preach* the *Goſpel* throughout the whole *World*, and promiſed to beſtow upon them the Gift of *Miracles*, he *aſcendeth* into *Heaven*, and *ſitteth* at the *Right-hand* of *GOD*. The *Apoſtles* enter upon their *Miniſterial Function*, *preaching* the *Goſpel* every where, and *Jeſus* fulfils the *Promiſes* he had made them, by confirming their Doctrine with *Signs* and *Miracles*.

The Contents *of the Chapters of the Goſpel according to St.* MARK.

THIS Book *is divided into* 16 Chapters, *the* Contents *of which are*, I. *The* Office *of* John *the* Baptiſt. Jeſus *is* baptized, tempted; *He* preacheth, *calleth* Peter, Andrew, James *and* John: healeth *one that had* a Devil, Peter's *Mother-in-law*, *many diſeaſed Perſons: and cleanſeth the* Leper. II. Chriſt *healeth*

healeth one ſick of the Palſey, *calls* Matthew *from the receit of* Cuſtom, *eateth with* Publicans *and* Sinners, *excuſeth his* Diſciples *for not* faſting, *and for plucking the* ears of Corn *on the* Sabbath Day, III. Chriſt *healeth the withered* Hand, *and many other* Infirmities: *rebukes the* unclean Spirit; *chooſeth his* twelve Apoſtles; *convinceth the* Blaſphemy *of caſting out* Devils *by* Beelzebub; and ſheweth who are his Brother, Siſter, *and* Mother. IV. *The* Parable *of the* Sower, *and the meaning thereof*; *we muſt communicate the* light *of our* Knowledge *to others*. *The* Parable *of the* Seed *growing ſecretly, and of the* Muſtard Seed. Chriſt *ſtilleth the* Tempeſt *on the* Sea. V. Chriſt *delivereth the* poſſeſt *of the legion of* Devils, *they enter into the* Swine; *he* healeth *the* Woman *of the* bloody Iſſue, *and raiſeth* Jairus's *Daughter from* death. VI. Chriſt *is contemned of his* Countreymen; *He gives the Twelve power over unclean Spirits*. *Divers Opinions of* Chriſt. John Baptiſt beheaded, and buried. *The* Apoſtles *return from* preaching. *The Miracle of five* Loaves, and *two* Fiſhes. Chriſt *walketh on the* Sea, *and* healeth *all that touch him*. VII. *The* Phariſees *find fault at the* Diſciples, *for* eating *with unwaſht* hands, *they break the* Commandment *of* God, *by the Traditions of Men*. Meat *defileth not the* Man, *he heals the* Syrophenician *Woman's Daughter of an unclean* Spirit, *and one that was* deaf *and ſtammered in his* Speech. VIII. Chriſt *miraculouſly feedeth the* People; *refuſeth to give a* Sign *to the* Phariſees: *admoniſheth his* Diſciples *to beware of the leaven of the* Phariſees, *as alſo of* Herod; *gives ſight to a* blind Man, *who acknowledgeth that he is* Chriſt, *who ſhould ſuffer and riſe again, and exhorts to* patience *in perſecution for the profeſſion of the* Goſpel. IX. Jeſus *is* Transfigured, *inſtructs his* Diſciples *concerning the coming of* Elias; *caſteth forth a* dumb *and* deaf Spirit; *foretelleth his* Death *and* Reſurrection; *exhorts his* Diſciples *to* Humility; *bidding them not to* prohibit *ſuch as be not againſt them, nor to give offence to any of the* faithful. X. Chriſt *diſputes with the* Phariſees *touching* Divorcement; bleſſeth *the* Children *that are brought unto him*; *reſolveth a rich* Man *how he may inherit* life everlaſting; *telleth his* Diſciples *of the danger of* Riches; *promiſeth* Rewards *to them that forſake any thing for the* Goſpel; *foretelleth his* Death *and* Reſurrection; *biddeth the two ambitious Suiters to think rather of* ſuffering *with him, and reſtores to* Bartimeus *his Sight*. XI. Chriſt's *triumphant riding into* Jeruſalem; curſeth the fruitleſs Fig-Tree; *purgeth the* Temple; exhorts his Diſciples to *ſtedfaſtneſs of* Faith; *and to forgive their* Enemies; *and defends the lawfulneſs of his* Actions, *by the* Witneſs *of* John, *who was a* Man *ſent from* God. XII. *In a* Parable *of a* Vineyard *let out to unthankful* Husbandmen, Chriſt *foretelleth the Reprobation of the* Jews, *and the Calling of the* Gentiles. *He avoids the Snares of the* Phariſees *and* Herodians *about paying* Tribute *to* Cæſar, *convinceth the error of the* Sadduces, *who denied the* Reſurrection; *reſolveth the* Scribe, *who queſtioned of the firſt* Commandment; *refutes the Opinion that the* Scribes *held of* Chriſt, *bidding the People to beware of their* Ambition *and* Hypocriſie; *and commends the poor* Widdow *for her two* Mites, *above all*. XIII. Chriſt *foretelleth the deſtruction of the* Temple; *the Perſecutions of the* Goſpel; *that the* Goſpel *muſt be* preached *to all* Nations; *that great Calamities ſhall happen to the* Jews, *and his manner of his coming to* Judgment, *the hour of which not known to any, every Man to* watch *and* pray *that we be not found unprovided, when he cometh to each one particularly by* Death. XIV. A *Conſpiracy againſt* Chriſt. *Precious* Oyntment *poured on his* Head, *Judas ſells his* Maſter, Chriſt *foretelleth how* he ſhall be betrayed; *after the* Paſſover *prepared and eaten, inſtitutes his* Supper, *declares the flight of all his* Diſciples, *and* Peter's Denyal. Judas *betrays him with a* Kiſs; *He is apprehended in the* Garden, *falſly accuſed and impiouſly* condemned *of the* Jews Council, *ſhamefully abuſed by them, and thrice denyed of* Peter. XV. Jeſus *brought bound and accuſed before* Pilate, *upon the Clamours of the common People, the Murderer* Barabbas *is looſed*, and Jeſus *delivered up to be* crucified. *He is crowned with* Thorns, ſpit *on, and* mocked; *fainteth in bearing his* Croſs; *is hanged betwixt two* Thieves, *ſuffereth the triumphing Reproaches of the* Jews, *but confeſſed by the* Centurion *to be the Son of* God, *and is honourably buried by* Joſeph. XVI. An Angel *declares the* Reſurrection *of* Chriſt *unto three* Women; Chriſt *appears to* Mary Magdalen, *unto two going into the Country, then to the* Apoſtles, *whom he ſends forth to preach the* Goſpel, *and aſcendeth into* Heaven.

The LIFE of St. LUKE *the* Evangeliſt

SAint *Luke* was without all controverſie born at *Antioch*, the chief *City* of *Syria*, famous for being one of the moſt flouriſhing *Academies* in the *World*, repleniſht with *Schools* of good *Literature*, and very eminent Profeſſors of all *Arts* and *Sciences*, as alſo being the Place where the *Diſciples* firſt took the Name of *Chriſtians*; here being Educated from his *Childhood*, he made a good proficiency in *Learning*, and for his better improvement, he viſited the chief *Academies* of *Aſia* and *Greece*, and having in each of them learnt what could be learnt, he returned to *Antioch*, and particularly applied himſelf to the Study of *Phyſick*, in which he became a great Proficient. Moreover taking a delight in *Painting*, he became a great Artiſt therein, and made ſeveral *Pictures* of the *Bleſſed Virgin*, which appears from an Inſcription found in a Vault, near the *Church* of St. *Mary* in *Via Lata* near *Rome*, which was this *Una ex* vii. *a B. Luca depictis*. 'Tis moſt generally believed that St. *Luke* was converted by St. *Paul* at his firſt being at *Antioch*, others ſay at *Theles*; but where-ever it was, certain it is, that *Paul* had a very great kindneſs for him, and imployed him in matters of much importance, as putting great truſt in him.

Parting from *Paul* he is ſaid to have gone *Eaſtward*, and preached in *Egypt* and ſeveral parts of *Lybia*. *Epiphanius* writes that he planted the *Faith* firſt in *Dalmatia*, and *Gallia*, then in *Italy* and *Macedonia*. About the Place of his *Death*, ſeveral Writers vary, nor do they ſay whether he was *Martyr'd*, or died a natural *Death*: Some ſay he died in *Egypt*, others in *Greece*: The *Roman Martyrology* ſaith in *Bythinia*; *Dorotheus* at *Epheſus*; *Paulinus* Biſhop of *Nola*, ſaith he died in *Martyrdom*, but names not the Place; and *Nicephorus* is more particular, ſaying, that as he was zealouſly performing the Office of his Miniſtry in *Greece*, he was at laſt ſet upon by ſome of the under ſort, who for want of a *Croſs* artificially made, crucified him upon a *Walnut-Tree*. But *Kirſtemus* from the Arabick Copy, poſitively affirms him to be *Martyr'd* at *Rome*, when he was left behind by St. *Paul* after his Impriſonment.

The *Writings* of St. *Luke*, as univerſally owned as *Canonical*, are his *Goſpel*, and his Hiſtory of the *Acts* of the *Apoſtles*. The firſt, ſaid to be written at *Achaia*;

Achaia, when he was with *Paul*, who is thought by ſome to have been a great aſſiſtance to him in it, inſomuch that it has been entituled St. *Paul's Goſpel*, and all this might ſeem probable enough, were it not that St. *Luke* himſelf expreſly mentions, That whatſoever he writ in this *Goſpel*, he had it from the Teſtimony of thoſe, who from the beginning had been Eye-witneſſes of all our *Saviour's Works* and *Tranſactions*; and this as St. *Auſtin* ſays came to paſs by the wiſe Counſel of GOD, that of the Four *Evangeliſts*, Two having been *Apoſtles*, the remaining Two ſhould not be ſo, to the End it might not be believed there was any difference in their *Writings*, who ſaw the Actions of our *Saviour*, and thoſe that deſcribed them, from the Faithful Relation of thoſe that had ſeen them; GOD deſigning in this manner to ſhew us, that the certitude of the *Evangelical Hiſtory*, comes not only from thoſe that made it, and relate the things which they have ſeen, which is ordinary in ſeveral *Hiſtories*, whoſe certainty is only Humane and Moral; but that it is grounded on the particular aſſiſtance of the *Holy Spirit*, who dictated all their *Words* to the *Evangeliſts*, as well as to St. *Mark* and St. *Luke*, who were *Diſciples* to the *Apoſtles*, as to St. *Matthew* and St. *John*, who were *Apoſtles* themſelves.

The *Hiſtory* of the *Acts* of the *Apoſtles* was doubtleſs writ at *Rome*, at the time of his being there with *Paul*, in his firſt *Impriſonment*, and were both originally written in the *Greek Tongue*, as may be concluded from what St. *Jerom* and others obſerve in the Elegancy of the Style, and Purity of the *Greek* above others of the *Apoſtles*, that writ in that *Language*; and both theſe *Works* he dedicated to *Theophilus*, a Perſon of conſiderable Honour and Quality, and one of his principal *Converts*. He writ his *Goſpel* about the Year of *Chriſt* 56. In the beginning of his *Goſpel*, he relates the Motive he had in writing it, ſaying, that as ſeveral haſtily undertook to write the *Evangelical Hiſtory*, he thought himſelf obliged to do it after an exact information, from thoſe who had been the Diſpenſers and Miniſters of it, and eſpecially from St. *Paul*, to hinder the word of the *Goſpel* from being Sophiſticated by the Mixture of Error and Falſhood.

St. *Luke* always remained in *Cælibacy*, and arrived to the Age of 84 Years. The *Church* ſays of him, that he continually bore on his Body the Marks of the *Croſs*, and therefore thought his *Death* was not honoured with ſuffering: Yet one may ſay, according to the expreſſion of St. *Jerom*, That his Life was a continual *Martyrdom*.

The Argument *of the Goſpel according to St.* LUKE.

THE matter of this *Book* is like that of the two foregoing *Goſpels*, ſave only that St. *Luke* relates ſeveral Circumſtances, which are omitted by St. *Matthew* and St. *Mark*. After his Preface he ſets down who were the *Father* and *Mother* of St. *John* the *Baptiſt*, as likewiſe his *Conception*, and that of *Jeſus Chriſt*, declared by the *Angel Gabriel* to the Virgin *Mary*, who enquiring of the *Angel* about this great wonder, is ſatisfied by him; and giving a viſit to her *Couſin Elizabeth*, is confirmed by her Teſtimony, and in a particular *Song* of *Praiſe* magnifies the *Lord* for his wonderful Condeſcenſion. After this he relates the *Birth* and *Circumciſion* of *John* the *Baptiſt*, and the *Hymn* his *Father Zachary* ſang unto the *Lord*, Chap. I. Next he declares when, where, and of whom *Chriſt* was *Born*; and how his *Birth* was ſignified by an *Angel* to the *Shepherds*; his *Circumciſion* and Preſentation in the *Temple*, where he is embraced by old *Simeon*, who being overjoy'd, breaks forth into a *Song* of *Praiſe*, and *Prophecies* concerning him, as likewiſe doth *Anna* the *Propheteſs*; his growth and advance in wiſdom and favour with *GOD* and *Man*; and how at the Age of twelve Years, he queſtioned with the *Doctors* in the *Temple*, Chap. II. When and how *John* the *Baptiſt* began his *Miniſtry*, *Baptizing*, *Preaching*, and *Exhorting* all ſorts of *Perſons*, with great freedom of ſpeech, to *Repentance*, and pointing them to *Jeſus Chriſt*, how *Jeſus Chriſt* was *Baptized* by him, with the recital of his *Genealogy*, Chap. III. How *Chriſt* prepared himſelf for the diſcharge of his *Office* by a miraculous *Faſt* of forty *Days*, and his victory over the *Tempter*. He begins to teach in *Galilee* and at *Nazareth*, where he had been brought up; he proves by explaining a paſſage of the *Prophet Iſaiah*, himſelf to be the promiſed *Meſſias*; declares that no *Prophet* is honour'd in his own *Countrey*, for which his *Countrey-men* thruſt him out of the *City*, with deſign to kill him, but he miraculouſly eſcapes their hands. Afterwards he *Preacheth* at *Capernaum*; and there caſts out an *unclean Spirit*, and delivers St. *Peter's* Mother in-Law of a *Fever*, reſtoring many other *Sick* and poſſeſſed *Perſons*; and after ſome retirement in a Deſert Place, he proceeds to *Preach* the *Kingdom* of *GOD* in the *Synagogues* of *Galilee*, Chap. IV. He teacheth the *People* out of St. *Peter's Ship*, and after a miraculous draught of *Fiſh*, he calleth *Simon Peter*, *James*, and *John* to the *Apoſtleſhip*, cleanſeth a *Leper*, and healeth one *Sick* of the *Palſie*, calls St. *Matthew* from the receit of *Cuſtom*, to be an *Apoſtle*; defends himſelf againſt the accuſation of the *Scribes* and *Phariſees*, who charged him for eating with *Publicans* and *Sinners*; Juſtifies his *Diſciples* for not Faſting, Chap. V. As alſo for their plucking the *Ears* of *Corn* on the *Sabbath-day*; and on the ſame day reſtores the *Man* that had his *Hand withered*; he chuſeth his Twelve *Apoſtles*; and declares wherein true Bleſſedneſs conſiſts, and the accurſed State, and Unhappineſs of ungodly *Men* and *Hypocrites*; exhorteth to *love* our *Enemies*, and by a ſimilitude ſheweth that not the *hearers* but *doers of the Word of GOD* ſhall be ſaved, Chap. VI. He reſtores to *Health* the *Servant* of a *Centurion*, who was at the point of *Dying*, raiſeth from the *Dead*, the *Widows* Son at *Naim* who was carried forth to be *Buried*; anſwers the *Diſciples* of *John* the *Baptiſt*, who were ſent to him by their *Maſter*, to whom he gives an honourable *Teſtimony* before the *Multitudes* aſſembled to hear him; complains of the Stifneckedneſs of the *Jews*; and ſitting at *Table* with *Simon* the *Phariſee*, he forgives *Mary Magdalens Sins*, in conſideration of her great *Love*, and hearty *Repentance*, Chap. VII. He proceeds to *Preach* the glad tidings of the *Kingdom* through every *City* and *Village*, being accompanied by his *Apoſtles*, and ſome devout *Women*, who miniſtred to him of their ſubſtance; ſheweth by the ſimilitude of a *Sower*, how we ought to hear the *Word* of *GOD*, and by that of a *Candle*, how we ought to *Preach* it; ſheweth who are his *Mother* and *Brethren*; Calmeth a great *Tempeſt* upon the *Sea*; caſteth a *Legion* of *Devils* out of a poſſeſſed *Perſon*; whereupon leave was given, to enter into the Herd of *Swine*; healeth a *Woman*, who had been long afflicted with a *Bloody Iſſue*, and raiſeth the *Daughter* of *Jairus* to *Life*, Chap. VIII. He ſends forth his *Apoſtles* to *Preach*, giving them power over

over *Unclean Spirits*, and to cure all *Diſeaſes*; *Herod* deſires to ſee him, he ſatisfies the Hunger of 5000 *Men* with Five *Loaves* and Two *Fiſhes*; enquires of his *Diſciples*, what Opinion the *World* had of him; foretels his *Sufferings*, informs them what are the neceſſary Qualifications of thoſe who would be his *Diſciples*; he affords a glimpſe of his *Glory* on the *Mount*, to Three of his *Diſciples*; caſts out an *Evil Spirit* from a *Youth*, which his *Diſciples* had attempted, but could not; he again foretels his *Paſſion*, rebukes his *Diſciples* for their affecting of Superiority, and deſiring Revenge againſt the *Samaritans*, and teacheth them how they muſt follow him, Chap. IX. He ordains Seventy *Diſciples*, and ſends them forth to *preach*, inſtructs them how to behave themſelves, menaceth the *Cities* that had rejected the *Goſpel*; the *Diſciples* return to him with great Joy, for that the *Devils* were ſubject unto them, ſheweth wherefore they ought chiefly to rejoyce; breaks forth into a *Divine Doxology*, and pronounceth them happy, for ſeeing and hearing the things which they did; anſwers a *Lawyer*, who demanded of him, what he muſt do to obtain Eternal *Life*; and, by the *Parable* of the Man fallen amongſt *Thieves*, ſheweth who is our *Neighbour*; he is entertained by two Siſters, *Mary* and *Martha*, of whom he commends the one, and reproves the other, Chap. X. He teacheth his *Diſciples* to *pray*, and, by the Similitude of an importunate Friend, and the Love of a *Father* to his *Children*, aſſures them of being heard; he proves from the *Parable* of a ſtrong *Man armed*, that he did not caſt out of *Devils* by *Beelzebub*; declares that the *Queen* of *Æthiopia*, and the *Ninevites*, ſhall riſe in *Judgment* againſt thoſe who reject the *Goſpel*; cenſures the *Scribes* and *Phariſees* for their *Hypocriſy* and *perſecuting* of *God's Meſſengers*, and threatens them with heavy *Puniſhments*, Chap. XI. He exhorteth his *Diſciples* boldly to *preach* the *Goſpel*, not fearing the worſt their Perſecutors can do, which is to *kill* their *Bodies*; refuſeth to concern himſelf about dividing the Inheritance between two *Brothers*; and, by the *Parable* of a *Rich Man*, who had heaped up *Riches*, without the leaſt care taken of his *Soul*; warneth the *People* to take heed of *Covetouſneſs*, and of being over-ſolicitous about the Neceſſaries of *Life*, and exhorts them before and above all things, to ſeek the *Kingdom* of *Heaven*, which, once obtained, would procure them all things; exhorteth to liberal Acts of *Charity*, to *Prayer*, to *Watchfulneſs*, and to be always in a readineſs to open to him, becauſe he will come unexpectedly; foretels the *Diviſions* that ſhall ariſe by occaſion of the *Goſpel*, and warneth all to make uſe of the preſent time of Grace, for Reconciliation with their Adverſary, leaſt, in caſe of neglect, they be left to the ſevere *Juſtice* of GOD, Chap. XII. Upon occaſion of ſome ſad Events, he urgeth *Repentance* and Amendment of *Life*; as likewiſe by the *Parable* of a *Barren Fig-tree*, he reſtoreth a crooked *Woman* who had been bowed together for the ſpace of Eighteen Years; deſcribes the wonderful Virtue, and Encreaſe of the *Kingdom* of *GOD*, by the Similitude of a Grain of *Muſtard ſeed*, and of *Leaven*; exhorts to enter in at the ſtrait Gate; threatens *Hypocrites* with their being ſhut out of *Heaven*, and caſt into *Hell*; reproves *Jeruſalem* for her ſtiff-neck'd Impenitence, and foretels her Deſtruction, Chap. XIII. He healeth one ſick of the *Dropſy* on the *Sabbath*, and juſtifies his ſo doing; exhorteth to *Humility*, and to feaſt the *Poor*; compares the *Kingdom* of GOD to a great *Supper*, to which many of the invited *Gueſts* refuſe to come; teacheth his *Diſciples* to follow him, bearing their *Croſs*, to conſider ſeriouſly with themſelves what true *Chriſtianity* will coſt them, even the total renouncing and forſaking of all things, Chap. XIV. By the *Parable* of the *loſt Sheep*, and *Goat*, he repreſents the Joy that is in *Heaven* for the return of Penitent *Sinners*; and by that of the *Prodigal Son*, ſets forth the great Kindneſs, Compaſſion, and Love, wherewith GOD embraceth thoſe, who, by true Repentance, turn unto him, Chap. XV. By the *Parable* of the *Unjuſt Steward*, he exhorts Men to make themſelves Friends of the *Mammon* of *Unrighteouſneſs*, by employing it in *Almſdeeds* and Acts of *Charity*; ſheweth the Impoſſibility of ſerving GOD and *Covetouſneſs*; the Unchangeableneſs of the *Law*, and the Unlawfulneſs of *Divorce*. By the *Parable* of the *Rich Voluptuary*, and *Lazarus* the *Beggar*, he lively repreſents the different Rewards that awaits *voluptuous Luxury*, and reſigned Self-denial, after this Life is ended, Chap. XVI. He ſheweth with how great Care we ought to avoid the occaſion of Offences, and how ready to forgive one another; ſets forth the *Divine Power* of *Faith*, and that after we have done all that is commanded us, we are to own our ſelves unprofitable *Servants*; he healeth Ten *Lepers*, teacheth that the *Kingdom* of GOD is not to be lookt for abroad, but within us; and declares the Signs of his coming to *Judgment*, Chap. XVII. By the *Parable* of the unjuſt *Judge*, and the importunate *Widow*, he ſhews the wonderful Efficacy of inceſſant earneſt *Prayer*; and by that of the *Phariſee* and *Publican* who went up to the *Temple* to *pray*, the Danger of *Spiritual Pride*, and the Good of *Humility* and *Self-abaſement*, which, above all outward *Religious* Performances, recommends and makes us acceptable to GOD; upon occaſion of little Children being brought to him, he teacheth the neceſſity of becoming like them, if ever we would enter into the *Kingdom* of GOD; He anſwers the *Rich Man's* Queſtion, who demanded of him, What he muſt do to inherit *Eternal Life*; ſhews how prejudicial *Riches* are to the obtaining of *Salvation*; and declares the Reward of thoſe that forſake all for his Sake; foreſheweth his *Sufferings*, *Death*, and *Reſurrection*, and reſtoreth a blind *Man* to *Sight*, Chap. XVIII. He converteth *Zaccheus* the *Publican*; by by the Similitude of the *Talents*, he teacheth to make good Uſe of the *Grace* of GOD; rideth in Royal *Triumph* into *Jeruſalem*, weeps over the *City*, and drives the Traffickers out of the *Temple*, Chap. XIX. He ſtoppeth the Mouths of the chief *Prieſts* and *Scribes*, by asking them, Whence the *Baptiſm* of *John* was? By the *Parable* of the *Vineyard* let out to *Husbandmen*, he repreſents to them their horrid Wickedneſs and Ingratitude; anſwers their enſnaring Queſtion, Whither it were lawful to give *Tribute* unto *Cæſar*; proves the *Reſurrection* of the *Dead* againſt the *Sadducees*, and ſhews that *Chriſt* was not only to be the *Son* of *David*, but alſo his *Lord*; he warneth his *Diſciples* to beware of the *Scribes*, Chap. XX. He prefers the poor *Widow's* two *Mites* before all the *Offerings* of the *Rich*; foretels the total Deſtruction of the *Temple*, the *City* of *Jeruſalem*; ſheweth the foregoing Signs of it, and of his coming to *Judgment*, and preſſeth to Watchfulneſs and *Prayer*, Chap. XXI. The chief *Prieſts* and *Scribes* conſpire againſt *Chriſt*; *Judas* treats with them about *betraying* him into their Hands, he eats the *Paſſover* with his *Diſciples*, and, inſtead thereof, inſtitutes and celebrates his *Supper*; foretelleth *Judas's* Treaſon; exhortelh his *Apoſtles* from ambitious Affectation of Superiority, by his own Example, who, tho' he was *Lord* of all, yet behaved himſelf as a *Servant*; he promiſeth them the *Glory* of being Co-part-

partners with him in his *Kingdom*; foretels St. *Peter*'s Fall, but with the comfortable Aſſurance that his *Faith* ſhould not fail; he *prayeth* in the *Garden* on the *Mount* of *Olives*, and, being in a dreadful *Agony*, ſweats Drops of *Blood*; *Judas* betrays him with a *Kiſs*; he is ſeized by a Band of armed Men; healeth *Malcus*'s *Ear*; he is brought to the *High-Prieſts*'s *Hall*, where St. *Peter* denies him thrice; is beaten, mocked, and abuſed, by the *Soldiers*; and owning himſelf, before the Council of the *Jews* to be the *Son* of GOD, is judged worthy of *Death*, Chap. XXII. He is brought before *Pilate* the *Governour*, who having examined him, declares he finds no Fault in him; *Pilate* ſends him to *Herod*, who, with his *Officers*, doth abuſe and deride him, and, having cauſed a rich *Robe* to be put upon him, ſends him back to *Pilate*; who endeavours to perſwade the *Jews* to deſire his Releaſement; but they obſtinately preferring *Barabbas*, a *Murtherer*, to the *Saviour* of the *World*, *Pilate* paſſeth Sentence upon him, and delivers him to be *crucified*; he is led to Execution, bearing his *Croſs*, with the Aſſiſtance of *Simon* the *Cyrenian*; and on his way, tells the *Women* of *Jeruſalem* that wept over him, the extream Calamities that were haſtning upon them; he is *crucified* between two *Robbers*, and abuſed, mocked, and derided, by the *Jews* and *Soldiers*, and by one of the *Robbers crucified* with him; but his Companion reproved him, and applying himſelf to *Jeſus* for Mercy, receives the Promiſe of being that Day with him in *Paradiſe*; after a ſuper-natural *Eclipſe* at *Full Moon*, and ſeveral other preceding *Prodigies*, he gives up the *Ghoſt*, and is buried by *Joſeph* of *Arimathea*, Chap. XXIII. His *Reſurrection* is declared by Two *Angels*, to the *Women*, who, on the Third Day in the Morning, were come to the *Sepulcher* to embalm him, who report the ſame to the *Diſciples*; he appears to the Two *Diſciples* going to *Emmaus*, and is made known to them in the breaking of *Bread*; he afterwards appears to the *Apoſtles*, reproving their Unbelief; and, to rid them of their doubtful Fears, bids them handle him, ſhewing them the *Wounds* in his *Hands* and *Feet*; and to confirm them further, that they were not miſtaken, he calls for *Meat*, and *eats* with them; he opens the Underſtanding of the *Scriptures* unto them, and promiſeth the Gift of the *Holy Ghoſt*; in Expectation of which he chargeth them to tarry at *Jeruſalem*, and having bleſſed them, he, in their Preſence, aſcends up into *Heaven*.

The Contents *of the reſpective Chapters of St.* LUKE's *Goſpel.*

THIS Book is divided into 24 Chapters, *the* Contents *of which are*, I. *The* Preface *of* Luke *to his whole* Goſpel; *The* Conception *of* John *the* Baptiſt, *and of* Chriſt; *The* Prophecy *of* Elizabeth, *and of* Mary *concerning* Chriſt; *The* Nativity *and* Circumciſion *of* John; *the* Prophecy *of* Zachary *both of* Chriſt, *and of* John. II. Auguſtus *taxes all the* Roman Empire; *The* Nativity *of* Chriſt, *an* Angel relates it to the Shepherds, *many ſing* Praiſes *to* GOD *for it*. Chriſt's Circumciſion; Mary purified; Simeon *and* Anna *propheſie of* Chriſt, *who increaſeth in* Wiſdom, *diſputes in the* Temple *with the* Doctors, *and is obedient to his* Parents. III. *The* Preaching *and* Baptiſm *of* John; *his Teſtimony of* Chriſt; Herod *impriſons* John; Chriſt Baptized, *receiveth Teſtimony from* Heaven. *The* Age *and* Genealogie *of* Chriſt *from* Joſeph *upwards*. IV. *The* Temptation *and* Faſting *of* Chriſt: He overcomes the Devil; *begins to* preach. *The People of* Nazareth *admire his gracious Words. He cures one poſſeſt of a* Devil, Peter's *Mother in-law* and *divers other ſick* Perſons. *The* Devils *acknowledge* Chriſt, *and are reproved for it*. He *preaches through the* Cities. V. Chriſt *teaches the people out of* Peter's Ship, *in a miraculous taking of* Fiſh, *ſhewing how he will make him and his Partners* Fiſhers of Men; Cleanſeth *the* Leper, prayeth *in the* Wilderneſs, *healeth one ſick of the* Palſey, *calls* Matthew *the* Publican, *eats with* Sinners, *as being the* Phyſician *of* Souls, *foretelleth the* Faſtings *and* Afflictions *of the* Apoſtles *after his* Aſcenſion, *and likeneth faint-hearted and weak* Diſciples *to old* Bottles *and worn* Garments. VI. Chriſt *reproveth the* Phariſees *blindneſs about the obſervation of the* Sabbath, *by* Scripture, Reaſon *and* Miracle; *Chooſeth twelve* Apoſtles; *healeth the* diſeaſed; *preaches to his* Diſciples *before the* People *of* Bleſſings *and* Curſes; *how we muſt love our* Enemies, *and joyn the obedience of* good Works *to the hearing the* Word, *leſt in the evil day of* Temptation *we fall like a* Houſe *built without a* Foundation. VII. Chriſt *findeth a greater* Faith *in the* Centurion, *a* Gentile, *than in any of the* Jews; *healeth his* Servant *being abſent*; *raiſeth from death the Widow's Son of* Nain; *anſwereth* John's *Meſſengers with the declaration of his* Miracles; *teſtifieth to the People the Opinion he had of* John; *inveigheth againſt the* Jews, *who with neither the manner of* John *nor* Jeſus, *could be won, and ſheweth by occaſion of* Mary Magdalen *how he is a Friend to* Sinners; *not to maintain them in* Sins, *but to forgive them their* Sins, *upon their* Faith *and* Repentance. VIII. Women *miniſter to* Chriſt *of their Subſtance*; Chriſt *after he had preached from place to place, attended with his* Apoſtles, *propoundeth the* Parable *of the* Sower, *and of the* Candle; *declareth who are his* Mother *and* Brethren; *rebukes the* Winds, *caſteth the Legion of* Devils *out of the Man, into the Herd of* Swine; *is rejected of the* Gadarenes; *heals the Woman of her* bloody Iſſue; *and raiſeth from death* Jairus's Daughter. IX. Chriſt *ſends his* Apoſtles *to work Miracles, and to* preach; Herod *deſires to ſee* Chriſt; Chriſt feedeth 5000, *enquireth what Opinion the World had of him, foretelleth his* Paſſion, *propoſeth to all the pattern of his* Patience; *the* Transfiguration. He *healeth the* lunatick; *again forewarneth his* Diſciples *of his* Paſſion; *commendeth Humility*; bids *them to ſhew* mildneſs *to all, without deſire of revenge*; *divers would follow him, but upon conditions*. X. Chriſt *ſends out at once* 70 Diſciples *to work Miracles, and to* preach; *admoniſhes them to be humble, and wherein to rejoyce*; *thanks his* Father *for his* Grace; *magnifies the happy State of the* Church; *teaches the* Lawyer *how to attain* eternal Life, *and to take every one for his* Neighbour *that needeth his Mercy*; *reprehendeth* Martha *and commends her Siſter* Mary. XI. Chriſt *teacheth to* pray, *and that inſtantly, aſſuring that* God *ſo will give us good things*. He, *caſting out a* Devil, *rebukes the blaſphemous* Phariſees, and ſheweth who are bleſſed; preacheth *to the* People, *and reprehends the outward Shew of* Holineſs *in the* Phariſees, Scribes, *and* Lawyers. XII. Chriſt *preaches to his* Diſciples *to avoid* Hypocriſie, *and fearfulneſs in publiſhing his* Doctrine; *warneth the People to beware of* Covetouſneſs *by the* Parable *of the rich Man that ſet up greater* Barns; *not to be over careful of earthly things, but ſeek the Kingdom of* God, give Alms, *be ready at a knock to open to our* Lord *whenſoever he cometh*; Chriſts Miniſters *are to ſee to their* Charge, *and*

to look for perſecution; the people muſt take this time of Grace, *becauſe it is a fearful thing to die without Reconciliation.* XIII. Chriſt *preaches Repentance upon the puniſhment of the* Galileans *and others; the ruitleſs* Fig-Tree *may not ſtand: He healeth the crooked Woman; ſheweth the powerful working of the Word in the hearts of his choſen, by the* Parable *of the grain of* Muſtard-ſeed, *and of* Leaven; *exhorteth to enter in at the ſtrait* Gate; *and reproveth* Herod *and* Jeruſalem. XIV. Chriſt *healeth the* Dropſie *on the* Sabbath; *teaches* Humility, *to feaſt the* Poor; *under the* Parable *of the great* Supper, *ſheweth how worldly minded Men, who contemn the* Word *of* God, *ſhall be ſhut out of* Heaven; *thoſe who will be his* Diſciples, *to bear their* Croſs, muſt make their Accounts aforehand, leſt with ſhame *they revolt from him afterwards, and become altogether unprofitable, like* Salt *that hath loſt its ſavour.* XV. *The* Parable *of the loſt* Sheep, *of the piece of* Silver, *of the* prodigal Son. XVI. *The* Parable *of the unjuſt* Steward. Chriſt *reproveth the* Hypocriſie *of the covetous* Phariſees. *The rich* Glutton *and* Lazarus *the Beggar.* XVII. Chriſt *teacheth to avoid occaſions of* Offence; *one to forgive another. The power of* Faith. *How we are bound to God, and not he to us.* He *healeth ten* Lepers. *Of the* Kingdom *of* God, *and the coming of the* Son *of* Man. XVIII. *Of the importunate* Widdow: *Of the* Phariſee *and* Publican; Children *brought to* Chriſt. *A* Ruler *that would follow* Chriſt, *but is hindred by his* Riches; *the Reward of them that leave all for his ſake.* He foreſheweth his Death, *and reſtores a* blind Man to his ſight. XIX. *Of* Zacheus, *a* Publican; *the ten pieces of* Money. Chriſt's *triumphant riding into* Jeruſalem, weepeth over it, *driveth the* Buyers *and* Sellers *out of the* Temple, *teaching daily in it; The* Rulers *would have deſtroyed him, but for fear of the* People. XX. Chriſt *avoucheth his Authority, by a Queſtion of* John Baptiſt. *The* Parable *of the* Vineyard. *Of giving* Tribute *to* Cæſar. *He convinceth the* Sadducees *that denied the* Reſurrection; *how* Chriſt *is the Son of* David. *He warneth his* Diſciples *to beware of the* Scribes. XXI. Chriſt *commends the poor* Widdow. *He foretelleth of the deſtruction of the* Temple, *and of the City* Jeruſalem. *The* Signs *alſo which ſhall be before the laſt day. He exhorts them to be watchful.* XXII. *The* Jews *conſpire againſt* Chriſt. Satan *prepareth* Judas *to betray him. The* Apoſtles *prepare the* Paſſover. Chriſt *inſtitutes his holy* Supper; *covertly foretelleth of the* Traytor; *dehorteth the reſt of his* Apoſtles *from Ambition; aſſureth* Peter *his Faith ſhould not fail, and yet he ſhould deny him thrice. He* prayeth *in the* Mount, *and ſweateth* Blood; is *betrayed with a* Kiſs. *He healeth* Malchus's Ear. *He is thrice denied of* Peter, *ſhamefully abuſed*, and *confeſſeth himſelf to be the* Son *of* God. XXIII. Jeſus *is accuſed before* Pilate, *and ſent to* Herod: Herod *mocketh him.* Herod *and* Pilate *are made Friends.* Barabbas *is deſired of the* People, *and is looſed by* Pilate, *and* Jeſus *is given to be crucified. He telleth the* Women *that lament him, the deſtruction of* Jeruſalem; prayeth *for his* Enemies. *Two evil* Doers *are crucified with him; his* Death *and* Burial. XXIV. Chriſt's Reſurrection *is declared* by two Angels *to the Women that come to the* Sepulcher; *they report it to others.* Chriſt *himſelf appears to the two* Diſciples *that went to* Emmaus, *afterwards he appears to the* Apoſtles, *and reproveth their unbelief; giveth them a* Charge; *promiſeth the* Holy Ghoſt, *and ſo aſcends into* Heaven.

The Argument *of the* Acts *of the* Apoſtles: (*Written by St.* Luke)

LIKE as the *Evangeliſts* in their *Books* relate the the *Life, Sufferings, Death, Reſurrection* and *Aſcenſion* of our Saviour *Jeſus Chriſt*; ſo this *Book* repreſents to us, how his *Apoſtles*, after his Aſſumption into *Glory*, propagated his *Goſpel* throughout the *World*, and aſſembled the *Chriſtian Church* compoſed of *Jews* and *Gentiles*; and more particularly we find an Account here of what St. *Peter* and St. *Paul*, the chief of the *Apoſtles*, have contributed towards this great Work. St. *Luke* therefore, the Pen-man of this *Book*, after a ſhort Preface, declares when, and how, *Jeſus Chriſt* aſcended into *Heaven*; and how *Matthias* was choſen, by *Lot*, to ſupply the Place of the Traitor *Judas*, who hang'd himſelf, Chap. I. Next relates how the *Holy Ghoſt* came down upon the *Apoſtles*, in the appearance of *cloven Tongues*, like as of *Fire*, with the ſound of a mighty ruſhing *Wind*, whereupon they were all fill'd with the *Spirit*, and began to ſpeak with other *Tongues*, which being opprobriouſly reflected upon by ſome, as ſuppoſing them to be *drunk*, St. *Peter* courageouſly diſproves, ſhewing that what had hapned, was nothing elſe but a fulfilling of *Prophecy*; and from ſeveral Paſſages of the *Pſalms*; convincingly proves, that the *Meſſiah* was to riſe from the *Dead*, and aſcend into *Heaven*; and how, by this Diſcourſe of his, about 3000 Perſons were converted and *baptized.* Moreover St. *Luke* ſets forth the holy Qualifications, and happy Condition of theſe firſt Members of the new-born *Chriſtian Church*, Chap. II. How St. *Peter* and St. *John* reſtore a Cripple born, who ſate begging at a *Gate* of the *Temple*, to the perfect Uſe of his *Limbs*; whereupon the *People* running together to ſee this Miracle, St. *Peter* declares, that this wonderful Cure was wrought by the ſole *Virtue* and *Power* of *Jeſus Chriſt*, whom they had wickedly put to *Death*, and exhorts them to repent and believe in him, Chap. III. That hereupon the Chief *Prieſts* and *Sadducees*, cauſe St. *Peter* and St. *John* to be ſeized, and to be brought before the *Council*, where St. *Peter* boldly juſtifies what they had done; the *Council*, tho' aſtoniſhed at their undauntedneſs, charge them to preach no more in the Name of *Jeſus Chriſt*, which they abſolutely refuſe, declaring to their *Faces*, that it was ſafer for them to obey GOD than *Men.* The *Church* betake themſelves to Prayer, which is anſwered with a further Effuſion of the *Holy Ghoſt*; the glorious State of the Primitive *Apoſtolick Church* deſcribed, by their unbounded Love and Charity, Chap. IV. *Ananias* and *Saphira* his Wife, being for their Covetouſneſs, Hypocriſy, and lying to the *Holy Ghoſt*, ſtruck down by ſudden *Death*, upon the Sentence pronounced by St. *Peter*, great Fear comes upon all that ſaw and heard this terrible *Judgment*; the *Apoſtles* continuing to work many *Miracles*, are again impriſoned by order of the *High-Prieſt*; but an *Angel* delivering them thence, and commanding them to preach openly, they accordingly repair to the *Temple*, and teach the *People*; which being told the *High-Prieſt*, they are brought before the *Council*, where they boldly and powerfully preach *Chriſt*, at which their *Enemies* are ſo enrag'd, that they take Counſel to kill them; but being diſſuaded by *Gamaliel*, they are beaten, for which they glorify GOD; and notwithſtanding the ſtrict Charge given them to the contrary, they daily preach *Chriſt* both in the *Temple* and private Houſes, Chap. V. The *Apoſtles*, to eaſe themſelves, whoſe whole time was conſecrated to the *Preaching* of the *Word*, chooſe Seven *Deacons*

to

to provide for the *Poor*; St. *Stephen* being one of theſe, a Man full of *Faith* and of the *Holy Ghoſt*, works great *VVonders* and *Miracles*, confounding thoſe who undertook to diſpute with him; whereupon they being enraged, drag him before the *Council*, and ſuborn falſe Witneſſes againſt him, who accuſe him of *Blaſphemy*, againſt the *Law* and the *Temple*, Chap. VI. St. *Stephen* anſwers to the Accuſation ſworn againſt him, giving a ſummary Account of the *Hiſtory* of the *Old Teſtament*, from *Abraham* to *Solomon*, and ſhewing that the whole of it pointed to, and teſtified of *Chriſt*; and concludes with ſharply reproaching them for their Rebellion and Stiff-neckedneſs, and their murdering of *Chriſt* the juſt one, foretold by the *Prophets*, and expected by all their *Forefathers*; whereupon they ſtone him to *Death*, whilſt he, commending his *Soul* to *Jeſus*, prayeth for them, Chap. VII. A great Perſecution being ſtirr'd up againſt the Church of *Jeruſalem*, is the cauſe of the ſcattering of the *Saints* throughout the *Countries* thereabout; amongſt whom St. *Philip* coming to *Samaria*, preacheth the *Goſpel* there, confirming his Doctrine with many *Miracles*, by which means many are converted and baptized; the *Apoſtles* at *Jeruſalem*, having underſtood that *Samaria* had received the Word of GOD, ſent thither St. *Peter* and St. *John*, who being come, by their laying on of Hands, beſtow upon Believers the Gift of the *Holy Ghoſt*; *Simon* the *Sorcerer*, who himſelf was baptized, ſeeing this, offers a Sum of Money to St. *Peter*, to have the Power of conferring the *Holy Ghoſt* beſtowed upon him; but *Peter* ſharply reproving his *Hypocriſy*, exhorts him to *Repentance*; the *Eunuch* of *Candace*, Queen of *Ethiopia*, is converted and baptized by St. *Philip*, Chap. VIII. *Saul* breathing out Threatnings and Perſecution againſt the *Church*, is converted by a glorious Viſion from *Heaven*, upon his way to *Damaſcus*, which ſtrikes him *blind*, and ſo continues three Days, after which he is baptized by *Ananias*, and called to be an *Apoſtle* of *Chriſt*; He preacheth the *Goſpel* at *Damaſcus*, where the *Jews* lay wait for him to kill him, but he eſcapes their Hands, being let down the *Wall* in a *Basket*; the Peace and flouriſhing Condition of the *Church*; St. *Peter* at *Lydda* heals *Æneas* of the *Palſy*, and at *Joppa* raiſeth *Tabitha* from Death to Life, Chap. IX. St. *Peter* being divinely taught and confirmed by a *Viſion*, not to call any thing that GOD hath ſanctified, common or unclean, is ſent for by *Cornelius*, a *Heathen Centurion*, at the Command of an *Angel*, and, entring his Houſe, is gladly received by him, and, by an excellent Sermon, converts him and his to the *Faith* of *Jeſus Chriſt*, Chap. X. Which Action of St. *Peter*'s being ill-interpreted by ſome, he ſatisfies them, by relating the whole Matter to them. By means of the diſperſed Members of the Church of *Jeruſalem*, the *Goſpel* is ſpread into *Phœnicia*, *Cyprus*, and *Antioch*, to which laſt Place *Barnabas* is ſent to confirm the Believers, who are there firſt called *Chriſtians*; *Agabus* ſortels the *Famine* which came to paſs in the Days of *Claudius Cæſar*; whereupon the Brethren reſolve to ſend a Supply to the poor Believers in *Judea*, by the Hands of *Barnabas* and *Saul*, Chap. XI. *Herod Agrippa* cauſeth St. *James*, the Brother of St. *John*, to be beheaded; and ſeeing that it pleaſed the *Jews*, proceeds to caſt St. *Peter* into *Priſon*, with intent to bring him forth thence ſoon after, to Execution; but he is delivered thence by an *Angel*, at the inſtant *Prayers* of the *Church*; *Herod* commands the *Soldiers*, to whom he had delivered St. *Peter*, to be put to Death; and afterwards making an Oration to the *People*, with great Pomp and Oſtentation, he is ſtruck by an *Angel*, for taking to himſelf the Honour due to GOD, and dieth miſerably, being eaten of *Worms*, Chap. XII. St. *Paul* and St. *Barnabas* are choſen by the *Holy Ghoſt*, to preach the *Goſpel* to the *Gentiles*, who, coming to *Cyprus*, preach the Word of GOD in a *Synagogue* of the *Jews* at *Salamis*; St. *Paul* ſharply rebukes *Elimas* the *Sorcerer*, and ſtrikes him with Blindneſs, whereupon *Sergius Paulus*, the *Proconſul*, is converted to the *Faith*; St. *Paul* at *Antioch* of *Piſidia*, in an excellent *Sermon* preaching *Chriſt*, many of the *Gentiles* are converted to the *Faith*; but the *Jews* gainſay and blaſpheme, and having ſtirr'd up ſome honourable *Women*, and chief *Men* of the *City*, againſt St. *Paul* and St. *Barnabas*, they are baniſhed thence, Chap. XIII. St. *Paul* and St. *Barnabas*, having preached at *Iconium*, upon ſome Diſturbance ariſing there, came to *Lyſtra*, where St. *Paul* having reſtored a *Cripple* from his *Mother's Womb*, the Inhabitants prepare to offer *Sacrifice* to him and St. *Barnabas*, ſuppoſing them to be GODS; yet ſoon after being ſtirr'd up by the *Jews*, they ſtone St. *Paul*, and drag him out of the *City*, ſuppoſing he had been dead; but he ariſing enters into the *City*, and the next Day goes with St. *Barnabas* to *Derbe*, and from thence paſſing thro' divers *Churches*, they confirm the *Diſciples* in the *Faith*, and returning to *Antioch*, report what GOD had done by them, Chap. XIV. Some that came from *Judea*, teaching that the *Ceremonial Law* ought to be kept, the Queſtion is ſubmitted to the Determination of the *Apoſtles* and *Elders* at *Jeruſalem*; to which Purpoſe St. *Paul* and St. *Barnabas*, with ſome others, are ſent thither, who having communicated what they were charged with, a Synod of the *Apoſtles* and *Elders* is called, before whom, after that St. *Peter*, St. *Paul*, and St. *Barnabas*, had declared what they had to ſay to the Point, St. *James* propounds his *Judgment*, which being approved by all, it is thought fit to ſend their Determination in a circular Letter to *Antioch*, and the other *Churches*, by the Hands of St. *Paul*, St. *Barnabas*, St. *Jude*, and *Silas*: St. *Paul* and St. *Barnabas* fall at variance, and part aſunder, Chap. XV. St. *Paul*, becauſe of the *Jews*, circumciſeth *Timothy*; having paſt thro' divers *Cities* confirming the *Churches*, which encreaſed daily, he comes to *Troas*, where, by a Viſion, he is called to *Macedonia*; being arrived at *Philippi*, he converts *Lydia*, and caſteth out a *Spirit* of *Divination* from a *Servant*, whoſe Maſter's inciting the People againſt St. *Paul* and *Silas*, they are whipt and caſt into Priſon; but at Midnight as they prayed and praiſed GOD, the Priſon-doors are opened by a great *Earthquake*, whereupon the *Jaylor* is converted and baptized, and they are honourably ſet at *liberty*, Chap. XVI. From thence they come to *Theſſalonica*, where they preach and convert ſome; but the *Jews* ſtirring up the Multitude againſt them, they depart thence and come to *Berea*, whoſe Inhabitants having heard St. *Paul* preach, confer his Doctrine with the *Scriptures*; St. *Paul* comes to *Athens*, where falling into Diſpute with ſome *Philoſophers*, and being brought by them to *Areopagus*, he preacheth the true GOD to them, and his *Son Jeſus Chriſt*, whereby ſeveral are converted to the *Faith*; and amongſt the reſt *Dionyſius* the *Areopagite*, and *Damaris*, Chap. XVII. St. *Paul* coming to *Corinth*, finds there *Aquila* and *Priſcilla*, and preaching in the *Synagogue* of the *Jews*, they raiſe Perſecution againſt him, and accuſe him before *Gallio*. He ſaileth into *Syria*, and from thence goes to *Epheſus*, *Ceſarea*, and *Antioch*, and paſſing thro' *Galatia* and *Phrygia*, he ſtrengthens and confirms the *Churches*: *Apollos* preacheth *Chriſt* with great Power and Efficacy, Chap. XVIII. St. *Paul* being at *Epheſus*, confers the *Holy Ghoſt*, by the

the laying on of his Hands; teacheth two whole Years there in the *School* of one *Tyrannus*, and works many *Miracles*. The *Jewiſh* Exorciſts going about to caſt out an *Evil Spirit*, by adjuring him in the Name of the *LORD Jeſus*, are ſore wounded and beaten by the poſſeſſed Party; the new converted *Diſciples* burn their Books of *Magick*; *Demetrius*, out of Covetouſneſs, raiſeth a great Uproar againſt St. *Paul*, which is appeaſed by the Prudence of the *Town-Clerk*, Chap. XIX. St. *Paul*, accompany'd by ſome of the *Diſciples*, comes to *Troas*, where preaching till Midnight, a young Man named *Eutichus*, falls down dead out of a *Window*, whom he raiſeth to Life again; at *Miletus* he calleth the *Elders* together, telleth them what would befal himſelf, recommends the Care of GOD's *Flock* with great carneſtneſs unto them, warning them of the falſe Teachers, that after his departure, would enter in amongſt them, Chap. XX. From thence paſſing through *Coos*, *Rhodes*, and *Patara*, he comes to *Tyrus*, and from thence to *Ptolemais*, and ſo to *Ceſarea*, where the *Prophet Agabus* foretels his being bound at *Jeruſalem*, whereupon the *Diſciples* entreat him not to go up to *Jeruſalem*; but St. *Paul* profeſſing his readineſs, not only to be bound, but to die there for the Name of the *LORD Jeſus*, they deſiſt; he comes to *Jeruſalem*, where being perſwaded to purifie himſelf, with four others that had a Vow on them, he is apprehended in the *Temple* by the *Jews*, who being about to kill him, he is reſcued by the *chief Captain*, and permitted to ſpeak for himſelf before the *People*, Chap. XXI. In which Apology he gives an account of his Life and Actions, and particularly of his *Converſion*, and *Call* to Preach the *Goſpel* to the *Gentiles*, at the mentioning of which, the enraged *Jews* cry out againſt him, whereupon the *Captain* would have ſcourged him, but claiming the Privilege of a *Roman*, he eſcapeth: Afterwards the *Captain* having ſummon'd the *Chief Prieſts* and *Counſel* to come to the *Caſtle*, he ſets *Paul* before them, Chap. XXII. St. *Paul* beginning to plead his own Cauſe, *Ananias* commands him to be ſtruck on the Face, for which he ſharply rebukes him, not knowing him to be the *High-Prieſt*; and finding that the Aſſembly was compos'd of *Sadducees* and *Phariſees*, declares himſelf to be accuſed for holding the *Reſurrection* of the *Dead*; by which means a diſſention ariſing amongſt his Accuſers, he is by the *Captain* delivered out of their hands. The Conſpiracy of ſome *Jews* to kill St. *Paul*, being diſcovered to the *Captain*, he ſends him by Night under a good Convoy to *Ceſarea*, to the *Governour Felix*, Chap. XXIII. St. *Paul* being accuſed by *Tertullus* the *Orator*, (in the Name of the *High-Prieſt* and *Elders* of the *Jews*,) of Sedition and Profanation of the *Temple*, ſhews the falſhood of their Accuſation, by declaring what had happen'd, and his quiet and inoffenſive behaviour at *Jeruſalem*; *Felix* remits the further hearing of him, till the coming of *Lyſias* the Chief *Captain*: St. *Paul* Preaching *Chriſt* before the *Governour Felix* and his *Wife*, makes him tremble; who two Years after going out of his *Government*, to pleaſe the *Jews*, leaves St. *Paul* a Priſoner, Chap. XXIV. *Feſtus* being come to *Jeruſalem*, is deſired by the *Jews*, to ſend St. *Paul* thither to be judged, which he refuſeth, and orders them that had any thing againſt him, to come down to *Ceſarea*, and accuſe him there; which being done, St. *Paul* anſwers for himſelf; but *Feſtus* to pleaſe the *Jews*, ſeeming inclin'd to ſend him to *Jeruſalem*, he appeals to *Cæſar*; King *Agrippa* and *Bernice* deſiring to ſee and hear St. *Paul*, he is brought before them, Chap. XXV. Where, by way of Apology, he gives an account of his Life, how firſt he was a *Perſecutor* of the *Church*, and how by a *Miracle* he was afterward converted to the Faith of *Jeſus Chriſt*, and called to be an *Apoſtle*; and that the reaſon why the *Jews* ſo mortally hated him, was his indefatigable Preaching of that *Faith*: *Feſtus* hearing him diſcourſe at this rate, chargeth him with Madneſs; but *Agrippa* owns himſelf almoſt perſwaded by him to be a *Chriſtian*, and declares he might have been releaſed, in caſe he had not appealed unto *Cæſar*, Chap. XXVI. St. *Paul* with ſome other *Priſoners*, being delivered into the hand of *Julius* a *Centurion*, in order to their being conveighed to *Rome*, they are embarked on a Veſſel of *Adramyttium*, whence they come to *Sidon*, and from thence ſailing by *Cyprus* came to *Myra*, a City of *Lycia*, where entring into a Ship of *Alexandria*, they ſail by *Gnidus* and *Crete*, till they came to a place called the *Fair Haven*, where St. *Paul* adviſeth them to Winter; but the *Centurion* giving more heed to the Maſter of the Ship, than to St. *Paul*, they reſolve to proſecute their Courſe, as accordingly they did, paſſing by *Crete*; but a terrible Storm ariſing, they are forced to let the Veſſel drive, and to lighten the Ship: St. *Paul* in the mean time being told by an *Angel*, that none of all the Perſons that were in the Veſſel ſhould be loſt, exhorts them to be of good Courage: The *Mariners* thinking to make their eſcape in the Boat, are hindred by St. *Paul*'s Advice to the *Centurion* not to ſuffer it; After having refreſh'd themſelves with Meat, they diſcover Land, and running the Ship aground, they are Shipwreckt; whereupon the *Souldiers* adviſe to kill the *Priſoners*, but the *Centurion* willing to ſave St. *Paul*, would not ſuffer it; and ſo according to St. *Paul*'s word, all came ſafe to *Land*, Chap. XXVII. Being thus eſcaped to the Iſle of *Maltha*, they are very kindly received by the Inhabitants; a *Viper* faſtning upon St. *Paul*'s Hand, he ſhakes it off without hurt, which made the Inhabitants think him to be a *GOD*; He healeth the Father of *Publius*, of a *Fever*, and *Bloody-Flux*, with ſeveral other *Sick Perſons*, that were brought to him from ſeveral parts of the *Iſland*; and after three Months ſtay there they ſail for *Italy*, and being arrived at *Rome*, St. *Paul* is delivered to the *Captain* of the *Guard*, and permitted to dwell by himſelf, with a *Souldier* that kept him: he calls the Chief of the *Jews* together, and declares to them the Cauſe of his Impriſonment, Preaching unto them the *Goſpel* of *Chriſt*; whereupon when ſome of them believed, and others not, he openly declares to them that the *Salvation* of *GOD*, would paſs over from them to the *Gentiles*; and continues two whole Years in his own hired *Houſe*, Preaching the *Goſpel* of the *LORD Jeſus Chriſt*, with boldneſs unto all that came to him.

The Contents *of the reſpective Chapters of the* Acts *of the* Apoſtles.

THIS Book *is divided into* 28 Chapters, *the* Contents *of which are*, I. Chriſt *preparing his* Apoſtles *to the beholding of his* Aſcenſion, *gathereth them together into the* Mount Olivet, *and commands them to expect in* Jeruſalem *the ſending down of the* Holy Ghoſt, *promiſing after few days to ſend it; by vertue whereof they ſhould be* Witneſſes *unto him, even to the utmoſt parts of the* Earth. *After his* Aſcenſion, *they*

they are warned by two Angels *to depart, and to ſet their minds upon his ſecond coming. They accordingly return, and giving themſelves to* Prayer, *chooſe* Matthias *an* Apoſtle, *in the room of* Judas. II. *The* Apoſtles *filled with the* Holy Ghoſt, *and ſpeaking divers* Languages, *are admired by ſome, and derided by others; whom* Peter *diſproving,* and *ſhewing that the* Apoſtles *ſpake by the Power of the* Holy Ghoſt, *That* Jeſus *was riſen from the dead, aſcended into* Heaven, *had poured down the ſame* Holy Ghoſt, *and was the* Meſſias; *a* Man *known to them to be approved of* God *by his* Miracles, Wonders *and* Signs; *and not* crucified *without his determinate Counſel and Fore-knowledge: He* baptizeth *a great number that were converted; who afterwards devoutly, and charitably converſe together; the* Apoſtle *working many* Miracles, *and* God *daily increaſing his* Church. III. Peter *preaching to the* People, *that came to ſee a* lame Man *reſtored to his* Feet, *profeſſeth the* Cure *not to have been wrought by his, or* John's *own Power, or Holineſs, but by* God, *and his Son* Jeſus, *and through Faith in his* Name; *withall reprehending them for crucifying* Jeſus; *which becauſe they did it through Ignorance, and that thereby were fulfilled* God's *determinate Counſel, and the* Scriptures; *he exhorts them by* Repentance, *and* Faith, *to ſeek remiſſion of their* Sins, *and* Salvation *in the ſame* Jeſus. IV. *The* Rulers *of the* Jews *offended with* Peter's *Sermon* (*though thouſands of the* People *were converted that heard the Word*) *impriſoned him and* John. *After upon Examination,* Peter *boldly avouching the* lame Man *to be healed by the Name of* Jeſus, *and that by the ſame* Jeſus *we muſt be ſaved, they command him and* John *to* preach *no more in that* Name, *with Threats. Whereupon the* Church *fleeth to* Prayer, *and* God *by moving the place where they were aſſembled, teſtified that he heard their* Prayers; *confirming the* Church *with the Gift of the* Holy Ghoſt, *and with mutual* Love *and* Charity. V. *After that* Ananias *and* Saphira *his Wife, for their Hypocriſie at* Peter's *Rebuke, had fallen down dead, and that the reſt of the* Apoſtles *had wrought many* Miracles, *to encreaſe the* Faith; *the* Apoſtles *are again* impriſoned, *but delivered by an* Angel, *bidding them to* preach *openly to all; when after their teaching accordingly in the* Temple, *and before the* Council, *they are in danger to be killed; through the advice of* Gamaliel, *a great Counſellor amongſt the* Jews, *they be kept alive, and are not beaten, for which they glorifie* God, *and ceaſe no day from* preaching. VI. *The* Apoſtles *deſirous to have the* Poor *regarded for their bodily ſuſtenance, as alſo careful themſelves to diſpence the Word of* God, *the* Food *of the* Soul, *appoint the Office of* Deaconſhip *to ſeven choſen Men, of whom* Stephen, *a Man full of Faith and of the* Holy Ghoſt, *is one; who is taken of thoſe whom he confounded in diſputing, and after falſly accuſed of* Blaſphemy *againſt the* Law *and the* Temple. VII. Stephen *permitted to anſwer to the Accuſation of* Blaſphemy, *ſheweth that* Abraham *worſhiped* God *rightly, and how* God *choſe the* Fathers, *before* Moſes *was born, and before the* Tabernacle *and* Temple *were built: That* Moſes *himſelf witneſſeth of* Chriſt, *and that all outward Ceremonies were ordained according to the heavenly Pattern to laſt but for a time; reprehending their Rebellion and murdering of* Chriſt, *the juſt one, whom the* Prophets *foretold ſhould come into the World: Whereupon they* ſtone *him to* death, *who commendeth his Soul to* Jeſus, *and humbly* prayeth *for them.* VIII. *By occaſion of the Perſecution in* Jeruſalem, *the* Church *being planted in* Samaria *by* Philip *the Deacon, who* preached, *did* Miracles, *and* baptized *many, amongſt the reſt* Simon *the* Sorcerer, *a great Seducer of the* People; Peter *and* John *come to confirm and enlarge the* Church; *where, by* Prayer, *and Impoſition of Hands, giving the* Holy Ghoſt, *when* Simon *would have bought the like Power of them,* Peter, *ſharply reproving his* Hypocriſy *and* Covetouſneſs, *and exhorting him to* Repentance, *together with* John, *preaching the Word of* GOD, *return to* Jeruſalem, *but the* Angel *ſends* Philip *to* teach *and* baptize *the* Ethiopian Eunuch. IX. Saul, *going towards* Damaſcus, *is ſtricken down to the Earth, is called to the* Apoſtleſhip, *and is baptized by* Ananias; *he preaches* Chriſt *boldly; the* Jews *lay wait to kill him, ſo do the* Grecians, *but he eſcapeth both; the* Church *having reſt,* Peter *healeth* Æneas *of the Palſy, and reſtoreth* Tabitha *to Life.* X. Cornelius, *a devout Man, being commanded by an* Angel, *ſends for* Peter, *who, by a Viſion, is taught not to deſpiſe the* Gentiles; *and, as he preached* Chriſt *to* Cornelius *and his Company, the* Holy Ghoſt *fell on them, and they are baptized.* XI. Peter *being accuſed for going to the* Gentiles, *makes his Defence, which is accepted; the* Goſpel *being ſpread into* Phœnice, Cyprus, *and* Antioch, Barnabas *is ſent to confirm them, and there the* Diſciples *are firſt called* Chriſtians; *they ſend Relief to the Brethren in* Judea *in the time of* Famine. XII. *King* Herod *perſecutes the* Chriſtians, *kills* James, *and impriſoneth* Peter, *whom an* Angel *delivereth upon the* Prayers *of the* Church. Herod's *Pride, taking to himſelf the Honour due to* GOD; *he is ſtricken by an* Angel, *and dieth miſerably; after his Death the Word of* GOD *proſpereth.* XIII. Paul *and* Barnabas *are choſen to go to the* Gentiles; *at* Sergius Paulus, *and* Elymas, *the Sorcerer;* Paul *preacheth, at* Antioch, *that* Jeſus *is* Chriſt; *the* Gentiles *believe, but not the* Jews, *who* blaſpheme, *whereupon they turn to the* Gentiles; *as many as were ordained to Life, believed.* XIV. Paul *and* Barnabas *are perſecuted from* Iconium. *At* Lyſtra, Paul *healeth a* Cripple, *whereupon they are reputed as* GODS; Paul *is ſtoned; they paſs thro' divers* Churches, *confirming the* Diſciples *in* Faith *and* Patience; *returning to* Antioch, *they report what* GOD *had done with them.* XV. *Great Diſſention ariſeth touching* Circumciſion; *the* Apoſtles *conſult about it, and ſend their* Determination, *by* Letters, *to the* Churches. Paul *and* Barnabas, *thinking to viſit the Brethren together, fall at Strife, and depart aſunder.* XVI. Paul, *having* circumciſed Timothy, *and being called by the* Spirit *from one* Country *to* another, *converteth* Lydia, *caſteth out a* Spirit *of* Divination, *for which Cauſe he and* Silas *are* whipped *and* impriſoned; *the* Priſon-doors *are opened, the* Jaylor *is converted, and they are delivered.* XVII. Paul *preaches at* Theſſalonica, *where ſome believe, and others perſecute him; he is ſent to* Berea, *and there preacheth; being perſecuted at* Theſſalonica, *he comes to* Athens, *and diſputeth and preacheth the living* GOD, *to them unknown, whereby many are converted unto* Chriſt. XVIII. Paul *laboureth with his Hands, and preacheth, at* Corinth, *to the* Gentiles; *the* LORD *encourages him in a* Viſion; *he is accuſed before* Gallio, *the Deputy, but is diſmiſt, afterwards paſſing from* City *to* City; *he ſtrengtheneth the* Diſciples. Apollos, *being more perfectly inſtructed by* Aquila *and* Priſcilla, *preaches* Chriſt *with great Efficacy; the* Holy Ghoſt *is given by* Paul's *Hands; the* Jews *blaſpheme his* Doctrine, *which is confirmed by* Miracles; *the* Jewiſh Exorciſts *are beaten by the* Devil; Conjuring-Books *are burnt;* Demetrius, *for Love of Gain, raiſeth an Uproar againſt* Paul, *which is appeaſed by the* Town-Clerk. XX. Paul *goeth to* Macedonia; *he celebrates the* LORD's Supper, *and preacheth;* Eutychus, *having fallen down dead, is raiſed to* Life; *at* Miletus *he calleth the* Elders *together, telleth them what ſhall befal himſelf, commits* GOD's Flock *to them, warneth them of* Falſe Teachers, *commends them to* GOD, *prayeth with them, and departs.* XXI. Paul *will*

will not be perſwaded from going to Jeruſalem; Philip's *Daughters*, Propheteſſes; Paul *comes to* Jeruſalem, *where he is apprehended, and in great Danger, but by the* Chief Captain *is reſcued, and permitted to ſpeak to the* People. XXII. Paul *declareth at large, how he was converted to the* Faith, *and called to his* Apoſtleſhip; *at the very mentioning of the* Gentiles, *the* People *exclaim on him; he ſhould have been* ſcourged, *but claiming the Privilege of a* Roman, *he eſcapes.* XXIII. *As* Paul *pleads his Cauſe,* Ananias *commands them to ſmite him; Diſſention among his Accuſers;* GOD *encourageth him; the* Jews *laying wait for* Paul, *is declared unto the* Chief Captain; *he ſends him to* Felix *the Governour.* XXIV. Paul, *being accuſed by* Tertullus *the Orator, anſwereth for his* Life *and* Doctrine; *he preacheth* Chriſt *to the Governour, and his* Wife; *the* Governour *hopeth for a* Bribe, *but in vain; at laſt, going out of his* Office, *he leaveth* Paul *in* Priſon. XXV. *The* Jews *accuſe* Paul *before* Feſtus; *he anſwereth for himſelf, and appealeth to* Cæſar; *afterwards* Feſtus *openeth his Matter to King* Agrippa, *and he is brought forth;* Feſtus *cleareth him to have done nothing worthy of Death.* XXVI. Paul, *in the Preſence of* Agrippa, *declareth his* Life *from his* Childhood, *and how miraculouſly he was converted, and called to his* Apoſtleſhip; Feſtus *chargeth him to be mad, to which he anſwereth modeſtly;* Agrippa *is almoſt perſwaded to be a* Chriſtian; *the whole Company pronounce him innocent.* XXVII. Paul, *ſhipping towards* Rome, *foretelleth of the Danger of the* Voyage, *but is not believed; they are toſſed to and fro with a* Tempeſt, *and ſuffer* Shipwreck, *yet all come ſafe to* Land. XXVIII. Paul, *after his* Shipwreck, *is kindly entertained of the* Barbarians; *the* Viper *on his Hand hurts him not; he healeth many* Diſeaſes *in the* Iſland; *they depart towards* Rome; *he declareth to the* Jews *the Cauſe of his coming; after his Preaching, ſome were perſwaded, and ſome believed not, yet he preacheth there Two Years.*

The Life of St. JOHN *the* Evangeliſt.

SAint *John* was of the Town of *Bethſaida*, the Son of *Zebedee*, and Brother of St. *James* termed the *Major*. He was called very young, and in the State of *Cælibacy*, to the *Apoſtleſhip*, and ever kept himſelf in it; and for this reaſon ſaith St. *Jerom*, he was the beloved *Diſciple*, and one of the three partakers in the moſt intimate *paſſages* of our *Saviour's* Life; that he lay with his head in our *Saviour's* Boſom at the *laſt Supper*, and was the Perſon to whom our *LORD* committed the care and maintenance of his *Mother* the *Bleſſed Virgin*; and ſhe on the other ſide, was adviſed to conſider him as her *Son*; upon which he took her to his *Houſe*, after the Death of her Husband *Joſeph*, and gave her all the accommodation his condition afforded; and well ſhe might be committed to his charge, rather than to any of the reſt, as being of moſt ability; for it is poſitively delivered by *Nicephorus*, that he ſold an Eſtate in *Galilee*, left him by his Father, and with the Money purchaſt a fair *Houſe* in *Jeruſalem*, of *Annas* the *High-Prieſt*, and this according to probability was the reaſon that procured him that Intereſt he had in the *High Prieſt's Court*, ſo that he was able to introduce *Peter* into the great *Hall*, or Place of *Judicature*.

After our *Saviour's Reſurrection*, he was the firſt that gave *Peter* notice of his *appearing*; he continued at his *Houſe* at *Jeruſalem* till the Death of the *Bleſſed Virgin*, which (as *Euſebius* ſaith) was in the Year of our *LORD* 48. And ſome time after, he took his Journey into *Aſia*, as falling to his *Lot*, and founded the Churches of *Smirna*, *Thiatira*, *Pergamus*, *Sardis*, *Philadelphia*, *Laodicea*, &c. But is ſaid to have had his conſtant reſidence at *Epheſus*, of which he was *Biſhop*, although St. *Paul* had before planted a Church, and ordained *Timothy* Biſhop thereof. 'Tis thought, that after St. *John* had ſetled Affairs in *Aſia Minor*, he went more Eaſtwards and preached in *Parthia*, to which People as 'tis ſaid, his firſt *Epiſtle* was anciently directed; and we are informed from the *Travels* of the *Jeſuits*, that the *Baſſiræ*, a People in *India*, have a conſtant Tradition amongſt them, that the *Chriſtian Faith* was there preached by St. *John*.

Many years being thus ſpent, at length came the Perſecution of *Domitian*, in which we may be ſure ſo eminent a Miniſter of the *Goſpel* as St. *John*, could not eſcape; for he was ſent bound to *Rome* by command of the *Proconſul* of *Aſia*, where being caſt into a *Caldron* of *Scalding Oyl* all in a flame, he had the ſame miraculous deliverance, as the three *Hebrew Children* from the *Fiery Furnace*; but this ſo great a Miracle having no effect upon the obdurate heart of this ſtupid Emperour, he was baniſht into the Iſle of *Patmos*, where towards the latter end of *Domitian's* Reign (ſaith *Irenæus*) he wrote his *Apocalyps*, and afterwards by an Edict of *Coccius Nerva*, who ſucceeded *Domitian*, he was amongſt many others recalled from *Baniſhment*, upon which he returned to *Aſia*, and fixt his *Seat* again at *Epheſus*; and *Timothy* the former *Biſhop* being Martyr'd for preaching againſt the *Lewdneſs* and *Idolatry* of thoſe *Heathen-Feaſts*, then in uſe amongſt them, he took upon him (with the aſſiſtance of others) the Government or Biſhoprick of that great Dioceſs, and erected *Oratories* or *Churches*; and here at the requeſt of the *Aſian Biſhops*, he wrote his *Goſpel*, being about the year of our *LORD* 96.

St. *Jerom* relates the manner of his Engagement, to write his *Goſpel*; for *Cerinthus* and *Ebion* publiſhing their Hereſie, that *Jeſus Chriſt* was but a Man, &c. almoſt all the *Biſhops* of *Aſia*, and ſeveral others deputed by the *Churches*, obliged St. *John* thereunto, and to ſpeak more highly of our *Saviour*, than the other three *Evangeliſts* had done, and particularly to maintain his *Divinity*. St. *John* not able to withſtand the Entreaties of ſo many *Biſhops*, at length yielded to their requeſt, provided they would all ſet apart ſome time to *Faſt* and *Pray* for the aſſiſtance of *Heaven*; after which being full of *GOD*, he eſtabliſht the *Divinity* of our *Saviour* in the firſt *words* of his *Goſpel*. St. *Auſtin* makes very edifying remarks on St. *John's Goſpel*; He ſays, St. *John* was particularly choſen to ſet forth the Divinity of *Jeſus Chriſt*, and therefore the other *Evangeliſts* converſing with our *Saviour*, as a Man, do relate the actions of his Moral Life, whereas St. *John* raiſes himſelf as an *Eagle*, and ſores above the Clouds of humane Weakneſs, and diſcovers in the Boſom of the *Father* the Word incarnate, *GOD bleſſed for ever*, notwithſtanding the brightneſs of his Glory: For he applies himſelf more than the reſt to deſcribe his excellent *Diſcourſes*, and eſpecially thoſe that are the moſt *Divine*: And whereas the other *Evangeliſts* do more particularly deſcribe the Actions of our *Saviour*, which are an admirable model for ours; St. *John* on the contrary, intending to ſupply what was wanting in the others, rather ſets upon relating the *Spiritual Truths*,

Truths, which denote the Myſtery of the *Trinity*, the Equality of the *Perſons*, and the Glory of the Life to come; He doth effectually recommend to us the love of our *Brethren*, and that repreſenting principally *Jeſus Chriſt* as *GOD*, and with that humility waſhing his *Diſciples Feet*, to the end we might learn to grow the more in humility, by how much we advance in the knowledge of the ſublimeſt Myſteries.

St. *John* lived till the beginning of *Trajan*'s Reign, according to the moſt received account, being aged about 98 Years, though *Dorothæus* ſaith 120, and *Chryſoſtom* in effect the ſame, affirming that he was 100 Years Old, when he wrote his *Goſpel*, and lived 20 Years after. *Theophylact* and others will have it, that he died a *Martyr*, grounding their Opinion upon thoſe words of our *Saviour*, that he ſhould drink of the ſame *Cup*, and be baptized with the ſame *Baptiſm* wherewith he was *baptized*. Others maintain a quite contrary Opinion, *viz.* That he never *died*, as particularly *Hippolitus*, Scholar to *Clemens Alexandrinus*; and more expreſly *Ephrem*, *Patriarch* of *Antioch*, mentions three undying Perſons, anſwerable to the three ſeveral diſpenſations of the *World*, *Enoch* before the *Law*, *Elias* under the *Law*, and St. *John* under the *Goſpel*; and ſo far did this Opinion of his not dying prevail, that in St. *Auſtin*'s time it went for currant, that he lay *ſleeping* in the *Grave*, and *Nicephorus* relates the Story at large, which gave authority to that Belief; St. *John*, ſaith he, *foreſeeing his Tranſlation*, took the *Presbyters* and *Miniſters of the Church of* Epheſus, *with others of the Faithful, and went with them to a* Cœmetery, *a little way out of the* City, *whither he was wont to retire to his Devotion; and after he had* prayed *a while with them, and inſtructed them in the more ſecret Myſteries of* Theology, *he ordered a* Grave *to be digged, and then taking his leave of them, and giving them his* Benediction, *he went down into it in ſight of them, charging them to put on the* Grave-ſtone, *and to faſten it, and the next day to come and open it, which accordingly they did, and found nothing but the* Grave-Cloths *left behind.*

Beſides his *Evangeliſt*, and *Apocalyps*, as has been already taken notice of; he wrote three *Epiſtles*, viz. his *Catholick Epiſtle*, that is directed to all Perſons in general, although St. *Auſtin* affirms it anciently inſcrib'd to the *Parthians*: The Second was to a Lady of great Honour and Quality, converted to the Faith, ſtil'd the *Elect Lady*; and the Third was to *Gaius* a Charitable and Hoſpitable entertainer of all indigent *Chriſtians*.

The Argument *of the Goſpel according to St.* JOHN *the* Evangeliſt.

THIS *Goſpel* is of the ſame Tenor with the the foregoing *Goſpels* of St. *Matthew*, St *Mark*, and St. *Luke*, ſave only that St. *John* ſets down ſome *Diſcourſes* and *Prayers* of *Jeſus Chriſt*, and relates ſome of his *Miracles*, which are not mentioned by any of the other *Evangeliſts*; by which means a Supplement is made of what was wanting, to make the *Sacred Hiſtory* of our *Saviour* full and compleat. The *Eccleſiaſtical Hiſtorians* tell us, that St. *John* wrote this *Goſpel*, after thoſe of the other *Evangeliſts*, at the Entreaty of the *Churches* of *Aſia*, amongſt which the impious *Hereſies* of *Ebion* and *Cerinthus* began to ſpread, who, by their Errors, endavoured to overthrow the *Doctrine* of the *Eternal Godhead* of *Jeſus Chriſt*; wherefore alſo he begins this *Goſpel*, with the evident Aſſertion and Confirmation of this great and capital Truth, in a ſublime and myſterious Declaration of his *Eternal Generation*, whereas the other *Evangeliſts* begin theirs with his *Conception* and *Temporal Nativity*: For which reaſon, *viz.* becauſe of his high and ſoaring Flight, he has been called, by the Ancients, the *Flying-Eagle*.

More particularly he deſcribes, according to the general Method of the other *Evangeliſts*, the *Perſon* and *Office* of our *Saviour*. As to his *Perſon*, he firſt repreſents his *Divine Nature*, and demonſtrates the ſame by his *Works*; and afterwards gives an Account of his *Humane Nature* alſo. As to his *Office*, he firſt relates the Paſſages which concern his *Doctoral* or *Prophetical Function*; how *John* the *Baptiſt* prepar'd the way for him, publickly teſtifying, that not he, but *Jeſus*, the *Lamb* of GOD, was the promiſed *Meſſias*; by which Teſtimony of his, *Andrew* firſt, and afterwards *Simon Peter*, his Brother, with *Philip* and *Nathanael*, were induc'd to believe in *Jeſus Chriſt*, Chap. I. How he wrought his Firſt *Miracle*, by changing *Water* into *Wine*, at a *Marriage-Feaſt* in *Cana* of *Galilee*; and how, being come to *Jeruſalem*, at the *Feaſt* of the *Paſſeover*, he purgeth the *Temple* of *Buyers* and *Sellers*, and juſtified his *Power* and *Authority* for ſo doing; many believe in him becauſe of his *Miracles*, but he would not truſt himſelf with them, becauſe he knew what was in *Man*, Chap II. He inſtructs *Nicodemus*, the *Phariſee*, in the chief Points of *Religion*, as concerning the Neceſſity and Nature of *Spiritual Regeneration*, or the *New-Birth* of *Man*; his own Exaltation on the *Croſs*, prefigured by the lifting up of the *Brazen Serpent*, concerning the Neceſſity and Uſefulneſs of *Faith* in his *Name*, and the great Love of GOD in giving him for the *Salvation* of the *World*. *John* the *Baptiſt* baptizing in *Enon*, teſtifies again to the *Jews*, that not he, but *Jeſus*, was the true *Meſſias*, in whom all that deſire to be ſaved, muſt believe, Chap. III. *Jeſus Chriſt* being come into *Galilee* near to *Sichar*, falls into diſcourſe with the *Samaritan Woman*, (who was come forth to draw *Water*) concerning the *Water* of *Life*, which he beſtows upon thoſe that believe in him, as alſo concerning the Place and right way of *Divine Worſhip*, by which means both ſhe and many other *Samaritans* believe in him; upon occaſion of his *Diſciples* deſiring him to *eat*, he declares that his Meat was to do the Will of him that ſent him: He is well received by the *Galileans*, becauſe of the *Miracles* they had ſeen wrought by him; and healeth the Son of a *Nobleman* at *Capernaum*, Chap. IV. He cureth an *impotent Man* on the *Sabbath-day*, (that had been diſeaſed 38 Years) in the *City* of *Jeruſalem*, at the *Pool* of *Bethesda*; whence the *Jews* take occaſion to cavil at him, and ſeek to kill him; againſt whom he defends himſelf, proving not only by the *Teſtimony* of GOD his *Father*, or St. *John* the *Baptiſt*, but alſo by that of his *Works*, and the *Scriptures*, that he was the true Son of GOD, Chap. V. He feeds 5000 *Men* with Five *Loaves*; walketh upon the *Sea*; reproves the Multitudes becauſe they followed him for the *Loaves*, exhorting to labour for the *Meat* that endures to *Eternal Life*; even the *Bread* that comes down from *Heaven*, whereof the *Manna* in the *Wilderneſs* was a *Figure*; teacheth that he himſelf is that *Bread*, and that they muſt eat his *Fleſh* and drink his *Blood*, as ever they deſire to be made capable of *Eternal Life*; which *Divine* and *Spiritual Doctrine* of his being too groſly underſtood by the *Capernaites*, he explains himſelf more fully, declaring that his *Words* were *Spirit* and *Life*

Life; and therefore not to be underſtood in a groſs fleſhly manner; upon this Diſcourſe of our *Saviour*, many of his *Diſciples* leave him, but the Twelve, by the Mouth of St *Peter*, declare their Reſolution to continue with him, to whom he declares that one of their Number was a *Devil*, Chap. VI. Some of his *Relations* perſuading him to go along with them to the *Feaſt* of *Tabernacles*, he conſents not, but goes up after them; the Multitudes come up to the *Feaſt*, diſcourſing variouſly of him; he preacheth to them at the middle and end of that *Solemnity*, declaring that his *Doctrine* was not his own, but GOD the *Father*'s; many believe in him, notwithſtanding the Cavils and Contradiction of the *Phariſees*; he promiſeth to give his *Holy Spirit*, under the Name of *Living Waters*, to thoſe that believe in him: The *Phariſees* are angry with their *Officers*, who being ſent to ſeize our *Saviour*, return, giving a great Character of him, and flout at *Nicodemus* for taking his part, Chap. VII. He delivereth the *Woman* taken in *Adultery*, out of the Hands of the *Scribes* and *Phariſees*, charging her to ſin no more; preacheth himſelf to be the *Light* of the *World*; that he did not bear witneſs of himſelf, but that the *Father* who ſent him gave witneſs to him; proves the *Jews* not to be the true Children of *Abraham*, but the Children and Inſtruments of the *Devil*, whoſe Works they did; declares himſelf to have been before *Abraham*; for which Saying they take up Stones to ſtone him, Chap. VIII. He reſtores a *Blind-man* born, to his Sight, which being ſignified to the *Phariſees*, they ſend for the *Man*, examine him about the Cure done upon him, and afterward abuſe and caſt him out of the *Synagogue*, becauſe he boldly and courageouſly told them the Truth to their *Faces*; whereupon our *Saviour* doth more fully manifeſt himſelf to him, reproaching the *Phariſees* for their *Spiritual Blindneſs*, Chap. IX. He teacheth that all thoſe who do not enter thro' the *Door* into the *Sheepfold*, are *Thieves* and *Robbers*, and not true *Shepherds*; that he is the true and only *Door* of the *Sheepfold*, as alſo the good *Shepherd*; ſheweth the difference there is between a good *Shepherd* and an Hireling; proves himſelf to be the good *Shepherd*, by his voluntary laying down his Life for his *Sheep*; at the *Feaſt* of *Dedication*, he proves himſelf to be the true *Meſſiah*, by his Works, for which the *Jews* take up Stones to ſtone him; and afterwards endeavouring to ſeize him, he eſcapes out of their Hands, and going beyond *Jordan*, where *John* at firſt baptized, many there believe in him, Chap. X. He raiſeth *Lazarus* of *Bethany*, who had been dead four Days, and was buried, to Life again; whereupon the Chief *Prieſts* take counſel to put him to Death, fearing that otherwiſe all the People would believe in him, becauſe of the great *Miracles* he wrought; *Caiaphas* the *High-Prieſt* approves their Deſign, and *propheſieth* of his *Death*; the Chief *Prieſts* give order for the ſeizing of him at the *Feaſt*, Chap. XI. He is invited to a *Supper* at *Bethany*, by *Lazarus* and his *Siſters*, where *Mary* anoints his Feet, wiping them with the Hair of her Head; for which ſhe being reproved by *Judas*, *Jeſus* defends and highly commends her; the *Jews* reſolve to put *Lazarus* to Death; alſo *Jeſus* makes his Triumphant Entry into *Jeruſalem*; foretels his Death and Suffering to his *Diſciples*; prayeth to his *Father*, who anſwers him with a Voice from *Heaven*, like that of *Thunder*; exhorteth the Multitudes to walk in his Light; the Prophecy of the Prophet *Iſaiah*, concerning the hardning of the *Jews*, fulfilled; many of the Chief *Rulers* believed on him, but did not confeſs him, for fear of the *Phariſees*; he exhorts his Auditors to believe in him, ſeeing that he ſpoke nothing but according to the Commandment he had received from his *Father*, Chap. XII. After having celebrated his laſt *Supper* with his *Diſciples*, he waſheth their Feet, exhorting them from this great Example of his, to *Humility*, and mutual Acts of *Charity*; complains that one of them ſhall betray him; foretels his approaching *Glorification*, and exhorts them to *Charity*, which he declares to be the ſole *Character* and Livery of his true *Diſciples*; and forewarneth *Peter* of his *Denial*, Chap. XIII. He comforteth his *Diſciples*, who were ſorrowful with the Thought of his ſuddain Departure, by aſſuring them, that he was going to his *Father's Houſe*, to prepare them a Place; tells *Philip*, who deſired to ſee the *Father*, that he who hath ſeen him, hath ſeen the *Father*; promiſeth, that whatſoever they ſhall ask the *Father* in his Name, ſhall be granted them; as alſo that he will ſend them his *Spirit*, and bequeaths his *Peace*, as a Legacy, to them, Chap. XIV. Declares himſelf to be the true *Vine*, his *Father* the *Husbandman*, and his *Diſciples* the *Branches*; exhorting them to bear much *Fruit*, and to love one another; comforts them againſt the Hatred and Perſecution they ſhould meet with from the *World*; reiterates to them his Promiſe of ſending the *Holy Ghoſt*, whoſe Office he deſcribes, Chap. XV. He foretels the Evils and Sufferings his *Diſciples* ſhould be expos'd to from the *Jews* who did not know him nor the *Father*; comforts them concerning his approaching Departure, aſſuring them, that it would be for their Good and Profit, becauſe by this means they ſhould be made Partakers of the *Holy Ghoſt*; and that their Sufferings would not be of any long Continuance, but, like the Pangs of a *Woman* in *Travel*, would be changed into Joy, by the Birth of the true *Man-Child*; earneſtly exhorts them to pray in his Name, aſſuring them, that the *Father* will anſwer all their Prayers, ſo put up; foretelleth their forſaking and deſerting of him, and teacheth them to look for *Peace* only in him, not fearing the Affliction they meet with in the *World*, becauſe he hath overcome it, Chap. XVI. After this the *Evangeliſt* gives us an Inſtance of his *Prieſtly Office*, in an excellent *Prayer* he preſented to his *Father* before his Suffering; in which he *prays*, firſt, for himſelf, that the *Father* would glorify him, and afterwards, for his *Diſciples*, that he would keep them from the Evil of the *World*; and laſtly, for all thoſe, who, by their means, ſhould come to believe in him, that they may all abide in the Holy Union of the *Sacred Trinity*, and partake of his *Divine Glory*, Chap. XVII. The *Evangeliſt* deſcribes his *Sufferings*, as well in the *Garden*, where *Judas* betrays, and the *Soldiers* ſeize him, after that, by a Word of his Mouth, he had ſtruck them down to the Ground; as in the Houſe of *Caiaphas*, the *High-Prieſt*, where St. *Peter* denies him thrice, and where he is examined by the *High-Prieſt*, and in the *Judgment-Hall*, before *Pilate* the *Governour*, who having heard, firſt, the *Jews*, and then our *Saviour*, profeſſeth to find no Fault in him, and therefore endeavours to deliver him out of their Hands, according to the Cuſtom the *Jews* had of having a Criminal releas'd every *Paſſeover*; but the *People* earneſtly preſs him to releaſe *Barabbas*, a *Murtherer*, and not *Jeſus*, Chap. XVIII. Whereupon *Pilate*, after he had been *ſcourged*, and expoſed to the inſulting Injuries and Mockeries of the *Soldiers*, ſeeks again to deliver him; but the Chief *Prieſts* vehemently crying out to have him *crucified*, and telling *Pilate* that he was not *Cæſar*'s Friend, if he ſhould let *Jeſus* go, he at laſt gives Sentence againſt him, and delivers him to the *Soldiers* to be *crucified*, ordering

the Cauſe of his Condemnation to be writ, and fix'd on the *Croſs*; the *Soldiers* divide his *Garments* amongſt them, and caſts Lots for his *Coat*, or *Veſture*; *Jeſus* ſeeing his *Mother* ſtanding by the *Croſs*, recommends her to St. *John*; and after they had given him *Vinegar* to drink, he gives up the *Ghoſt*, ſo that finding him dead, his Bones were not broken, as were thoſe of the *Criminals crucified* with him; he is buried by *Joſeph* of *Arimathea* and *Nicodemus*, Chap. XIX. He riſeth from the *Dead* the Third Day, his *Reſurrection* being firſt ſignified to *Mary Magdalen*, by Two *Angels*, and immediately after by himſelf ſpeak to her: In the Evening of the ſame Day he manifeſts himſelf to his *Diſciples*, *Thomas* being abſent, who therefore could not believe their Report; Eight Days after he appears to his *Diſciples*, *Thomas* being then preſent, who, after he had felt the Wound in his *Side*, believes alſo, Chap. XX. *Jeſus* manifeſts himſelf again to his *Diſciples*, as they were *fiſhing* in the *Sea* of *Tiberias*, making himſelf known by the miraculous Draught of *Fiſhes*; he eats with them; earneſtly chargeth *Peter* to feed his *Lambs* and *Sheep*, and foretels his *Death*; St. *Peter* afterwards asking him, what ſhould become of St. *John*, receives a dubious Anſwer; St. *John*'s Concluſion of his *Evangelical Hiſtory*, Chap. XXI. So that we may perceive that this *Goſpel* is, as it were, the *Soul* and *Spirit* diffuſed, throughout the *Body* of this *Hiſtory*, compoſed by the other *Evangeliſts*.

The Contents *of the reſpective Chapters of St.* JOHN's *Goſpel.*

THIS Book *is divided into* 21 Chapters, *the* Contents *of which are*, I. *The* Divinity, Humanity, *and* Office, *of* Jeſus Chriſt; *the Teſtimony of* John; *the Calling of* Andrew, Peter, *&c.* II. Chriſt *turneth* Water *into* Wine, *departs into* Capernaum, *and to* Jeruſalem, *where he purgeth the* Temple *of* Buyers *and* Sellers; *he foretelleth his* Death *and* Reſurrection; *many believed becauſe of his* Miracles, *but he would not truſt himſelf with them.* III. Chriſt *teacheth* Nicodemus *the neceſſity of* Regeneration; *of* Faith *in his* Death; *the great Love of* GOD *towards the* World; *Condemnation for Unbelief*; *the* Baptiſm, Witneſs, *and* Doctrine, *of* John, *concerning* Chriſt. IV. Chriſt *talketh with a Woman of* Samaria, *and revealeth himſelf unto her*; *his* Diſciples *marvel*; *he declares to them his Zeal to* GOD's Glory; *many* Samaritans *believe on him*; *he departs into* Galilee, *and healeth the* Ruler's Son *that lay ſick at* Capernaum. V. Jeſus, *on the* Sabbath-day, *cureth him that was* diſeaſed 38 *Years, upon which the* Jews *cavil, and perſecute him*; *he anſwereth for himſelf, and reproveth them, ſhewing, by the Teſtimony of his* Father, *of* John, *of his* Works, *and of the* Scriptures, *who he is.* VI. Chriſt *feedeth* 5000 *Men with Five* Loaves *and Two* Fiſhes; *upon which the People would have made him* King, *but withdrawing himſelf, he walks on the Sea to his* Diſciples, *reproveth the People flocking after him, and all the fleſhly Hearers of his* Word; *declares himſelf to be the* Bread *of* Life *to all* Believers; *many* Diſciples *depart from him*; Peter *confeſſeth him*; Judas *is a* Devil. VII. Jeſus *reproveth the Ambition and Boldneſs of his* Kinſmen; *goeth up from* Galilee *to the Feaſt of* Tabernacles; *teacheth in the* Temple; *divers Opinions of him amongſt the People*; *the* Phariſees *are angry that their* Officers *took him not, and chide with* Nicodemus *for taking his part.* VIII. Chriſt *delivereth the* Woman *taken in* Adultery; *he preacheth himſelf the Light of the* World, *and juſtifies his* Doctrine; *anſwereth the* Jews *that boaſted of* Abraham, *and conveyeth himſelf from their* Cruelty. IX. *The* Man *born blind reſtored to* Sight; *he is brought to the* Phariſees, *who are offended at it, and excommunicate him*; *but he is received of* Jeſus, *and confeſſeth him*; *who they are that* Chriſt *enlighteneth.* X. Chriſt *is the* Door *and the good* Shepherd; *divers Opinions of him*; *he proveth, by his* Works, *that he is* Chriſt, *the Son of* GOD; *eſcapes the* Jews, *and went again beyond* Jordan, *where many believed on him.* XI. Chriſt *raiſeth* Lazarus, *being four Days* buried; *many* Jews *believe*; *the* High-Prieſts *and* Phariſees *gather a Council againſt* Chriſt; Caiaphas *propheſieth*; Jeſus *hid himſelf*; *at the* Paſſover *they enquire after him, and lay wait for him.* XII. Jeſus *excuſeth* Mary's *anointing his Feet*; *the People flock to ſee* Lazarus; *the* High-Prieſts *conſult to kill him*; Chriſt *rideth into* Jeruſalem; Greeks *deſire to ſee* Jeſus; *he foretelleth his* Death; *the* Jews *generally blinded, yet many chief* Rulers *believe, but do not confeſs him, therefore* Jeſus *calleth earneſtly for Confeſſion of* Faith. XIII. Jeſus *waſheth his* Diſciples *Feet*; *exhorts them to* Humility *and* Charity; *he foretelleth and diſcovereth to* John, *by a Token, that* Judas *ſhould betray him*; *commands them to love one another, and forewarns* Peter *of his Denial.* XIV. Chriſt *comforts his* Diſciples *with the hope of* Heaven, *profeſſeth himſelf the* Way, *the* Truth, *and the* Life, *and one with the* Father; *aſſureth their* Prayers *in his Name to be effectual*; *requeſteth* Love *and* Obedience; *promiſeth the* Holy Ghoſt *the* Comforter, *and leaveth his Peace with them.* XV. *The* Conſolation *and mutual* Love *between* Chriſt *and his* Members, *under the* Parable *of the* Vine; *a comfort in the Hatred and Perſecution of the* World; *the Office of the* Holy Ghoſt, *and of the* Apoſtles. XVI. Chriſt *comforteth his* Diſciples *againſt Tribulation, by the Promiſe of the* Holy Ghoſt, *and by his* Reſurrection *and* Aſcenſion; *aſſureth their* Prayers *made in his Name to be acceptable to his* Father; Peace *in* Chriſt, *and in the World* Affliction. XVII. Chriſt *prayeth to his* Father *to glorify him, to preſerve his* Apoſtles *in Unity and Truth, to glorify them and all other Believers, with him in* Heaven. XVIII. Judas *betrayeth* Jeſus; *the Officers fall to the Ground*; Peter *ſmiteth off* Malchus's *Ear*; Jeſus *is taken and led unto* Annas *and* Caiaphas; Peter's *Denial*; Jeſus *examined before* Caiaphas; *his Arraignment before* Pilate; *his Kingdom*; *the* Jews *ask* Barabbas *to be let looſe.* XIX. Chriſt *is ſcourged, crowned with* Thorns, *and beaten*; Pilate *is deſirous to releaſe him, but being overcome with the outrage of the* Jews, *he delivereth him to be crucified*; *they caſt Lots for his* Garment; *he commends his Mother to* John; *he dieth*; *his Side is pierced*; *he is buried by* Joſeph *and* Nicodemus. XX. Mary *cometh to the* Sepulcher, *ſo do* Peter *and* John, *ignorant of the* Reſurrection; Jeſus *appears to* Mary Magdalen, *and to his* Diſciples; *the Incredulity and Confeſſion of* Thomas; *the* Scripture *is ſufficient to* Salvation. XXI. Chriſt *appearing again to his* Diſciples, *was known of them by the great Draught of* Fiſhes; *he dineth with them*; *earneſtly commands* Peter *to feed his* Lambs *and* Sheep; *foretelleth him of his* Death; *rebuketh his Curioſity touching* John; *the Concluſion.*

The Argument *of the Firſt Epiſtle General of St.* JOHN.

IT was never called in queſtion by any *Chriſtians*, whether this *Epiſtle* was writ by St. *John* the *Apoſtle* and *Evangeliſt*, or no, it being generally and conſtantly believed to be his. The End and Aim of this *Epiſtle* ſeems to be (according to what he declares himſelf, Chap. 3. *ver.* 2, 3.) partly to confirm Believers, in the Truth of the *Doctrine* of the *Goſpel*, and partly to exhort them to *Godlineſs*, and more particularly to *Divine Charity*. In the firſt Place, he lays down the indubitable Certainty, and unutterable Advantages and Prerogatives of the *Chriſtian Faith*, which advances them to a ſuperſenſual Communion with the *Father* and the *Son*; that this Communion is attained by walking in the *Light*, and that as long as we are found there, the *Blood* of *Jeſus Chriſt* purgeth us from all *Sin*; exhorts us to confeſs our *Sins*, to the end we may receive *Pardon*, and be cleanſed from them, Chap. I. He declares, that he writes theſe things that we might not *ſin*; tho' at the ſame time he would have us know, that if we chance to *ſin*, *Chriſt* is our *Advocate* with the *Father*: He exhorts all degrees of *Chriſtians* to keep the great *Command* of *Charity*, and earneſtly chargeth all to beware of loving the *World*, as being abſolutely inconſiſtent with the *Love* of the *Father*; exhorts them to beware of the *Antichriſts* that were gone forth, and to that end, to give heed to that anointing, which, if faithfully minded, would lead them into all *Truth*, and preſerve them from Error, Chap. II. He repreſents to them, that, being *Children of* GOD, they ought to live very *Holy*, avoid all *Sin*, and, above all, love one another, not in Words only, but in Deed and in Truth, Chap. III. He inſtructeth them how to try the *Spirits*, and to diſtinguiſh the *Spirit* of GOD from the *Spirit* of *Antichriſt*; earneſtly preſſeth to *Charity*, declaring, that GOD himſelf is *Love*, and that he who loves, dwells in GOD, and GOD in him, Chap. IV. He gives ſeveral Marks and Characters of the *New-Birth*, and declares *Jeſus Chriſt* to be the only Saviour of the *World*, the true GOD, and *Eternal Life*; and exhorteth to beware of *Idols*, Chap. V.

The Contents *of the ſeveral Chapters of the Firſt Epiſtle General of St.* John.

THIS Book *is divided into Five* Chapters, *the* Contents *of which are*, I. *He deſcribes the Perſon of* Chriſt, *in whom we have Eternal* Life, *by a Communion with* GOD; *to which we muſt adjoyn* Holineſs *of* Life, *to teſtify the Truth of that our Communion and Profeſſion of* Faith, *as alſo to aſſure us of the Forgiveneſs of our* Sins *by* Chriſt's *Death*. II. *He comforteth them againſt the Sins of* Infirmity. *Rightly to know* GOD, *is to keep his* Commandments, *to love our* Brethren, *and not to love the* World; *we muſt beware of* Seducers, *from whoſe Deceits the Godly are ſafe preſerved, by Perſeverance in* Faith, *and* Holineſs *of* Life. III. *He declares the ſingular* Love *of* GOD *towards us, in making us his* Sons; *who therefore ought obediently to keep his* Commandments, *as alſo brotherly Love to one another*. IV. *He warneth them not to believe all* Teachers *who boaſt of the* Spirit, *but to try them by the Rules of* Catholick Faith; *and, by many reaſons, exhorts to brotherly Love*. V. *He that loveth* GOD, *loveth his* Children, *and keeps his* Commandments; *which, to the Faithful, are light, and not grievous*: Jeſus *is the Son of* GOD, *able to ſave us, and to hear our* Prayers *which we make for our ſelves and for others*.

The Argument *of the Second Epiſtle of St.* John.

THIS and the following are no general *Epiſtles*, (tho' placed amongſt them) as being only writ to private Perſons: Some of old have doubted of their Authority, as appears from *Euſebius*'s *Hiſtory*, *Eccleſ. lib.* 3. *chap.* xxii. but without ſufficient Ground, ſeeing that they agree in Matter and Stile with the foregoing *Epiſtle*, which no body ever doubted of. I. After the Inſcription and *Salutation*, he exhorts the honourable *Matron* and her *Children*, (5) To perſeverance in *Charity*, and the keeping of the Commands of GOD, (7) Warneth them againſt falſe ſeducing *Spirits*, (10) And to entertain no Fellowſhip with them, for fear of partaking of their *Sins*.

The Contents *of the Second Epiſtle of St.* John.

THIS Epiſtle *contains but one* Chapter, *the* Contents *of which is, He exhorts a certain honourable* Matron, *with her* Children, *to perſevere in* Chriſtian Love *and* Belief, *leſt they loſe the Reward of their former Profeſſion; and to have nothing to do with thoſe* Seducers *that bring not the true Doctrine of* Chriſt Jeſus.

The Argument *of the Third Epiſtle of St.* John.

THE *Apoſtle* after the Inſcription and *Salutation*, (3) Commends the *Piety* of *Gaius*, to whom he writes this *Epiſtle*, (5) And more particularly praiſeth him for his *Hoſpitality*, in entertaining the *Brethren*, who, for the *Goſpel* ſake, expoſed themſelves to Travels in ſtrange *Countries*, (6) And exhorts him to continue in the Practice of this Virtue, (9) Complains of *Diotrephes*, who, ambitiouſly affecting Superiority, lorded it over the *Church*, calumniating the *Apoſtle*, and neither receiving the *Brethren*, nor ſuffering thoſe that would, (11) Exhorts *Gaius* not to follow his evil *Example*, (12) And recommends to him one *Demetrius*, of whom he gives a good Report, (13) Concluding with mutual *Salutations*.

The

The Contents *of the third* Epiſtle *of St.* John.

THIS Epiſtle *alſo contains but one* Chapter, *the* Contents *of which is, he commends* Gaius *for his Piety, and Hoſpitality to the true* Preachers; *complaining of the unkind dealing of ambitious* Diotrephes *on the contrary ſide, whoſe evil Example is not to be followed; and giveth ſpecial Teſtimony to the good Report of* Demetrius.

The Argument *of the* Revelation *of St.* John *the Divine. or Theologue.*

THIS Book, which is writ in the form of an *Epiſtle* to the *Churches* of *Jeſus Chriſt*, is the laſt of all the *Books* of the *New Teſtament*; and is, as it were, the *Seal* of all the reſt. It was writ by the *Apoſtle* St. *John*, (according to the Teſtimony of Ancient Writers) about 64 Years after the *Aſcenſion* of our *Saviour*, towards the end of the *Reign* of the Emperour *Domitian*, by whom alſo, after many *Perſecutions* of the *Chriſtians*, our *Apoſtle* was *Baniſhed* to the Iſle of *Patmos*, where theſe *Revelations* were handed to him, for the future Inſtruction and Conſolation of the *Chriſtian Church*, according to what he witneſſeth himſelf, Chap. I. *ver.* 9. And though ſome of the *Ancients* have been of opinion, that St. *John* wrote his *Goſpel*, at the requeſt of the *Churches* of *Aſia*, after he was return'd from his *Exile:* Yet it ſeems much more probable as well from *ver.* 2. of Chap. I. as from other Arguments, that this *Book* is the laſt that ever he writ; and both St. *John*, with regard to the matter therein contained, as well as the whole *Chriſtian Church*, have thought good, with this *Book* to conclude and ſhut up the *New Teſtament*, which is alſo implied by the ſerious and ſevere Denunciation againſt the adding of ought to it, or taking from it, which we find, Chap. XXII. *ver.* 18, 19. This writing; (though being Prophetical and of things to come) contains many things hard to be underſtood; yet for all that it is full of Divine and Saving Inſtructions, ſerving to condemn many *Hereſies*, which began then to ſpring in the *Church*, and chiefly to warn and inform the *Church* of *Jeſus Chriſt*, as well of the Difficulties and Perſecutions, which the *Devil* by his Inſtruments, from that time forward, would ſtir up againſt them, and more particularly by *Antichriſt* and his *Servants*; as of the Puniſhments and Judgments, which GOD from time to time would pour forth on his *Enemies*, and above all at the laſt day; as likewiſe of the miraculous Deliverances, which from time to time, he would vouchſafe to his *Church*; and particularly of the Glorious and Triumphant Iſſue, ſhe ſhall at laſt obtain of all her *Labours* and *Afflictions*, by means of her laſt and Eternal *Gloriſication*, in the *Heavenly Jeruſalem*, after the laſt Coming of *Jeſus Chriſt* to *Judgment*. This *Book* of the *Revelation* may be fitly divided into three parts; The firſt of which is the *Preface*, contained in the eight firſt Verſes of the firſt Chapter; The ſecond, contains the recital of many *Prophetical Viſions*, and divers *Predictions*, which were to happen to the *Church*, from that time forward, to the end of the *World*, which is continued to the ſixth Verſe of the laſt Chapter; The third part from thence to the end, makes up the Concluſion by the cloſing and ſealing of this *Book*, and together with it the whole *New Teſtament*. As to the *Predictions* which begin at the ninth Verſe of the firſt Chapter, and end with the ſixth Verſe of the XXII Chapter, they are propoſed under ſeveral *Prophetical* Declarations and *Viſions*, ſome of which bear a great reſemblance with thoſe we find in the *Old Teſtament*, as in *Iſaiah*, *Ezekiel*, *Daniel*, *Zechariah*, and others: and according as in all times, it hath pleaſed GOD, to foretel things to come, either in plain terms, or to intimate them by *Viſions* and dark Repreſentations, as well thereby to excite our *Spirits*, to a more exact and profound ſearching after them; as well as thereby the better to declare the greatneſs and importance of them; ſo we find the ſame Method taken in this *Book*; and this the rather, becauſe many things therein are foretold concerning the *Plagues*, that were to come upon the *Roman Empire*; and ſome changes that were to happen therein, which had they been ſet down in plain terms, might have put the *Emperours* upon perſecuting and harraſſing of the *Church*. For which reaſon alſo St. *Paul*, 2 *Theſſ.* Chap. II. treating of the ſame things, emplies a covert way of ſpeaking. Now as for the *Viſions*, we meet with in theſe *Prophecies*, they are ſeven in number: The firſt which begins at the ninth Verſe of the firſt Chapter, and is continued to the end of the third, repreſents to us *Jeſus Chriſt*, in his *Royal* and *Sacerdotal Ornaments*, walking in the midſt of the ſeven *Golden Candleſticks*, that is, the ſeven *Churches*, giving his Orders to write to the ſeven *Churches* of *Aſia*, amongſt the which St. *John* had moſtly been converſant, and expreſſeth the matter and form of theſe ſeven *Epiſtles*, addreſſed to the ſeven *Churches*. The ſecond, is a *Viſion* of the Glory of GOD, ſitting upon his *Throne*, and the *Lamb* ſtanding in the midſt, ſurrounded with the twenty four *Elders*, and the four living *Creatures*, full of *Eyes* before and behind; with the *Book ſealed* with ſeven *Seals*, which none but the *Lamb* was worthy to open; and the Apparitions and Prodigies, which happen'd at the opening of each *Seal*; which *Viſion* reacheth to the end of the ſeventh Chapter. The third is the Apparition of the ſeven *Angels* with their *Trumpets*, upon whoſe ſounding one after another great *Plagues* follow: This *Viſion* laſts till the end of the Eleventh Chapter. The fourth is the *Viſion* of the *Woman*, clothed with the *Sun*, and the *Moon* under her *Feet*, and upon her *Head* a *Crown* of twelve *Stars*, who Travailing to bring forth, is perſecuted by the *Dragon*, and forc'd to flee into the *Wilderneſs*; and of the two *Beaſts*, the one riſing out of the *Sea*, the other coming up out of the *Earth*, which perſecute the *Saints*; againſt which the *Lamb* on *Mount Zion* doth oppoſe himſelf, accompanied by the 144000 Sealed ones, having his *Father's* Name written in their *Foreheads*; all which is contained in 12*th*, 13*th*, and 14*th* Chapters. The fifth is the *Viſion* of the *Vials* and *Plagues* poured forth on the *Throne* of the *Beaſt*, ſet down in the 15*th* and 16*th* Chapters. The ſixth repreſents the great *Whore* of *Babylon*, ſitting upon a *Scarlet coloured Beaſt*, full of Names of *Blaſphemies*, having ſeven *Heads*, and ten *Horns*, and the dreadful *Judgment* of *GOD* upon her; the *Kings*, *Merchants* and *Mariners*, lamenting over her; the *Saints* Song of *Triumph* becauſe of her fall; and *Jeſus Chriſt* at the *Head* of the *Heavenly Armies*, engaging and diſcomfiting the *Beaſt* and the falſe *Prophet*, with the

Kings

Kings of the *Earth* taking their part, compriſed in the 17*th*, 18*th*, and 19*th* Chapters. The ſeventh and laſt *Viſion* repreſents the binding of *Satan*, and his ſealing up in the *bottomleſs Pit*, for a 1000 Years; the looſing of *Satan* after the 1000 Years are expired, and the end of all things following thereupon, by the laſt *Judgment* of GOD; after which *Death* and *Hell*, are caſt into the *Lake* of *Fire*, and all that were not found written in the *Book* of *Life*; and beſides ſets forth the *New Heaven* and the *New Earth*, with the great *City*; the *New Jeruſalem* deſcending out of *Heaven* from GOD, to be the Eternal Glorious Manſion of all the *Saints*, as is contained in the 20*th*, 21*th* and 22*th* Chapters.

The Contents *of the Chapters of the* Revelation *of St.* JOHN *the* Divine.

THIS Book *is divided into* 22 Chapters, *the* Contents *of which are*, I. John *writeth his* Revelation *to the ſeven* Churches *of* Aſia, *ſignified by the ſeven golden* Candleſticks. *The coming of* Chriſt; *his glorious* Power *and* Majeſty. II. *What is commanded to be written to the* Angels, (*that is the* Miniſters) of the Churches of Epheſus, Smyrna, Pergamos, Thyatira, *and what is commended, and found wanting in* them. III. *The* Angel *of the Church of* Sardis is reproved, *exhorted to repent, and threatned if he do not repent. The* Angel *of the Church* of Philadelphia is approved for his Diligence and Patience. *The Angel of* Laodicea *is rebuked, for being neither hot nor cold, and admoniſhed to be more zealous.* Chriſt *ſtands at the door and knocks.* IV. John *ſeeth the* Throne *of* God *in* Heaven; *The twenty four* Elders; *the four* Beaſts *full of* Eyes *before and behind*; *The* Elders *lay down their* Crowns, *and worſhip him that ſat on the* Throne. V. *The* Book *ſealed with ſeven* Seals, *which only the* Lamb *that was ſlain* is worthy to open; *therefore the* Elders *praiſe him, and confeſs that he redeemed them with his* Blood. VI. *The opening of the* Seals *in order, and what followed thereupon; containing a* Prophecy *to the end of the* World. VII. *An* Angel *ſealeth the* Servants *of* God *in the* Foreheads; *the number of them that were* ſealed. *Of the Tribes of* Iſrael *a certain number*; Of all other Nations *an innumerable multitude which ſtand before the* Throne, *clad in* white Robes *with* Palms *in their* Hands; *the* Robes *were waſhed in the* Blood *of the* Lamb. VIII. *At the opening of the ſeventh* Seal, *ſeven* Angels had ſeven Trumpets *given them*; *four of them ſound their* Trumpets, *and great* Plagues *follow. Another* Angel *puts Incenſe to the* Prayer *of the* Saints *on the golden* Altar. IX. *At the ſounding of the fifth* Angel, *a* Star *falleth from* Heaven, *to whom is given the* Key *of the bottomleſs* Pit; he openeth the Pit, *and there come forth* Locuſts *like* Scorpions; *the firſt* Woe *paſs'd. The ſixth Trumpet* ſoundeth, *four* Angels *are let looſe* that were bound. X. *A ſtrong* Angel *appeareth with a* Book *open in his* Hand: *he* ſweareth by *Him that liveth for ever, that there ſhall be no more time.* John *is commanded to take, and eat the* Book. XI. *The two* Witneſſes propheſie; *they have Power to ſhut* Heaven *that it rain not*; *the* Beaſt *ſhall fight againſt them, and kill them*; *they lye unburied, and after three days and a half riſe again*; *the ſecond* Woe *is paſt, the ſeventh* Trumpet ſoundeth. XII. *A* Woman *cloathed with the* Sun *travaileth*; *the great red* Dragon *ſtands before her, ready to devour her* Child; *when ſhe was delivered ſhe fleeth to the* Wilderneſs. Michael *and his* Angels *fight with the* Dragon, *and prevail*; *the* Dragon *being caſt down into the Earth, perſecutes the* Woman. XIII. *A* Beaſt *riſeth out of the* Sea *with ſeven* Heads *and ten* Horns, *to whom the* Dragon *giveth his Power.* Another Beaſt *cometh out of the* Earth; *cauſeth an* Image *to be made of the former* Beaſt, *and that Men ſhould worſhip it, and receive his* Mark. XIV. *The* Lamb *ſtands on* Mount Sion *with his Company, an* Angel *preacheth the* Goſpel; *the fall of* Babylon; *the Harveſt of the* World, *and putting in of the* Sickle; *The* Vintage *and* Wine-preſs *of the wrath of* God. XV. *The ſeven* Angels, *with the ſeven laſt* Plagues; *The Song of them that overcome the* Beaſt; *The ſeven* Vials *full of the Wrath of* God. XVI. *The* Angels *pour out of their Vials full of* Wrath, *the* Plagues *that follow thereupon*; Chriſt *cometh as a* Thief; *bleſſed are they that* watch. XVII. *A* Woman *arrayed in Purple and Scarlet, with a golden Cup in her Hand* ſits upon the Beaſt, *which is great* Babylon *the Mother of all Abominations. The Interpretation of the ſeven* Heads, *and the ten* Horns; *The Puniſhment of the* Whore; *The Victory of the* Lamb. XVIII. Babylon *is fallen, the People of* God *commanded to depart out of her*; *the Kings of the* Earth *with the* Merchants *and* Mariners lament over her. *The* Saints *rejoyce for the Judgment of* God *upon her.* XIX. God *is praiſed in Heaven for judging the great* Whore, *and avenging the Blood of his* Saints. *The* Marriage *of the* Lamb; *The* Angel *will not be worſhiped*; *The* Fools *called to the great* Slaughter. XX. Satan *bound for* 1000 Years; *The firſt* Reſurrection; *they bleſſed that have part therein.* Satan *let looſe again*; Gog *and* Magog; *The* Devil *caſt into the Lake of* Fire *and* Brimſtone; The laſt and general *Reſurrection.* XXI. *A new* Heaven, *and a new* Earth; *The* heavenly Jeruſalem; *with a full Deſcription thereof*; *She needs no* Sun; *The Glory of* God *is her* Light; *The* Kings *of the* Earth *bring their Riches to her.* XXII. The River *of Water of* Life, *the* Tree of Life, the Light of the City of God *is himſelf*; *The* Angel *will not be* worſhiped; *nothing may be added nor diminiſhed from the Word of* GOD.

The LIFE *of St.* PETER.

SAint *Peter*, generally ſtyled the *Prince* of *Apoſtles*, is delivered both by *Holy Writ*, and the conſent of Ancient *Authors*, to have been the *Son* of *Jonah*, a *Fiſherman* of *Bethſaida* in upper *Galilee*, belonging to the Tribe of *Nephthali*; commodiouſly ſeated the Banks of the *Sea* of *Tiberias*, or Lake of *Geneſareth*, then a ſmall inconſiderable *Village* inhabited by *Fiſhermen.*

As for the time of the *Birth* of this *Apoſtle*, 'tis ſaid to be three years before that of the bleſſed *Virgin*, which was *Anno Mundi* 4034. At his *Circumciſion* he received the Name of *Simon*, or *Simeon*, to which our *Saviour* added that of *Cephas*, which ſignifies a *Stone* or *Rock*; and from this laſt, *Peter* became his moſt uſual Name.

This *Apoſtle*, as alſo his younger Brother *Andrew*, were from their Childhoods brought up to the *Fiſhing Trade*; and theſe were the two firſt which our *Saviour* made choice of, to be his *Diſciples* and *Followers*; tho' according to St. *Luke*, *Andrew* having the *Meſſiah* firſt revealed to him, went immediately with great joy to his Brother, to acquaint him with what

what had hapned; upon which *Peter* went with him to *Jeſus*, who preſently knew him, and received him. The next that our *Saviour* received into the number of his *Diſciples* were *James* and *John* the *Sons* of *Zebedee*, alſo both *Fiſhermen*.

And here there occurs to us an obſervation, too remarkable to be omitted, *viz.* the vaſt difference between the Methods of *Divine Providence* and the ways of the *World*; for whereas the generality of Mankind looks only upon Pomp, and outward ſhew; and pin their *Faith* upon thoſe of great fame in the *World*, for *Learning* and *Wiſdom*; GOD in the Foundation of his *Church* made uſe of the meaneſt, obſcureſt and illiterate Perſons, to confound and put to ſilence thoſe high points of *Philoſophy*, ſo much then noiſed in the *World*, and thereby propagated thoſe *Divine Truths*, which Human policy was not able to withſtand.

St. *Peter* after the Communication with our *Lord*, for a while returned to his *Fiſhing*; but after our *Saviour's* confirming the *Doctrine* he preached, by ſuch a miraculous draught of *Fiſh*, and had ſtrengthned his ſtaggering *Faith*, he left all and followed his great *Lord* and *Maſter*, and from that time remained conſtantly his *Follower* and *Diſciple*. At this time *Jeſus* had his chief Reſidence about *Capernaum*, whither St. *Peter* had removed; and here *Peter's* Wives Mother lying ſick of a *Fever*, was raiſed to health by our *Saviour:* Upon Mount *Tabor* twelve were particularly pitch'd on to be more immediately Attendants on his Perſon, and to be the conſtant *Witneſſes* of his *Doctrine* and *Miracles:* And theſe were they that afterwards were called the *Apoſtles*; and not without reaſon were they ſo ſtyled, as being the firſt Perſons whom our *Saviour* appointed as his *Meſſengers*, to preach the *Goſpel* to the *Gentiles*, and not without the Gift of *Miracles*, to confirm the *World* of the *Truth* of their *Doctrine*; nor was the number Twelve made choice of in vain, as myſteriouſly anſwering to the twelve *Tribes* of *Iſrael*; whom he told they ſhould judge at the general Reſurrection, ſitting on twelve *Thrones:* Of theſe twelve *Apoſtles*, *Peter*, *James* and *John*, were choſen as a *Triumvirate*, and admitted into all private *Councils* and *Tranſactions*, and *Peter* is generally put the firſt. After the feeding the *Multitude* with five *Loaves* and two *Fiſhes*, *Peter* is only mentioned paſſing o'er the Water, to meet his *Maſter*. St. *Peter* is frequently ſtyl'd by the Fathers the *Mouth of the Apoſtles*, and not without reaſon; for when our *Saviour*, being forſaken by the *Multitude* at *Capernaum*, turned about to his *Apoſtles*, and asking them, *if they would leave him alſo?* St. *Peter* in the Name of the reſt, anſwered they would not, for that it was *he only had the words of Eternal Life*; And when in the Journey to *Ceſarea Philippi*, he asked his *Diſciples* what Men ſaid of him, and after, what they themſelves thought he was? *Peter* gave this poſitive anſwer in the Name of the reſt, *Thou art Chriſt the Son of the living* GOD. Which hearty Declaration how well it was received, appears by this high *Eulogy* given him in return; *Bleſſed art thou* Simon Bar-Jonah, *Fleſh and Blood hath not revealed it to thee, but my Father which is in Heaven; therefore I alſo ſay unto thee, Thou art* Peter, *and upon this Rock will I build my* Church, *and the Gates of Hell ſhall not prevail againſt it.* Moreover, *I will give unto thee, the* Keys *of* Heaven, *and whatſoever thou ſhalt bind in Earth, ſhall be bound in Heaven, and whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven.*

Peter upon our *Saviour's* Commendations and Words was ſo tranſported with Zeal and Affection for him, that thereby he ran into an Error, which incurr'd his diſpleaſure, no leſs than before he had received his Applauſe; for when doubtleſs out of concernment for his Preſervation, he perſwaded him to preſerve himſelf from thoſe *Sufferings* he told him he was to undergo, he incurr'd a Rebuke that ſeemed much to leſſen the eſteem he was lately in, ſaying to him, *Get thee behind me Satan, thou ſavoureſt not the things that be of* GOD, *but of Man.* However, it ſoon appeared that this Rebuke was but the chaſtiſing Leſſon of a gracious *Maſter*, who knew the Error he had committed, was but the effect of his imprudent Zeal: For when our *Saviour* went up to *Mount Tabor*, (as is ſuppoſed to conſer with *Moſes* and *Elias*) *Peter* was not left out of the *Triumvirate* of *Apoſtles*; for he with the two Sons of *Zebedee*, which accompanied him, were the only *Witneſſes* and *Spectators* of his *Transfiguration*, which was a Type of his future ſtate of *Glory*. And when the *Collectors* of the *Tribute-Money*, came to gather their *Tribute*, *Peter* is the Perſon conſulted in this Affair; who acquainting our *Saviour* therewith, was immediately ordered to go fiſh for the *Shekel*, which was to be paid to the *Collectors*, which accordingly was done. He is chiefly made mention of in all Caſes of Doubt and Controverſie, as the moſt inquiſitive to be informed, as in the Queſtion, How oft a *Man* is obliged to forgive his *Brother* for an Injury done: and upon the diſmiſſion of the *young Man*, who came partly to ask, what he ſhould do to gain *Eternal Life*, with this anſwer, That he ſhould ſell his *Eſtate*, and give the *Money* to the *Poor*; St. *Peter* puts in his *Quere*, What reward they ſhould have, who had forſaken all their worldly Concerns to follow *Chriſt?* To which he received this ſatisfactory Anſwer, That ample recompence ſhould be given in this *World*, and *Eternal Life* in the other.

And now our *Saviour* foreſeeing his Apprehenſion and *Crucifixion* drew on apace, he haſtens to celebrate the *Paſſover* with his *Diſciples*; whoſe *Feet* he waſh'd, which *Peter* in modeſty would have refuſed, as not worthy to accept of ſo great an Honour, for which he met with a Reproof, our *Saviour* telling him, That *if he waſh'd him not, he could have no part in him.* Whereupon he reſigned himſelf up to his *Maſter's* Will, crying out, *Lord, not my Feet only, but alſo my Hands and Head.* After the *Laſt Supper*, and the *waſhing* their *Feet*, he began to diſcourſe more plainly to them of his going to *Suffer*; and when he ſpoke of leaving them, and going where they could not follow, *Peter* moſt particularly ſhews his reſentment, and great zeal to follow him whereever he went, not only to *Priſon*, but even to *Death* it ſelf; and in the *Mount* of *Olives*, whither they went, after the celebration of the *Paſſeover*, he perſiſts in his reſolute conſtancy to his *Maſter*, ſaying, *Though all the reſt ſhould forſake and deny him, yet would not he.*

From the *Mount* of *Olives*, our *Saviour* deſcended to the Village of *Gethſemane*, and retiring into the *Garden*, he deſired *Peter*, *James* and *John*, to watch for ſome time, whilſt he ſuffered that bitter *Agony*. But ſee the effects of Humane frailty, even in the greateſt *Saints*; for he that but lately had ſo zealouſly expreſt himſelf in his *Maſter's* behalf, could not watch an hour with him in his greateſt extremity; but fell faſt aſleep, together with *James* and *John*. However our *Lord*, conſidering well the frailties of *Humane Nature*, paſt over this neglect only with a mild Rebuke, and excuſes them, ſaying, *The Spirit is willing, but the Fleſh is weak.* Whilſt this and other like *Diſcourſes*, paſt between our *Lord* and the three *Apoſtles*, there was offered a freſh

occaſion to *Peter*, to ſhew his duty and concernment for his *Maſter*; for the Hour being come, a *Band* of *Souldiers* was ſent by the *High-Prieſt*, to ſeize our *Saviour*. Here *Peter* ſhewed his rather *Man-like* than *Apoſtolick* virtue, for drawing his *Sword* in his Defence, he ſmote *Malchus* the *High-Prieſt*'s Servant, and cut off his Ear. This attempt might in the Eye of the *World* have gained him great Reputation, but it met with a Check ſuitable to the raſhneſs of it; eſpecially ſince he muſt needs have been better inſtructed, by his long converſe with the *Son* of *GOD*, than to be ignorant of theſe Divine *Myſteries*, and how the *Scriptures* were to be fulfilled, for the Redemption of Mankind: Wherefore he was commanded as an Offender, to put up his *Sword*, with this ſevere Reprimand, that, *They who uſe the* Sword, *ſhould periſh by it*. And now we come to a *Paſſage*, which will teach us by his Example, how ſubject the beſt *Men* are to failings, and how vain a thing it is, for any to put confidence in his own Strength. He that had made ſo many Aſſeverations of his Conſtancy, and never to forſake him, nor deny him, who-ever did; not only ſlunk away with the reſt of the *Diſciples*, when he was apprehended by his *Enemies*; but in the *High-Prieſts Hall*, when he was tax'd by ſeveral Perſons for being one of his *Diſciples*, he utterly denied, and, with *Oaths* and *Imprecations*, renounced all Knowledge of him. This was his laſt and moſt dangerous Fall from thoſe his former Evidences of *Grace* and *Piety*, and of which our *Saviour* gave him Warning but a little before his Apprehenſion, *viz. That before the Cock crow'd twice, he ſhould deny him thrice:* But through *God*'s Mercy, he ſoon was brought to a ſenſe of this dangerous falling, and by true and timely *Repentance* recovered his former Integrity; for as ſoon as he heard the ſecond *Crowing* of the *Cock*, he went out, and wept bitterly. In fine, his fall ſeems to have proved *Antæus*-like, his greater riſe, and after all his failings was the principal Aſſertor of the *Chriſtian Faith*, and ready to ſuffer for it on all occaſions. He was the firſt of the *Apoſtles*, to whom our *Saviour* appear'd alone after his *Reſurrection*, according to the Teſtimony of St. *Luke*. And at that time, that he appear'd to ſeveral of his *Diſciples*, at the *Sea* of *Tiberius*, he was the firſt mentioned of them: And after he had *eat* with them, of the Fiſh they caught by his directions, he ſingled out *Peter*, and had a particular and moſt affectionate Conference with him; the effect of which was the putting it home, whether he had a peculiar love for him, above any of the *Diſciples*? To which he anſwered, *Lord thou knoweſt I love thee*; upon which he bid him *feed his Sheep*; and for the greater confirmation, all this was repeated three ſeveral times. Thus oft times in *Holy Writ* things anſwer myſtically in number; a three-fold *Denial* is expiated, by a three-fold Declaration of Love.

After our *Saviour*'s *Aſcenſion*, the *Apoſtles*, with one conſent returned to *Jeruſalem*, ſpending their time for ſeveral days in *Prayer*, and other Exerciſes of *Devotion*: At laſt there met together of *Apoſtles* and other *Holy Men*, to the Number of 120; St. *Peter* as Preſident propounded in the Name of the reſt, the chooſing of another *Apoſtle* in the place of *Judas* the *Apoſtate*; and for this Divine Office two only ſtood Candidates; *viz. Joſeph Barnabas* ſurnamed *Juſtus*, and *Matthias*, both which had been Eye-witneſſes of our *Saviour's Doctrine* and *Miracles*, as alſo of his *Daath* and *Reſurrection*; And the choice being agreed upon by *Lot*, (after they had offered up their *Prayers* to *GOD* to direct them in their choice,) the *Lot* fell on *Matthias*.

The *Feaſt* of *Pentecoſt*, ſo called as being the 50*th* day from the *Paſſeover*, they all met to receive the *Holy Ghoſt* as was promiſed them; and accordingly the *Holy Ghoſt* deſcended on them, in cloven Tongues, inſpiring them to ſpeak all *Languages*, for the better enabling them to propagate the *Goſpel* among the *Gentiles*, as is at large taken notice of in the 213*th Diſcourſe*, entituled *Pentecoſt*, to which I refer the *Reader*. St. *Peter* made it clear to them that heard and ſaw what hapned to them; that the *Doctrine*, *Miracles*, *Death*, *Reſurrection* and *Aſcenſion* of our *Saviour*, were but the fulfilling of thoſe *Scriptures*, that had been ſo plainly *propheſied* of them. By this Divine *Sermon*, which (next after thoſe of our *Saviour*'s) was the firſt, by which the *Goſpel* was preached, he converted no leſs than 3000, who were *Baptized*, and made Members of the *Church*. And immediately after *Miracles* began amongſt the *Apoſtles*, the firſt viſible one being done by *Peter*, when he and St. *John* going to the *Temple* at the ninth Hour, ſeeing a lame Man lying to beg for *Alms*, reſtored him to his *Limbs*, as is taken notice of in the 214*th Diſcourſe*, which *Miracle* brought a Concourſe of *People* about him; which taking advantage of, told them, That what was done, was not by any Skill of his, but by the Power, and in the Name of that *Chriſt*, whom they had *Crucified:* Exhorting them withal, ſeriouſly to reflect upon what they had done, in *Crucifying* the *Lord of Life*; and to expiate ſo horrid a Crime, by a timely *Repentance* and a true *Faith* in him for the future: By this Exhortation, and probably St. *John*'s Preaching in another place, there were brought into the *Church* no fewer than 5000 *Souls*.

This *Preaching* of the *Apoſtles*, gave great offence to the *Prieſts* and *Sadducees*, who calling to their Aſſiſtance the *Captain* of the *Temple*, Commander of the *Tower* of *Antonia*, they ſeized them, and brought them before the *Sanhedrim*, or Grand Council of the *Jews*, as diſturbers of the Publick Peace; and when they were asked by what Authority they thus proceeded, St. *Peter* boldly anſwer'd, That they acted in the Name of that *Jeſus* of *Nazareth*, whom they *Crucified*, and who (though rejected by them) was made the Head of the *Corner*, and for whoſe *Death* they ought heartily to repent, if they expected *Salvation*. Being commanded to withdraw, whilſt the *Council* debated what to do; as ſoon as they were called in again, the Reſult was, That they ſhould *preach* this *Doctrine* no more; which they reſolutely refuſe to obey, ſaying, They were bound to obey *GOD* more than them: But in regard the *Council* were not able to contradict the *Miracle*, they were forced againſt their Will, to yield to the Truth thereof, and knew not what further to ſay to them; ſo that for that time, they were diſmiſt; and coming to their Company, related to them what hapned; who gave *Glory* to *GOD*, for their ſafe Deliverance.

As St. *Peter* was higheſt in Dignity, ſo he appeared greateſt in Authority, ſhewing himſelf a *Prince* and a *Judge* amongſt his own *People*; And it was by general conſent agreed amongſt them, that as they were all one in *Mind* and *Heart*, ſo they ſhould be one in *Eſtate* of *Livelihood*, *Rich* and *Poor* all ſharing alike, ſo that thoſe that had *Eſtates*, were to ſell them, and put the Money into a common ſtock, to be equally divided: Among the reſt, *Ananias* with *Saphira* his Wife, conſented to ſell his *Eſtate*, and bring in the Money, but keeping back part thereof, were ſtruck dead; the relation of which, is in the 215*th Diſcourſe*. This ſevere Proceeding, gave terror to all that ſaw or heard it, and was a ſufficient warning for others, to be guilty of the like *Deceit* or *Hypocriſie*:

triſie: Every Day the *Apoſtles* were fam'd, and reſorted unto more and more, inſomuch that the *ſick Perſons* were brought out into the *Streets* in *Couches*, only for the Benefit of *Peter's Shadow*, and hereby greater Numbers were daily brought into the *Church*.

Theſe Things could not but give freſh Diſtaſt to the *Rulers* of the *Jews*, who were ready to burſt with *Envy*, to ſee the *Church* ſo flouriſh; for no ſooner were they caſt into *Priſon*, but an *Angel* from *Heaven* makes the *Priſon-doors* fly open, to let them out: In vain it is to lock the *Priſon-doors*, which *Heaven* reſolves to open. *Word* being brought to the *Sanhedrim*, that the *Priſoners* were at liberty, and *preaching* in the *Temple*, they were again ſent for, and, by the *High Prieſt*, tax'd of their Diſobedience, in acting contrary to the *Council's Order*; to which *Peter* gave Anſwer to the ſame Effect as before: And *Gamaliel*, a Perſon of more *Senſe*, *Grace*, and *Learning*, than the reſt, after the *Apoſtles* were withdrawn, prudently adviſed them, and gave them Caution, not to proceed ſo violently; *For*, ſaith he, *if theſe things be of GOD, they will ſtand*; *if not, they will fall of themſelves*: Upon this they ordered the *Apoſtles* to be *ſcourged*, and, with Command not to *preach* any more, releaſed them.

Not long after, *Peter* being deputed, together with *John*, by the whole Body of the *Apoſtles* at *Jeruſalem*, to go to *Samaria*, and *John* with *Philip*; while he ſtayed there, he employed his Time in conferring the *Gifts* of the *Holy Ghoſt* upon the new Converts of *Philip*, by Impoſition of *Hands*, whereby they were enabled, in a great meaſure, to perform theſe miraculous *Cures* the *Apoſtles* themſelves did. This being obſerved by one *Simon*, ſurnamed *Magus*, who was a great Pretender to the *Magick Arts*, and thereby endeavoured to gain himſelf a Reputation among the common *People*; and rather out of Ambition, to advance his Fame by ſuch miraculous *Works*, than for any Deſire to imitate the *Apoſtles* in their *Piety*, offered a conſiderable Piece of Money, to be endowed with this ſo excellent a *Gift* having (as he thought) render'd himſelf the more capable, by intruding himſelf, an *Hypocrite*, into the Number of the *Believers*, under the *Baptization* of *Philip*: But *Peter* both knowing the Corruption of his *Heart*, and diſdaining ſuch an inſolent Miſtake, as to think he would beſtow the *Gift* of the *Holy Ghoſt* for Money, rejected his Propoſition with a Deteſtation, ſomewhat like a *Curſe*; ſaying, *Thy Mony periſh with thee*; which *Words* ſo terrified him, that he (at leaſt in outward appearance) cryed *Peccavi*, and begg'd the *Apoſtle's* Interceſſion to GOD for his Pardon.

The *Church* thus ſettled in *Samaria*, the Two *Apoſtles*, after ſome Time ſpent in *preaching* in the adjacent *Villages*, return'd to *Jeruſalem*; from whence, after a little Time, *Peter* went to viſit the *Churches*, which thoſe *Diſciples* had planted, that were diſperſed by the late *Perſecution*. At *Lidda* he cur'd *Æneas*, who had laid *Bed-rid* of a *Palſy* for Eight Years. From *Lidda*, upon the Fame of this *Miracle*, he was ſent for to *Joppa*, where *Tabitha*, called in *Greek*, *Dorcas*, a Woman much lamented for her *Piety* and *Charity*, being newly dead, he, by his *Prayers*, raiſed her to Life again; after which he ſtayed there ſome time, at the Houſe of *Simon* the *Tanner*; where one Day, when he had been at *Prayer* in the upper Room, being *hungry*, he called for *Meat*, which, while it was preparing, he fell into a *Trance*; in which he had a *Viſion* of a *Sheet*, let down from *Heaven*, containing all ſorts of *Creatures*, clean and unclean, attended with a *Voyce*, ſaying, *Riſe Peter, kill and eat*; for which ſee more at large in the 219*th Diſcourſe*.

Whilſt St. *Peter* diſcourſed and preached to *Cornelius* and his Company, the *Holy Ghoſt* fell upon ſeveral of the Auditory, and inſpired them with the Gift of *Tongues*; at which, the *Jews*, that accompany'd him thither, were amaz'd, and look'd blank; on the other ſide, St. *Peter* told them, there was no reaſon, why theſe Men, believing, ſhould not be *baptized*: At this the very *Apoſtles*, and *Brethren* at *Jeruſalem*, took Offence, and, at his Return to *Jeruſalem*, charged him with too much Favour to the *Gentiles*. See the Force of old *Cuſtoms*, thoſe that had embrac'd the very *Religion* built upon *Charity*, could not yet quit the old Animoſity of their *Country*, towards People of all other *Nations* but their own; yet at laſt they were convinced by the Reaſons he gave them, and rendred GOD Thanks for their Conviction. However, this Controverſy was not ſo eaſily determined; for after our *Apoſtles* miraculous Deliverance, by an *Angel*, from the *Impriſonment* of *Herodes Antipas*, Grand-child of *Herod* the Great, by whom he was deſigned to be put to Death, as St. *James* had been but lately before; the *Jewiſh* Converts contending for *Circumciſion*, and the Obſervance of the *Moſaical Law*, to be joyned with the Profeſſion of the *Chriſtian Faith*, as equally neceſſary for *Salvation*: The *Gentiles*, on the other ſide, maintaining, That the *Judaick Law* was aboliſh'd, and that the Faith and Profeſſion of the *Goſpel* was ſufficient for *Salvation*. The beſt Expedient that could be thought on for accommodating of theſe Matters, and compoſing of the Differences betwixt them, was, That a general *Council* of the *Apoſtles*, and chief of the *Brethren*, ſhould be called, and meet at *Jeruſalem*; which being at laſt reſolved on, the *Council* was choſen, and met, where, after the Things in Controverſy had been for ſome time debated, St. *Peter* (to whoſe Authority all the reſt ſubſcribed,) made it appear, That the *Gentiles* had received as great a Portion of the *Spirit* as any of the reſt, and were as capable of *Salvation*, by the meer Grace of the *Goſpel*, as the *Jews*, that pretended to an additional Merit, by joyning the Obſervation of the *Moſaick Law*. And, in Concluſion, it was carried according to *Peter's* Sentence, and, to that Purpoſe, the *Decrees* of this *Council* were ſent abroad, for the ſatisfying of Men's Minds, and putting an end to the Contentions theſe Diſputes had raiſed. No ſooner was this *Council* broke up, but St. *Peter* went to *Antioch*, where, after all the *Chriſtian Prudence* and *Charity* he had ſo lately ſhewed in the *Council* at *Jeruſalem*, and his excellent ordering of Affairs at the Houſe of *Cornelius*, and his familiar Converſe with the converted *Gentiles* at *Antioch*, at his firſt coming there, yet fell into an Error, which ſeemed to contradict all that he had done before; for upon the coming of certain *Jewiſh Brethren*, out of reſpect to them, and for Fear of their Diſpleaſure, on a ſudden, left the Company of theſe *Gentiles*, with whom he had before contracted a Friendſhip, ſhunning them as Perſons unclean, which was a great Amazement and diſheartning to them, and an Example to the converted *Jews* to make the like Separation; even *Barnabas* himſelf being drawn in by the Example of others; the Conſequence of which could be no leſs than the hindrance of the *Goſpel's* Propagation; inſomuch that *Paul*, tho' but a late Convert, was highly concern'd to ſee *Peter's* weak Carriage in this Affair; and thereupon took upon him to withſtand him Face to Face, and reprove him ſeverely for it. And thus far reacheth the Account of our

Apoſtles

Apoſtle's Life and *Tranſactions*, as taken from the Four *Evangeliſts*, and the *Acts* of the *Apoſtles*: For the remainder of his *Life* until his *Death*, we muſt depend upon the *Fathers* and *Ancient Writers* of the *Primitive Church*, whoſe Teſtimony alſo might ſufficiently paſs, were it built upon ſure Proofs, and not for the moſt Part conjectural.

Euſebius affirms, that the time he was at *Antioch*, he there founded a *Church*, and was the Firſt *Biſhop* thereof. What became of him after his Deliverance from *Herod's Impriſonment*, is not certainly known; ſome ſay he preached at *Byzantium*, and the *Countries* thereabouts, for ſome time; after which he is ſaid to go to *Rome*, and to have arrived there in the Second Year of *Claudius*: That he went to *Rome*, and ſtaid there ſome time, is an Opinion too generally received, to be much diſputed, and probably he took his firſt Abode among his *Countrymen*, the *Jews*, in that Part called the *Tranſtyberine Religion*, where they are ſaid to have planted themſelves ever ſince the Time of *Auguſtus*; but we are told, that removing from thence to preach to the *Gentiles*, he was received into the Houſe of one *Pudens*, a *Roman Senator*, newly converted to the *Faith*; and that in this *City* he met with *Philo*, ſurnamed *Judæus*, who came *Embaſſador* to *Rome*, in Favour of the *Jews* at *Alexandria*, with whom he contracted an intimate Familiarity.

Much about this Time *Baronius* thinks it was, that he wrote his Firſt *Epiſtle* to the *Churches* he had planted in *Aſia* the Leſs, *viz. Pontus*, *Galatia*, *Cappadocia*, *Bithynia*, &c. St. *Mark*, as he obſerves, being with him at the Writing of this *Epiſtle*, in his Journey to *Egypt*, whither he was going to preach the *Goſpel*. The *Jews* being, for ſome kind of *Sedition* or *Uproar* in the *City*, baniſh'd, by an Edict of *Claudius*, and in the latter end of his Reign, St. *Peter* is generally believed, with the reſt, to have left *Rome*; after which we hear no more of him as to any particular, till the latter end of *Nero's* Reign, when he returned to *Rome*. That he went on in his painful *Miniſtry*, in ſome Part of the World or other, is not to be doubted; but whether in *Italy*, *Sicily*, or *Afrcia*, or the more Eaſtern Parts, is matter only of bare Conjecture: Some ſtick not alſo to affirm, (but from no ſufficient Authority,) that he was ſome time in this our Iſland of *Great Britain*.

Being returned to *Rome*, he found the Minds of Men otherwiſe diſpoſed than he expected, being prepoſſeſs'd with the ſubtile Cheats and Devices of *Simon* the *Magician*, wherewith he had gained himſelf ſo great Applauſe among the Vulgar, that he was eſteemed little leſs than a *Deity*, and was in high Eſteem with *Nero* himſelf, who was a particular Favourer of *Magicians*, and their *Diabolical Acts*. Now *Peter's* main Buſineſs was, to unmask this vile *Impoſtor*, and lay open his prevaricating *Tricks* and *Deluſions*; for effecting of which, there hapned a very fit Occaſion not to be here omitted, ſince delivered by *Hegeſippus* the younger, an Author of no ſmall Account, and Contemporary with St. *Ambroſe*. There died at this Time, a young *Gentleman* near of kin to the *Emperor*; for the raiſing of whom to Life, the Conteſt was, between St. *Peter* and the *Magician*, who being the Challenger, the *Apoſtle*, (ſtrong in Faith) readily accepted the Challenge, and affected that by the Power of GOD, which the other could not by the Power of the *Devil*. The *Sorcerer* thus baffled, and in danger of being ſtoned to Death, had not *Peter's* Charity and Generoſity reſcued him, had again the Preſumption, or Folly, to make another bold Undertaking, which was, to ſee him fly up to *Heaven*; the Time being come, he takes Flight from the *Capitol*; but his artificial Wings failing him, he was brought to the Ground with batter'd *Bones* and *Bruiſes*, which, in a few Days, put an end to all his boaſted *Forgeries*, together with his Life.

The unhappy end of this deluded *Wretch*, inſtead of bringing the *Apoſtle* into greater Favour, and his *Doctrine* into higher Eſteem, to the further Advancement of the *Goſpel*, did but the more exaſperate this obdurate *Emperor*, who regarding the Fallacies of an *Impoſtor*, more than the Reality of a *Divine Miracle*, and not enduring the ſevere Reproofs of a *Religion* ſo repugnant to his vicious Courſes, and as a ſworn *Enemy* to all Profeſſors thereof, he, in the firſt place, reſolved to revenge the loſs of this great Favourite, upon him, to whom he imputed the Occaſion of his Death; and in order thereunto, he cauſed him to be apprehended, together with *Paul*, then at *Rome*, and both to be thrown into the *Mamertine Priſon*, where they remained, daily expecting the fatal *Stroke*, being thought fit Victims to the Pomp and Pride of *Nero*, at his triumphal entring *Rome* from *Achaia*: Mean while our *Apoſtle* was very much importun'd by the *Chriſtians*, to ſave himſelf by Flight, which he was much averſe unto; but at laſt, being overcome by their inceſſant *Prayers* and *Importunities*, he yielded; and the next *Night* having made his Eſcape over the *Priſon-Wall*, and being got as far as the *City-Gate*, he is ſaid to have met our *Saviour*, coming juſt in, as he was going out; and knowing him, ſaluted him, (tho' much ſurpriz'd) in theſe Words, *LORD, Whither art thou going?* But the Anſwer he received, was, *I am come to* Rome *to be crucified a ſecond time*; which he apply'd ſo home to himſelf, that returning back to the *Priſon*, and rendring himſelf to the *Keeper*, he reſolved to ſuffer, with Chearfulneſs, the *Death* deſign'd for him, which was *Crucifixion*, the ſhamefulleſt Death they could inflict on the worſt *Malefactors*; only at his earneſt Requeſt, he obtained the Favour, that, as a Perſon unworthy to ſuffer in the manner as his *LORD* had done, he might be *crucified* with his Head downwards.

After his *Execution*, his *Body* being taken down, was *embalmed* after the *Jewiſh* manner, by *Marcellinus*, and buried in the *Vatican*, near the Way called *Via Triumphalis*, as *Euſebius*, and other *Eccleſiaſtical Writers*, deliver. Over his *Grave*, (ſaith *Onuphrius*,) was built a ſmall *Church*, upon the Deſtruction of which by *Heliogabalus*, his Body was removed to a Burying-place, not far from *Rome*, in the Way called the *Appian Way*; but, by Pope *Cornelius*, it was carried back to the *Vatican*, which, after a long time of Obſcurity, was, by the Emperor *Conſtantine* the Great, (amongſt ſeveral other *Churches* he erected at *Rome*,) raiſed to a moſt magnificent Structure, in Honour of St. *Peter*, and alſo wonderfully enrich'd and adorn'd; and every Age ſince having added to its Splendor, it may be now juſtly reckon'd one of the Wonders of the World.

Thus lived, and thus died, this Grand, and moſt Venerable *Apoſtle*, and the principal *Rock* upon which *Chriſt* had aſſigned his *Church* to be built. His Death is generally computed to have been in the Year of our *LORD*, 69. and in the 13*th* or 14*th* of *Nero's* Reign.

The

The Argument *of the Firſt Epiſtle General of St.* PETER.

FOraſmuch as the *Apoſtle* St. *Peter*, had chiefly exerciſed his *Apoſtical Function* amongſt thoſe of the *Circumciſion*, *Gal.* 2. 9. He accordingly writes this *Epiſtle* to the *Jews*, diſperſed throughout *Pontus*, *Cappadocia*, *Aſia*, and *Bithynia*, who had embrac'd the *Faith* of *Jeſus Chriſt*, as well on the one Hand, to confirm and eſtabliſh them in the Truth they had received, as on the other Hand, ſeriouſly to remind them of, and exhort them to, their *Duty*, as himſelf declares, Chap. 5. 22. So that the preſent *Epiſtle* contains theſe following *Heads*. In the firſt Place, after the *Inſcription*, in the two firſt *Verſes*, he propounds a ſhort Abridgement of the *Evangelical Doctrine*, in which he ſets down the moſt remarkable *Benefits* which accrue to us by *Jeſus Chriſt*; to the 13*th* Verſe of the 1*ſt* Chapter. Afterwards, taking occaſion from the *Salvation purchaſed* for us by him, he exhorts *Believers* to a ſuitable *Chriſtian Converſation*, as well in general, to the 13*th* Verſe of the 2*d* Chapter, as in particular, reminding *Subjects* of their *Duties* to *Magiſtrates* and *Governours*, *Servants* to their *Maſters*, and *Husbands* and *Wives* of their mutual *Obligations*, to the 8*th* Verſe of the 3*d* Chapter, where he returns again to general *Exhortations*, preſſing upon them the *Duties* of *Charity*, *Patience*, *Temperance*, or *Sobriety*, to the end of the 4*th* Chapter. At the beginning of the 5*th* Chapter, he exhorts the *Elders* or *Paſtors* of the *Church*, to be diligent and faithful in feeding their *Flocks*; the younger ſort to be obedient, and all to be ſober, watchful, and conſtant in the *Faith*, reſiſting their great Adverſary the *Devil*, until the 10*th* Verſe, where he concludes this *Epiſtle* with an ardent *Prayer* for *Believers*, and particular Greetings. The Subſtance therefore of this *Epiſtle* may be reduc'd to theſe Three Heads, which, by an exquiſite and holy Skilfulneſs, are enterlac'd throughout the whole Contexture of it. The Firſt is a Declaration of the ineſtimable *Benefits* of the *Redemption* and *Salvation* purchaſed for us by *Jeſus Chriſt*: The Second is an *Exhortation* to the Fruits of *Faith*, and Duties of *Sanctification*, both general and particular: And the Third is a Warning or Admonition to *Patience* and Conſtancy in ſuffering for the Name of *Jeſus*.

The Contents *of the ſeveral Chapters of the Firſt Epiſtle of St.* PETER.

THIS Book *is divided into Five* Chapters, *the* Contents *of which are*, I. *He bleſſeth* GOD *for his manifold* Spiritual Graces, *ſhewing, that the* Salvation *in* Chriſt *is no News, but a Thing propheſied of old; and exhorteth them accordingly to a godly* Converſation, *foraſmuch as they are now born a-new by the* Word *of* GOD. II. *He exhorts them from the Breach of* Charity, *ſhewing, that* Chriſt *is the Foundation whereupon they are built: He beſeecheth them alſo to abſtain from fleſhly Luſts, to be obedient to* Magiſtrates; *and teacheth* Servants *how to obey their* Maſters, *patiently ſuffering for well-doing, after the Example of* Chriſt. III. *He teacheth the Duties of* Wives *and* Husbands, *exhorting all Men to Unity and Love, and to ſuffer* Perſecution; *he declareth alſo the Benefits of* Chriſt *towards the old World.* IV. *He exhorts them to ceaſe from* Sin, *by the Example of* Chriſt, *and the Conſideration of the general End, that now approacheth; and comforteth them againſt* Perſecution. V. *He exhorts the* Elders *to feed their* Flocks; *the Younger to obey; and all to be ſober, watchful, and conſtant in* Faith; *to reſiſt the cruel Adverſary the* Devil.

The Argument *of the Second Epiſtle General of St.* PETER.

THO' ſome, in ancient Times, have doubted of the *Author*, and Authority, of this *Epiſtle*, as appears from *Euſebius*'s Hiſt. *Lib.* 3. *Cap.* 22. yet we find, that there is no reaſon to queſtion either the one or the other; not only becauſe the Inſcription of the *Epiſtle* bears the Name of *Simon Peter*, and that the Author declares, Chap. 1*ſt*. Verſe 18. that he was one of the Three *Diſciples* of *Jeſus* who ſaw his *Glory* on the *Mount*; but alſo, becauſe the *Doctrine* therein contained, is very conſonant with that of the foregoing *Epiſtle*, and the reſt of the *Holy Scriptures*. Moreover, we find that the *Chriſtian Church* has always received it for *Divine* and *Canonical*. The *Apoſtle* therefore writes this his Second *Epiſtle*, to the ſame ſcattered believing *Jews*, to whom he wrote the Firſt, as appears from Chap. 3. 1. and gives his reaſons for thus backing his former *Epiſtle*, Chap. 1. 12, 13, *&c.* It conſiſts of three Parts, according to the number of its Chapters. In the Firſt, after the *Inſcription* and *Salutation*, he repreſents to them the *Grace* and *Benefits* GOD had beſtowed upon them in order to their *Salvation*; and exhorts them to grow therein more and more; and, by the Practice of all *Chriſtian Vertues*, to make their *Calling* and *Election* ſure; ſignifies his reaſon, for preſſing this *Exhortation*, and the *Obligation* they were under, to receive it from one who had been an *Eye-witneſs* of the *Divine Glory* of *Jeſus*, and an *Ear-witneſs* of the *Teſtimony* given him by the *Father*, and whoſe *Doctrine* was the ſame with that of the *Prophets*, and *Holy Men* of old, Chap. 1. In the Second, He exhorts *Believers* to Conſtancy and Perſeverance in the *Doctrine* of *Chriſt*, which they had received from the *Apoſtles*, to the end they might not be turned aſide, by the Deceit and cunning Devices of Falſe *Teachers*, which began then to manifeſt themſelves, and would more fully be diſcovered afterwards; repreſenting the certain Deſtruction, which, by their Impiety, they would draw down upon themſelves and their Followers, and deſcribing their wicked Manners, Conduct, and Converſation, to the end they might be the better known and avoided, Chap. 2. He warneth them of *Scoffers*, walking after their own *Hearts Luſts*, who denied the return of *Jeſus Chriſt* to *Judgment*, and the End or Conſummation of this *World*, in oppoſition to whom, he aſſerts the ſecond Coming of *Jeſus Chriſt*, and deſcribes the terrible End of the *World*, exhorting them from the Expectation thereof to all *Holineſs* of *Life* and *Converſation*. And laſtly, concludes his *Epiſtle* by the Teſtimony of St. *Paul*, with a ſhort, but ſerious, Capitulation *of his chief Exhortations*, and a *Doxology* to our *LORD* and *Saviour Jeſus Chriſt*.

The Contents *of the ſeveral Chapters of the Second Epiſtle of St.* PETER.

THIS Book *is divided into Three* Chapters, *the* Contents *of which are,* I. *Confirming them in hope of the encreaſe of* GOD's Graces; *he exhorts them by* Faith *and* good Works, *to make their Calling ſure, whereof he is careful to remember them, knowing that his* Death *is at hand; and warneth them to be conſtant in the* Faith *of* Chriſt, *who is the true* Son *of* GOD, *by the Eye-witneſſes of the* Apoſtles *beholding his* Majeſty, *and by the Teſtimony of the* Father *and the* Prophets. II. *He foretelleth them of* Falſe Teachers, *ſhewing the* Impiety *and* Puniſhment *both of them and their Followers; for which the Godly ſhall be delivered, as* Lot *was out of* Sodom; *and more fully deſcribes the Manners of thoſe prophane and blaſphemous* Seducers, *whereby they may be the better known and avoided.* III. *He aſſureth them of the certainty of* Chriſt's *coming to* Judgment, *againſt thoſe Scorners who diſpute againſt it; warning the* Godly *for the long Patience of* GOD, *to haſten their* Repentance; *he deſcribeth alſo the manner how the* World *ſhall be deſtroyed; exhorting them from the Expectation thereof, to all* Holineſs *of* Life; *and again, to think the* Patience *of* GOD *to tend to their* Salvation, *as* Paul *wrote to them in his* Epiſtles.

The LIFE *of St.* PAUL.

SAINT *Paul*, tho' not one of the Twelve, yet for his great Eminence in the *Miniſtry* of the *Goſpel*, had the Honour to be ſtyl'd an *Apoſtle*; particularly, above all the reſt that were not of that Number; and hath juſtly the next Place to St. *Peter* allotted to him, both in regard they were ſo converſant in their *Lives*, and inſeparable in their *Deaths*. He was born at *Tarſus*, not only of *Jewiſh Parents*, but originally deſcended from an ancient *Jewiſh Family*, of the *Tribe* of *Benjamin* in *Judea*, where he had his Education, which was a flouriſhing *Academy*, whoſe *Scholars* (as *Strabo* teſtifies) excell'd thoſe of *Alexandria*, and even *Athens* it ſelf. In the *Schools* of this *City*, he was brought up from his Childhood, and became an excellent Proficient in all the polite *Learning* of the *Ancients*, yet at the ſame time he was brought up to a Manual *Trade*, as even the Learneſt of their *Rabins* were, for enabling them to get a Livelihood if occaſion required it, it being a Maxim (eſpccially among the *Jews*, *That he who teacheth not his Son a* Trade, *teacheth him to be a* Thief; for *Learning* of old was not made an Inſtrument to get a *Maintenance* by, but for the better poliſhing the *Mind*; ſo that the Learned among the *Jews*, were frequently denominated (as *Druſius* obſerves) from ſome one or other *Handricraft Trade*, as *Rabbi Judah*, the *Baker*; *Rabbi Jochanan*, the *Shoomaker*, &c.

Having at *Tarſus* attained to a great Perfection in the *Liberal Arts* and *Sciences*, he was ſent to *Jeruſalem* to be inſtructed in the Knowledge of the *Laws*; and for the better accompliſhing him in that Study, was put under the Tuition of *Raban Gamaliel*, the Son of *Simon*, (the ſame probably that took up our *Saviour* in his Arms.) He was an eminent *Doctor* of the *Law*, one of the *Families* of the *Schools* of *Jeruſalem*, and a Perſon of principal Note and Authority in the *Jewiſh Sanhedrim*, in which that grave and prudent *Speech*, before-mentioned in the Life of St. *Peter*, which he made in behalf of the *Apoſtles*, and their *Doctrine*, took great effect. At the Feet of this great *Doctor* St. *Paul* was brought up, as he himſelf teſtifies, and by his Inſtructions, he ſoon advanced to that Degree, that he gain'd himſelf a Reputation above all his Fellow *Scholars*: Moreover, he was a ſtrict Profeſſor of the Sect of the *Phariſees*, which, of all others, amongſt the *Jews*, was the ſevereſt and moſt Magiſterial, and the Profeſſors thereof generally great Applauders of themſelves for their *Sanctity*, deſpiſing and cenſuring all others as *Reprobates*, and unworthy of their *Society*, and preſuming (as *Joſephus* writes) to govern even *Princes* themſelves. With the fiery Genius of this *Sect*, our *Apoſtle* was too deeply infected, which made him a moſt zealous Perſecutor of the *Saints*, ſo that *when the Blood of the Martyr* Stephen *was ſhed, I* (ſaith he, with Sorrow, after his Converſion) *was ſtanding by, conſented to his Death, and kept the Rayment of them that ſlew him.* Nay, of all the Apparators, and Inquiſitors, employed by the *Sanhedrim*, to execute their *Warrants* upon thoſe upſtart *Hereticks*, as they call'd them, who preach'd againſt the *Law* of *Moſes*, and the Tradition of the *Fathers*, he was the Man that ſtrove to be the forwardeſt. In this Zeal to execute his *Office*, as he was on his way to *Damaſcus*, with ſome others of his *Fellow-Officers*, breathing out *Vengeance* and *Deſtruction* againſt the poor *Chriſtians*; there was, on a ſudden, a moſt glorious Light ſhot full upon him, and the reſt that were with him, ſo that they fell to the Ground in great Amazement, and, at the ſame time, a *Voyce* from *Heaven* was directed to him, ſaying, *Saul, Saul, why perſecuteſt thou me?* to which, amazed as he was, anſwered, *LORD, who art thou?* the Voice replying, that *it was Jeſus whom he perſecuted, and that it was hard for him to kick againſt the Pricks.* He again deſired further Inſtructions, *LORD*, ſaid he, *what wilt thou have me to do?* upon which he was bid to riſe, and go to *Damaſcus*, and there expect what ſhould be further revealed to him; riſing from the Ground, he found his Sight gone; in this plight being led to *Damaſcus*, he was there three Days, *faſting*, and, probably, then he ſaw that *Cæleſtial Viſion* mentioned by him, wherein he heard and ſaw things paſt utterance, and had thoſe *Divine Revelations*, which gave him occaſion to ſay, That the *Goſpel* he preached, was not taught by Man, but had it revealed to him by *Jeſus Chriſt*. The three Days being expir'd, *Ananias*, a devout Man, and one of the 70 *Diſciples*, came to him, according to the Command he had received from our *LORD*, who appeared to him, to go and enquire for one *Saul* of *Tarſus*; and having laid his Hands on him, told him his Meſſage, upon which his *Sight* was reſtored to him, and the Gift of the *Holy Ghoſt* conferr'd on him; preſently after he was *baptized*, and made a Member of the *Church*, to the great Joy of the reſt of the *Diſciples*, that he ſhould become not only a *Profeſſor*, but a *Preacher* of that *Faith*, which he ſo lately was a bitter Perſecutor of. His Stay at this time at *Damaſcus* was not long, for being warn'd away by a *Viſion* from *Heaven*, he took a Journey into *Arabia*, where he preach'd the *Goſpel* for three Years, and then return'd to *Damaſcus*, where the unconverted *Jews* eagerly ſought his Ruine, endeavouring to ſeize him, but he eſcaped

thro'

thro' the help of the *Diſciples*, and the reſt of his Friends, who were zealous for his Safety.

Thus far we have made an Entrance into the *Life* and *Acts* of this great *Apoſtle*, with which there is ſcarce any thing equally memorable in *Hiſtory*; nor could the further Proſecution thereof have been omitted, but that all the *Travels* of this *Apoſtle* in the purſuanee of his *Miniſtry*, from the time of his *Converſion*, to the laſt of his being at *Rome*, with the moſt principal *Tranſactions*, and the ſeveral *Accidents* that hapned to him therein, are already related in the Expoſition of the *Map* of the *Voyages* of the *Apoſtles*, and more particularly thoſe of St. *Paul*; to which, for avoiding needleſs Repetitions, the Sequel of his *Life* may not unfitly be referr'd. We ſhall therefore make ſome Inquiry into the time and occaſion of the ſeveral *Epiſtles* wrote to the ſeveral *Churches*, as alſo into the time and manner of his *Death*, and ſo proceed to the *Lives* of the reſt of the *Apoſtles*.

When he went from *Athens* to *Corinth*, 'tis ſaid he wrote his Firſt *Epiſtle* to the *Theſſalonians*, which he ſent by *Silas* and *Timothy*, who returned during his Stay; and before his Departure, he wrote his Second *Epiſtle* to them, to excuſe his not coming to them as he promiſed in his Firſt. Not long after, at *Epheſus*, he is ſaid to write his *Epiſtle* to the *Galatians*; and before he left *Epheſus* he wrote his Firſt *Epiſtle* to the *Corinthians*. Moreover, he ſent from thence by *Apollos* and *Silas*, to *Titus*, whom he left in that *Iſland* to propagate the *Faith*, and had made him *Biſhop* thereof; in which he gives him Advice for the better Execution of his *Epiſcopal Office*. At *Macedonia*, whither he went from *Epheſus*, having, by *Titus*, received an Account of the *Church* of *Corinth*'s preſent State of Affairs, he ſent by him at his Return, when he was accompany'd by St. *Luke*, his Second *Epiſtle* to the *Corinthians*; and about the ſame time, he wrote his Firſt *Epiſtle* to *Timothy*, whom he had left at *Epheſus*. From *Corinth* he went for *Macedon*, whither he ſent his *Epiſtle* to the *Romans*, by *Phœbe*, a *Deaconeſs* of the *Church* of *Cenchrea*, not far from *Corinth*. Going thence to *Rome*, he ſent his *Epiſtle*, to the *Philippians*, by *Epaphroditus*, who had been ſent from them with Relief, not knowing to what Streights he might be reduc'd by his *Impriſonment* at *Rome*. In the next Place, he ſends, by *Tychicus*, his *Epiſtle* to the *Epheſians*. Not long after (if not about the ſame time,) he wrote his *Epiſtle* to the *Coloſſians*, and ſent it by *Epaphras*, his *Fellow-Priſoner*, for ſome time, at *Rome*. As for his Second *Epiſtle* to *Timothy*, there is ſome Diſpute about the time of his writing it; only it ſeems probable by authentick Authors, that it was writ after the *Philippians* and *Epheſians*. As for the *Epiſtle* to the *Hebrews*, it is not known when, or from whence, written, and and rather conjectur'd, than certainly known, to have been St. *Paul*'s. *Tertullian* judgeth it to be written by *Barnabas*; but the moſt receiv'd Opinion is, that it was St. *Paul*'s, but written by him in *Hebrew*, and ſo ſent to the *Jews*, and for the better publiſhing it to the *Gentiles*, tranſlated into *Greek*, ſome ſay, by St. *Luke*; but others, probably, by St. *Clement*; for the Stile of whoſe *Epiſtle* to the *Corinthians*, is obſerved by *Euſebius* and St. *Jerom*, to come very near the Stile of this *Epiſtle*, and to contain a purer Vein of *Greek*, than is found in the reſt of St. *Paul*'s *Epiſtles*.

Our *Apoſtle* having been now two Years a *Priſoner* at *Rome*, is at length ſet free, and ſoon after departs to viſit other Parts of the *World*, for the further divulging of the *Goſpel*; but into what particular Parts, is variouſly conjectur'd; ſome think into *Greece*, and ſome Parts of *Aſia*, where he had not yet been; others will have it, that he went *preaching*, as well into the *Eaſtern*, as *Weſtern*, Parts of the *World*, for in his *Epiſtle* to the *Corinthians*, 'tis ſaid, That *Paul* being a *Preacher both Eaſtward and Weſtward, taught Righteouſneſs to the whole World, and went to the utmoſt Bounds of the Weſt.* That he went into *Spain*, may be gathered both from his own *Words*, as intimating ſo to do, and alſo from the Teſtimony of other Authors, as *Theodoret*, who writes, That he not only went into *Spain* to *preach*, but brought the *Goſpel* into the *Iſles* of the *Sea*, and particularly into our *Iſland* of *Britain*; and more particularly in another Place, he reckons up the *Gauls* and the *Britains* amongſt thoſe People, to whom the *Apoſtles*, and eſpecially the *Tent-maker*, as he calls him, had divulged the *Chriſtian Faith*.

Farther mention of St. *Paul* we find none, till his next and laſt coming to *Rome*, which is ſaid to be about the 8*th* and 9*th* Years of *Nero*'s Reign; and he came in the fitteſt time to ſuffer *Martyrdom* he could have choſen; for whereas at other times, his Privilege of being a *Roman Citizen*, gained him thoſe Civilities, which common Morality could not deny him; he had to do with a Perſon, with whom the Crime of being a *Chriſtian*, weighed down all *Apologies* that could be alledged; a Perſon whom *Lewdneſs* and *Debauchery*, had made ſeven times more a *Pagan*, than any Cuſtom or *Education* could have done. What his Accuſation was, can't be certainly determin'd, whether it was his being an Aſſociate with St. *Peter*, in the Fall of *Simon Magus*, or his Converſion of *Poppæa Sabina*, one of the Emperor's *Concubines*, by which he was curb'd in the Career of his inſatiate Appetite: Neither can it be reſolved how long he remained in *Priſon*; what the certain time of his *Suffering* was, and whether (according to Cuſtom,) he was firſt ſcourged: Only *Baronius* ſpeaks of two *Pillars* in the Church of St. *Mary*, beyond the Bridge in *Rome*, to which both he and St. *Peter* were bound, when they were ſcourged.

'Tis affirm'd, That St. *Paul* and St. *Peter* ſuffered upon the ſame Day, tho' different kinds of Death: Others will have it, That they ſuffered on the ſame Day of the Year, but at a Year's diſtance; and others affirm, That St. *Paul* ſuffered ſeveral Years after St. *Peter*: But all agree, That *Paul*, as a *Roman*, had the Favour to be *beheaded*, and not *crucified*: His *Execution* was at the *Aquæ Salviæ*, three Miles from *Rome*; and he is ſaid to have converted the three *Soldiers* that guarded him thither, who alſo ſuffered for the *Faith*. Some of the Fathers add, That upon his *Beheading*, there flow'd from his Veins, a *Liquor* more like *Milk* than *Blood*, the Sight whereof (ſaith St. *Chryſoſtom*) converted the *Executioner*.

He was *buried* about two Miles from *Rome*, in the Way called *Via Oſtienſis*, where *Lucina*, a noble *Roman Matron* (not long after) ſetled a *Farm*, for the Maintenance of the *Church*. Here he lay but indifferently (as we may well ſuppoſe) intombed for ſeveral Ages; that is, till the Reign of *Conſtantine* the Great, who, in the Year of *Lord* 318, at the Requeſt of *Sylveſter*, then Biſhop of *Rome*, built a very ſumptuous *Church*, ſupported with a 100 ſtately *Pillars*, and beautified with moſt rare and exquiſite Workmanſhip; and after all, richly gifted and endowed by the *Emperor* himſelf: Yet was all this thought too mean an Honour, for ſo great an *Apoſtle*; by the *Emperor Valentinian*, who ſent an Order to his *Præfect Saluſtinus*, to take that *Church* down, and to erect in its room, one more large and ſtatelier; which, at the inſtance of Pope *Leo*, was richly adorn'd

adorn'd, and endowed by the *Empreſs Placida*, and doubtleſs, hath received great Additions ever ſince, from Age to Age.

Thus was brought up, became converted, and a *Preacher* of the *Goſpel*, and thus was put to *Death* and *Buried*, this great *Apoſtle* of the *Gentiles*, ſuperiour in *Learning* and natural Parts, and not inferiour in *Zeal*, to any of the reſt of the *Apoſtles*. We ſhall proceed according to our Method, to the Contents of the ſeveral *Epiſtles* wrote by St. *Paul*, and firſt with that to the *Romans*.

The Argument *of the Epiſtle of St.* Paul *to the* Romans.

AS under the Old Teſtament, the *Holy Ghoſt* moved the *Prophets*, to ſet down their *Revelations* and *Predictions* in writing, to the end, that for time to come they might ſerve for inſtruction to the *Church* of *GOD*; ſo likewiſe he hath obſerved the ſame Method under the New, inſpiring ſome of the *Apoſtles*, to record the ſame *Doctrine* in writing, which they had *preached*; and making choice to this end, of the form of familiar *Epiſtles*, as being very ſuitable to the ſimplicity of *primitive Chriſtians*, and very proper for joining the *Doctrine* of *Salvation*, with the ſeveral Practices and Duties neceſſary throughout the whole Courſe of a *Chriſtian Life*. And though theſe *Epiſtles* were written upon ſundry occaſions, at divers times, and to ſeveral Communities, or particular *Perſons*; yet we ſhall find them all to compoſe one *Body* or *Syſtem* of *Chriſtian Doctrine:* St. *John* the laſt of all the *Apoſtles*, having collected or compriz'd them together, with the other *Books* of the *New Teſtament*, (as *Eſdras* had before gathered together, thoſe of the *Old*) and added to them, the *Seal* of the *Apoſtolical Authority*, to make them unqueſtionable and inviolable. St. *Paul* therefore, who in *Preaching* had labour'd more than all the reſt, was in a more particular manner made choice of, to leave more in writing, than any of them, concerning the *Myſteries* of our *Salvation*, in no leſs than XIV diſtinct *Epiſtles*; whereof the firſt is, that which is inſcrib'd to the *Romans*, though not in order of time, (for his *Epiſtles* to the *Theſſalonians*, to the *Corinthians* and *Galatians*, and the firſt to *Timothy*, as well as that to *Titus*, were writ before it, as the moſt exact *Chronologers* have obſerved) but by way of excellence and dignity, not only for the celebrity of the *Church* of *Rome*, whoſe *Faith* at that time was ſpoke of, and renowned throughout the *World*, Rom. 1. 8. but alſo for the ſublimity of the matter, therein declared and contained. This *Epiſtle* was not writ by the Hand of of *Tertius*, but dictated by the *Apoſtle* St. *Paul*; and ſubſcrib'd with his own Hand, in the *City* of *Corinth*, when he was upon the point of parting thence for *Jeruſalem*, with the Collections of the *Churches* of *Macedonia* and *Achaia*, for the *Brethren* at *Jeruſalem*, and ſent by *Phœbe* a *Deaconeſs* of the *Church* of *Cenchrea*, near the *City* of *Corinth*, Rom. 15. 25, 26, &c. 16. 1, 2. 22. This *Epiſtle* was not writ in *Latin*, as ſome without ſufficient ground have ſuppoſed, but in *Greek*, as all the reſt; foraſmuch as that *Language* was then moſt univerſally underſtood, and almoſt as familiar at *Rome*, as *Latin* it ſelf. The *Romans*, to whom this *Epiſtle* is addreſt, where thoſe *Believers*, of whom the new born *Church* at *Rome*, was then compoſed, having been planted there by the *Doctrine* of the *Goſpel* which had made ſome Progreſs in that *City*, before ever the *Apoſtle* arrived there: The *Apoſtle*'s aim in this *Epiſtle* was, to eſtabliſh and confirm them in the *Doctrine* of the *Holy Goſpel*, againſt thoſe Errors, *Schiſms*, and *Scandals*, which even at that time, began to be fomented amongſt *Chriſtians*. Moreover, it alſo contains a brief, but ſolid and ſound Inſtruction, concerning the chief *Articles* of the *Chriſtian Religion*; and of all the ſaving *Benefits*, and tranſcendent *Privileges* we receive from *GOD*, in and by *Jeſus Chriſt:* So that we may well call this *Epiſtle*, *The Ocean of the Chriſtian Doctrine*, and the *Golden Key* of the *Holy Scriptures*, opening to us the underſtanding and meaning of them: And more eſpecially, it leads us to a thorough underſtanding of the accompliſhment of *Promiſes*, made to the People of *Iſrael* by *Moſes* and the *Prophets*, concerning the common *Salvation* of the *Jews* and *Gentiles*. We may diſtinguiſh this *Epiſtle*, as likewiſe moſt of thoſe that follow, into three principal Parts: The firſt whereof is his *Preface*, ending at the 14*th verſe* of the firſt *Chapter*. The ſecond contains an ample Inſtruction or Declaration concerning the *Doctrine* of *Salvation*, and reacheth to the 15*th verſe* of *Chap.* 15. And the third, is the concluſion of the *Epiſtle*, from thence to the end. As to the *Doctrinal* part of it, which conſtitutes the *Body* of this *Epiſtle*, the ſame is compoſed of many parts. In the firſt place, it treats concerning the *Juſtification* of Man before *God*, not by any of his Works, but by the *Faith* which is in *Jeſus Chriſt*; from the 16*th ver.* of the 1*ſt Chap.* to the end of the 5*th*. Secondly, Of *Sanctification*, or the renewal of Man's mind, by the new *Birth* in *Jeſus Chriſt*, from the beginning of the 6*th Chapter*, to the beginning of the 7*th*, where he handleth of the *Spiritual Fight*, wherein the *Regenerate* are engaged, by reaſon of the contrary motions of the *Fleſh* and *Spirit* in them, as in the 8*th Chapter* he ſets forth the *Victory* they obtain by the *Spirit* againſt the *Fleſh*; and the great comfort and aſſurance of *Salvation*, which accrues to them from this Conqueſt, even in the midſt of their ſore Perſecutions and Afflictions. In the third place, he treats concerning the *Eternal Election* of *GOD*, as being the Original and Spring of all theſe excellent *Benefits* in the 9*th Chap. verſe* 24. In the 4*th*, he ſpeaks of *God's effectual Call*, according to the determinate purpoſe of his Will, of the *Jews*, as well as of the *Gentiles*, to the end of the 7*th Chapter*. And upon this occaſion, he makes mention alſo of *Rejection* or *Reprobation*. In the following 12, 13, 14, and 15*th Chapters*, he ſets down the *Duties* of *Love* and *Gratitude*, wherein we ſtand obliged to the *Lord*, in acknowledgment of theſe his unutterable *Graces* and *Benefits*; as well with reſpect to the obedience, which is due to his Commandment in general, in the 12*th* and 13*th Chapters*, as more particularly, with reſpect to the right uſe of things indifferent, and Condeſcenſion to thoſe who are weak, and are not yet come to the knowledge of their *Liberty* in *Chriſt*; in the 14*th Chapter*, and to the 13 firſt *verſes* of the 15*th*. After which follows the Concluſion of the whole *Epiſtle*, containing a *Chriſtian* excuſe of the liberty he had uſed in writing to, and exhorting of them, with aſſurance of his coming to them, and divers *Salutations* of particular *Perſons*; ſhutting up all with a *Thankſgiving*, and *Prayer* to *GOD* for them.

The

The Contents *of the Chapters of the* Epiſtle *of* Paul *to the* Romans.

THIS Book *is divided into* 16 Chapters, *the* Contents *of which are*, I. Paul *commends his Calling to the* Romans, *and his deſire to come to them, what his* Goſpel *is, and the Righteouſneſs which it ſheweth*; God *is angry with all manner of* Sin; *what were the* Sins *of the* Gentiles. II. *They that* ſin, *though they condemn it in others, can't excuſe themſelves, and much leſs eſcape the* Judgment *of* God, *whether they be* Jews *or* Gentiles; *the* Gentiles *can't eſcape, nor yet the* Jews; *whom their* Circumciſion *ſhall not profit, if they keep not the* Law. III. *The* Jews *Prerogative which they have not loſt, how be it, the* Law *convinceth them alſo of* Sin; *therefore no* Fleſh *is juſtified by the* Law, *but all without difference by Faith only*; *and yet the* Law *is not aboliſh'd.* IV. Abraham's Faith *was imputed to him for Righteouſneſs, before he was* circumciſed; *by* Faith *only, he and his* Seed *received the* Promiſe: Abraham *is the Father of all that believe*; *our* Faith *alſo ſhall be imputed to us for* Righteouſneſs. V. *Being juſtified by* Faith, *we have Peace with* God, *and joy in our hope*; *that ſince we are reconciled by his* Blood *when we were* Enemies, *we ſhall much more be ſaved being reconciled. As* Sin *and* Death *came by* Adam, *ſo much more* Righteouſneſs *and* Life *by* Jeſus Chriſt. *Where* Sin *abounded*, Grace *did ſuperabound.* VI. *We may not live in* Sin, *for we are dead unto it, as appeareth by our* Baptiſm: *Let not* Sin *reign any more, becauſe we have yielded our ſelves to the ſervice of* Righteouſneſs, *and for that* Death *is the wages of* Sin. VII. *No* Law hath *Power over a Man longer than he liveth*; *but we are dead to the* Law; *yet is not the* Law Sin, *but holy, juſt and good, as I acknowledge who am grieved becauſe I can't keep it.* VIII. *They that are in* Chriſt, *and live according to the* Spirit, *are free from condemnation. What harm cometh of the* Fleſh, *and what good of the* Spirit, *and what of being* God's *Children*; *whoſe glorious deliverance all things long for. It was before hand decreed from* God; what can ſever us from his Love? IX. Paul *is ſorry for the* Jews; *all the Seed of* Abraham *were not the Children of the Promiſe.* God *hath mercy upon whom he will*; *the* Potter *may do with the* Clay *what he liſt*; *The calling of the* Gentiles *and rejecting of the* Jews *were foretold*; *the cauſe why ſo few* Jews *embraced the* Righteouſneſs *of* Faith. X. *The* Scripture *ſheweth the difference betwixt the Righteouſneſs of the* Law, *and this of* Faith, *and that all both* Jew *and* Gentile *that believe ſhall not be confounded*; *and that the* Gentiles *ſhall receive the* Word *and believe:* Iſrael *was not ignorant of theſe things.* XI. God *hath not caſt off all* Iſrael, *ſome were elected, though the reſt were hardned*; *there is hope of their Converſion*; *the* Gentiles *may not inſult upon them, for there is a Promiſe of their* Salvation: God's Judgments *are unſearchable.* XII. God's *mercy muſt move us to pleaſe* God; *no Man muſt think too well of himſelf*, but attend every *one on that Calling wherein he is placed: Love and many other Duties are required of us*; Revenge *is eſpecially forbidden.* XIII. *Subjection, and many other* Duties *we owe to the* Magiſtrates; Love *is the fulfilling of the* Law; Gluttony *and* Drunkenneſs, *and the works of Darkneſs, are out of ſeaſon in the time of the* Goſpel. XIV. *Men may not contemn, nor condemn one another for things indifferent*; *but take heed that they give no offence in them*; *for that the* Apoſtle *proveth unlawful by many Reaſons.* XV. *The ſtrong muſt bear with the weak*; *we may not pleaſe our ſelves, for* Chriſt *did not ſo*; *but receive one another, as* Chriſt *did us all, both* Jews *and* Centiles. Paul *excuſeth his writing, and promiſes to ſee them, and requeſteth their* Prayers. XVI. Paul *willeth the Brethren to greet many, and adviſeth them to take heed of thoſe which cauſe diſſention and* offences; *and after ſundry* Salutations, *endeth with* Praiſe *and Thanks to* God.

The Argument *of the 1ſt* Epiſtle *of St.* Paul *to the* Corinthians.

AFter that the *Apoſtle* had continued at *Corinth*, the Head *City* of *Achaia*, about a year and a half, and had gathered there a numerous *Church*, *Acts* 19. 9, 10, 11. he departed thence, with intent to *preach* the *Goſpel* of *Jeſus Chriſt* in the other *Cities* of *Aſia*: And ſome conſiderable ſpace of time after this, being then at *Epheſus*, as may be ſeen, 1 *Cor.* 16. 8. he was informed by ſome of the *Family* of *Chloe*, 1 *Cor.* 1. 11. that ſome dangerous Contentions, tending to *Schiſm*, were budding amongſt them; he received at the ſame time alſo a *Letter* from the *Corinthians*, 1 *Cor.* 7. 1. in which they deſired his advice, about ſome *Difficulties* riſen amongſt them; to all which he returns his anſwer in this *Epiſtle*, as follows: In the firſt place, after a ſhort *Preface* in the nine firſt Verſes, he cenſures and reproves them, in the remaining part of the firſt *Chap.* and the three following, for the *Diſſenſion* and *Diviſion* crept in amongſt them, chiefly occaſioned by the *Pride* and *Worldly Wiſdom* of ſome of their *Teachers*; who by their affection of human Elequence and *Philoſophy*, adulterated the ſimplicity of the *Goſpel*, and deſpiſed it in the *Apoſtle*. Next he blames them in the fifth *Chap.* for tolerating an infamous inceſtuous *Perſon* in their *Church*; and informs, how they ought to exerciſe the *Eccleſiaſtical Diſcipline*, and Cenſure againſt him, and others, guilty of the like ſcandalous Enormities: He exhorts them in the ſixth *Chap.* not to bring the Differences that happened amongſt them, about outward matters, before the unbelieving *Magiſtrate*, but amicably to terminate the ſame amongſt themſelves; and ſharply cenſures them, for the *Sin* of *Fornication*, ſtill continuing to be practis'd amongſt them. In the ſeventh *Chap.* he begins to anſwer the Points, about which they had deſired his advice, and firſt treats of *Marriage*, and the mutual *Duties* of *Married Perſons*, as alſo of *Virgins* and *Widows*; and afterwards in the eighth *Chap.* he diſcourſeth of *things offered to Idols*, how far it was lawful to eat of them, and in what caſes it was neceſſary to abſtain from their uſe. The ninth *Chap.* treats of the Maintenance due to the *Miniſters* of the *Church*; and in the tenth, the *Apoſtle* returns again to exhort them, to avoid *Idolatry*, and to abſtain from things *offered* to *Idols*. In the eleventh *Chap.* he reproves ſome Abuſes crept in amongſt them, with reſpect to their behaviour, in their *Holy Aſſemblies*, and the exerciſe of *Divine Duties*; as alſo in their *Celebrating* of the *Lord's Supper*, and recals them to the firſt Inſtitution of it. In the *Chapters* 12, 13, and 14. he treats of *Spiritual Gifts*, and the due and becoming uſe, and exerciſe of them, and more eſpecially of the *Gift* of *Prophecy* and of *Tongues*. In the 15*th Chap.* he diſcourſeth at large, concerning the *Reſurrection* of the *Dead*, clearly illuſtrating, and convincingly proving the ſame, with a repreſenta-

tion of the manner of it; and after having put them in mind, at the beginning of the *6th Chap.* of the liberal Contribution the *Greek Churches* had made for relief of the *poor Believers* of *Judea*, he concludes his *Epiſtle*, with ſome *Exhortations* and *Salutations*.

The Contents *of the Chapters of the* 1*ſt* Epiſtle *of St.* Paul *to the* Corinthians.

THIS Book *is divided into* 16 Chapters, *the* Contents *of which are*; I. *After his* Salutation, *and* Thankſgiving, *he exhorts them to Unity and reproveth their diſſentions.* God *deſtroys the wiſdom of the wiſe, by the fooliſhneſs of* preaching; *and calleth not the* wiſe, *the mighty, and the noble, but the fooliſh, weak, and Men of no* account. II. *He declareth that his* preaching, *though it bring not excellency of* Speech, *or of humane* Wiſdom, *yet conſiſteth in the power of* God; *and ſo far excelleth the* Wiſdom *of this* World, *and humane* Senſe, *as that the natural Man, can't underſtand it.* III. Milk *is fit for* Children. *Strife and Diviſion Arguments of a fleſhly mind. He that* planteth, *and he that* watereth *is nothing. The* Miniſters *are* God's *Fellow-workmen.* Chriſt *the only Foundation.* Men *the* Temples *of* God, *which muſt be kept* holy. *The wiſdom of this* World *is fooliſhneſs with* God. IV. *In what account the* Miniſters *ought to be had. We have nothing which we have not received. The* Apoſtles *Spectacles to the* World, Angels *and* Men. *The filth and off-ſcowring of the* World; *yet our* Fathers *in* Chriſt. *Whom we ought to follow.* V. *The inceſtuous Perſon is cauſe rather of ſhame to them than of rejoycing. The old* Leaven *is to be purged out. Heinous* Offenders *are to be avoided.* VI. *The* Corinthians *muſt not vex their Brethren in going to Law with them, eſpecially under Infidels. The unrighteous ſhall not inherit the* Kingdom *of* God. *Our Bodies are the Members of* Chriſt. and Temples *of the* Holy Ghoſt, *therefore muſt not be defiled.* VII. *He treateth of* Marriage, *ſhewing it to be a Remedy againſt* Fornication, *and that the bond thereof ought not to be lightly diſſolved. Every Man muſt be content with his* Vocation. Virginity *wherefore to be embraced, and for what reſpects we may either* marry, *or abſtain from it.* VIII. *To abſtain from meats offered to* Idols. *We muſt not abuſe our* Chriſtian *liberty to the offence of our Brethren; but muſt bridle our knowledge with* Charity. IX. *He ſheweth his liberty, and that the* Miniſter *ought to live by the* Goſpel, *yet that himſelf hath of his own accord abſtained to be either chargeable unto them, or offenſive unto any, in matters indifferent. Our Life is like unto a Race.* X. *The* Sacraments *of the* Jews *are* Types *of ours, and their* Puniſhments *Examples for us. We muſt flee from* Idolatry. *We muſt not make the* Lord's Table, *the* Table *of* Devils; *and in things indifferent, we muſt have regard of our Brethren.* XI. He *reproveth them, becauſe in* Holy Aſſemblies *their Men* prayed *with their* Heads *covered, and Women with their* Heads *uncovered; and becauſe generally their Meetings were not for the better, but for the worſe, as namely, in prophaning with their own* Feaſts *the* Lord's Supper. *Laſtly he calleth them to the firſt Inſtitution thereof.* XIII. Spiritual Gifts *are divers, yet all to profit withal; and to that end are diverſly beſtowed. That by the like proportion, as the Members of a natural Body tend all to the mutual decency, ſervice and ſuccour of the ſame* Body, *ſo we ſhould do one for another, to make up the myſtical* Body *of* Chriſt. XIII. *All* Gifts *how excellent ſoever, are nothing worth without* Charity; *the Praiſes thereof and Prelation before* Hope *and* Faith. XIV. Prophecy *is commended and preferred before ſpeaking with Tongues, by a compariſon drawn from* muſical Inſtruments; *both muſt be referred to edification, as to their true and proper end; the true uſe of each is taught, and the abuſe taxed.* Women *are forbid to ſpeak in the* Church. XV. *By* Chriſt's Reſurrection *he proveth the neceſſity of our* Reſurrection, *againſt all ſuch as deny the* Reſurrection *of the* Body; *the* Fruit *and the manner thereof, and of the changing of them that ſhall be found* alive *at the laſt* day. XVI. *He exhorts them to relieve the want of of the* Brethren *at* Jeruſalem; *commends* Timothy; *and after friendly admonitions ſhutteth up his* Epiſtle *with divers* Salutations.

The Argument *of the* 2*d* Epiſtle *of St.* Paul *the Apoſtle to the* Corinthians.

IN this *Epiſtle*, the *Apoſtle* chiefly defends his *Doctrine* and *Apoſtleſhip*, againſt the *Accuſations* and *Calumnies* of ſome falſe *Apoſtles*; and after a ſhort *Introduction*, contained in the ſeven firſt *verſes*, of the *1ſt Chap.* he declares to them to the end of the *Chapter*, the reaſon why he was not come to them, according to the Promiſe he had made them, in the foregoing *Epiſtle*; and that this delay of his, did not proceed from lightneſs or inconſtancy, but by reaſon of the grievous *Perſecutions* he had ſuffered in *Aſia*; as alſo, becauſe he was deſirous to give them time to repent of, and mend thoſe faults whereof he had reproved them; to the end he might appear with greater chearfulneſs and comfort amongſt them. In the ſecond *Chap.* he gives an account, why he had writ with ſo much Vehemence and Severity, concerning the *Inceſtuous Perſon*; and exhorts them to admit and receive him again to their *Communion*, upon conſideration of his *Repentance* and *Godly Sorrow.* In the third *Chap.* he ſets forth the difference there is, between the falſe *Apoſtles*, wholly inſiſting upon and preſſing the *Law*, which he terms the killing *Letter*, and his *Evangelical Doctrine*, which is the *Miniſtry* of the *Spirit*, whoſe effect is to quicken and give *Life.* He declares to them in the *4th Chapter*, that they themſelves had experienced this difference amongſt them, and that his *Goſpel* had not been hid, except to thoſe who periſh; and by his own example proves, how effectually the *Spirit* of *Jeſus Chriſt*, did exert and ſhew himſelf, in and by the *word* of the *Croſs*, for the forming and framing of Men to *Patience* and Conſtancy, under the greateſt and moſt difficult *Trials* and *Sufferings.* In the fifth *Chap.* he teacheth how by the ſame *Doctrine* and *Spirit* of *Jeſus Chriſt*, we become diſpoſed voluntarily to quit this earthly *Tabernacle*, and to aſpire to the hopes of a better *Life*; and declares that the foundation of this our expectation, is the *Doctrine* of our *Reconciliation*, by the *Death* of *Jeſus Chriſt*, whoſe *Ambaſſadors* the *Apoſtles* were, ſent abroad to *preach* this *Reconciliation* to the *World*, from which bleſſed *Doctrine* in the ſixth *Chapter* he draws many pregnant and earneſt *Exhortations* to a faithful improvement of the Grace of *GOD*, as likewiſe to *Patience* and *Godlineſs*, repreſenting his own Perſon to them, for an Example of theſe excellent Graces; and warneth them to avoid all Communion with Unbelievers and *Idolaters*, upon the

the conſideration of their being the *Temple of the Living God*, and the glorious Promiſes made to them in *Jeſus Chriſt*; from which glorious Promiſes, he takes occaſion in the ſeventh *Chapter* to exhort them to the perfecting of *Purity* and *Holineſs* in the fear of *GOD*; and declares the great ſatisfaction he had received, by underſtanding how well they had taken his former *Reproofs*, and given Evidence of their ſerious and hearty *Repentance* for their paſt *Sins*. In the eighth and ninth *Chapters*, he diſcourſes of *Miniſtring* to the relief of the *Saints*, and Alms-giving, how the ſame ought to be raiſed and employ'd; and exhorteth them to a bountiful liberality, from the great recompence and *Fruit* of that *Virtue*, ſo acceptable to *God*, and *profitable* to themſelves. In the tenth *Chapter* he makes mention of the *Spiritual Power* and *Authority* committed to him, not for deſtruction, but for *Edification*; to which he annexeth his boaſting of what he was through Grace in *Chriſt*, being forced to it by the *Calumnies* of the falſe *Apoſtles*; ſhewing that they could boaſt of nothing but what he could boaſt of with much more ground than they, and that in many things he far excell'd them all; to the end of the *11th Chapter*. In the *12th Chapter* he makes mention of ſome particular *Revelations*, vouchſafed to him by *Jeſus Chriſt*, being wrapt up into the third *Heaven*; and acknowledgeth that to the end he might not be puffed up, through the abundance of theſe *Revelations*, there was given him a *Thorn* in the *Fleſh*, an Angel of *Satan* to buffet him: Moreover, he declares how he had converſed, and behaved himſelf amongſt them, as a faithful *Apoſtle* of *Jeſus Chriſt*, without ſeeking his own intereſt in any thing. And laſtly, in the thirteenth *Chap.* he threatens ſeverity, and the exerciſe of his *Apoſtolical Power*, againſt obſtinate *Sinners*, except they repent; concluding his *Epiſtle* in the three laſt *verſes*, by wiſhing them all manner of *Proſperity*, preſenting them with his ordinary *Apoſtolical Salutation*, and by expreſſing his ardent *Prayers* to *GOD* for them.

The Contents *of the Chapters in the* 2*d* Epiſtle *of St* Paul *to the* Corinthians.

THIS Book *is divided into* 13 Chapters, *the* Contents *of which are*, I. *The* Apoſtle *encourageth them againſt* Troubles *by the* Comforts *and* Deliverances *which* God *had given him, as in all his* Afflictions, *and in particular in his late danger in* Aſia; *and calling both his own* Conſcience *and theirs to* witneſs *of his ſincere manner of* preaching *the immutable* Truth of the Goſpel. *He excuſeth his not coming to them, as proceeding not of lightneſs, but of his lenity towards them.* II. *Having ſhewed the Reaſon why he came not to them, he requireth them to forgive, and to comfort the excommunicated Perſon, even as himſelf alſo upon his true Repentance had forgiven him; declaring withal, why he departed from* Troas *to* Macedonia, *and the happy ſucceſs which* God *gave to his* preaching *in all Parts.* III. *Leſt their falſe* Teachers *ſhould charge him with vain Glory, he ſheweth the* Faith, *and* Graces *of the* Corinthians, *to be a ſufficient Commendation of his* Miniſtry; *whereupon entring a compariſon betwixt the* Miniſters *of the* Law *and of the* Goſpel, *he proveth that his* Miniſtry *is ſo far the more excellent, as the* Goſpel *of* Life *and* Liberty *is more glorious than the* Law *of* Condemnation. IV. *He declares how he hath uſed all Sincerity, and faithful diligence in* preaching *the* Goſpel; *and how the* Troubles *and* Perſecutions *which he daily endured for the ſame, did redound to the Praiſe of* God's Power, *the benefit of the* Church, *and to the* Apoſtles *own eternal* Glory. V. *That in his aſſured hope of immortal* Glory, *and in expectance of it, and of the general* Judgment, *he laboureth to keep a good Conſcience, not that he may herein boaſt of himſelf, but as one that having received* Life *from* Chriſt, *endeavoureth to live as a new* Creature *to* Chriſt *only, and by his* Miniſtry *of reconciliation, to reconcile others alſo in* Chriſt *to* God. VI. *That he hath proved himſelf a faithful* Miniſter *of* Chriſt, *both by his* Exhortations, *and by* Integrity *of* Life, *and by patient enduring all kinds of* Affliction *and* Diſgrace *for the* Goſpel; *of which he ſpeaketh the more boldly amongſt them, becauſe his heart is open to them; and he expects the like Affection from them again; exhorting to flee the Society and Pollution of* Idolaters, *as being themſelves* Temples *of the living* God. VII. *He proceeds in exhorting them to Purity of* Life, *and to bear him like Affection as he doth to them; whereof leſt he might ſeem to doubt, he declares what comfort he took in his* Afflictions, *by the report which* Titus *gave of their godly ſorrow; which his former* Epiſtle *had wrought in them, and of their loving kindneſs and obedience to* Titus, *anſwerable to his former boaſting of them.* VIII. *He ſtirreth them up to a liberal Contribution for the poor Saints at* Jeruſalem, *by the example of the* Macedonians, *by commendation of their former forwardneſs by the example of* Chriſt, *and by the ſpiritual Profit that ſhall redound to themſelves thereby; commending to them the integrity, and willingneſs of* Titus, *and thoſe other Brethren, who upon his requeſt, exhortation and commendation, were purpoſely come to them for this Buſineſs.* IX. *He yieldeth the Reaſon why, though he knew their forwardneſs, yet he ſent* Titus *and his Brethren before hand, and he proceedeth in ſtirring them up to a bountiful Alms, as being but a kind of ſowing of* Seed, *which ſhall return a great Increaſe to them, and occaſion a great* Sacrifice *of* Thankſgiving *to* God. X. *Againſt falſe* Apoſtles, *who diſgraced the weakneſs of his* Perſon, *and bodily* preſence; *he ſetteth out the* ſpiritual *might, and authority, with which he is armed againſt all adverſary* Powers; *aſſuring them, that at his coming, he will be found as mighty in Word, as he is now in* writing *being abſent; and withal taxing them for reaching out themſelves beyond their compaſs, and vaunting themſelves into other Mens labours.* XI. *Out of his jealouſie over the* Corinthians, *who ſeemed to make more account of the falſe* Apoſtles, *than of him, he entreth into a forced commendation of himſelf, of his equality with the chief* Apoſtles, *of his preaching the* Goſpel *to them freely, and without any of their Charge; ſhewing that he was not inferiour to theſe deceitful workers in any legal Prerogative, and in the ſervice of* Chriſt; *and in all kind of Sufferings for his* Miniſtry, *far ſuperiour.* XII. *For commending of* Apoſtleſhip, *though he might glory of his wonderful* Revelations, *yet he chooſeth rather to glory of his* Infirmities, *blaming them for forcing him to this vain boaſting. He promiſeth to come to them again, but yet altogether in the affection of a* Father, *although he feareth he ſhall to his Grief find many Offenders, and publick* Diſorders *there.* XIII. *He threatneth, and the* Power *of his* Apoſtleſhip *againſt obſtinate* Sinners, *and adviſing them to a Trial of their* Faith, *and to reformation of their* Sins, *before his coming.* He *concludes his* Epiſtle *with a general* Exhortation, *and* Prayer.

The

The Argument *of the Epiſtle of St.* Paul *the Apoſtle to the* Galatians.

FOr as much as the *Churches* of *Galatia*, which St. *Paul* had planted, by the *Preaching* of the *Goſpel*, *Acts* 16. 6. *&c.* and 18. 23, *&c.* had ſuffered themſelves to be drawn aſide from the purity of his *Doctrine*, by means of certain falſe *Apoſtles*, who taught them to keep the *Ceremonial Law*, and more particularly, preſt upon them the neceſſity of *Circumciſion*; and that Men were not juſtified by *Faith* only, but alſo by the Works of the *Law*; the *Apoſtles* and *Brethren* that were with him, judged it neceſſary to reprove and better inform them by this *Epiſtle*, in order to fortifie them againſt theſe *Errors*, by ſetting *Goſpel-Truth* in a clear light before them. To this purpoſe, after the *Inſcription*, compriſed in the five firſt *verſes* of the firſt *Chapter*, he proves to them, by divers Arguments, that they ought not to ſuffer themſelves to be drawn aſide from the *Doctrine* he had *preached*, ſeeing there was no other *Goſpel* to *Salvation*, but what he had delivered to them, aſſuring them that he had not received the ſame of Man, but from *Heaven*, even from *Jeſus Chriſt* himſelf, which he demonſtrates to them, by the relation of his former *Converſation* amongſt the *Jews*, and his miraculous *Converſion*, and calling to the *Apoſtleſhip*; that accordingly he did not go up to *Jeruſalem*, to make himſelf known to, and confer with the *Apoſtles* there, but went immediately into *Arabia*, to diſcharge his *Apoſtolical Function*, committed to him by *Jeſus Chriſt* himſelf; that afterwards the moſt famous amongſt the *Apoſtles*, gave to him the right hand of *Fellowſhip*, as a Sign of their Union and Agreement in *Doctrine* and *Function*: How he reproved even St. *Peter* himſelf, becauſe he was not bold enough, in aſſerting and maintaining the *Chriſtian Liberty*, for fear of diſpleaſing ſome *Jews*, *Chap.* 1, and 2, to the fifteenth *verſe*. And then in oppoſition to the *Doctrine* of theſe *Seducers*, he proves by many ſtrong Reaſons, and evident Examples, drawn from *Holy Scripture*, that Man is *juſtified* before *GOD*, only by *Faith* in *Jeſus Chriſt*; and not by the Works of the *Law*, whether *Moral*, ſummarily contained in the Ten *Commandments*, or *Ceremonial*, conſiſting of *Ceremonies* and outward Obſervations, which are all abrogated under the *New Teſtament*; with a refutation of the *Principal Objections*, of theſe falſe *Apoſtles*, from the 15*th verſe* of the 2*d Chapter*, to the end of the 4*th*. To which he adds a ſerious *Exhortation* to the *Galatians*, to ſtand in the liberty wherewith *Chriſt* hath made them free; with a caution not to abuſe it, to carnal Licentiouſneſs, but by the *Spirit*, to oppoſe the *Luſts* and *Works* of the *Fleſh*; which he enumerates, and afterwards repreſents to them the *Fruits* of the *Spirit*; in which he exhorts them to walk and *live*, *Chap.* 5*th*. And more particularly, he exhorts them to *Acts* of *Charity*, and *Beneficence*, as well towards *Poor Believers*, as towards the *Miniſters* of the *Word*; and then concludes with a ſerious warning of them, to take heed of falſe *Apoſtles*, repreſenting to them their *Avarice* and *Hypocriſie*, and proteſting his own ſincerity; ſhutting up all with a hearty *Commendation* of them, to the *Grace* of our *Lord Jeſus Chriſt*.

The Contents *of the Chapters in the Epiſtle of St.* Paul *to the* Galatians.

THIS Book *is divided into* 6 Chapters, *the* Contents *of which are*; I. *He wondreth that they have ſo ſoon left him, and the* Goſpel; *and accurſeth thoſe that* preach *any other* Goſpel *than he did*; *he learned the* Goſpel *not of* Men, *but of* God, *and ſheweth what he was before his* Calling, *and what he did preſently after it.* II. *He ſheweth when he went up again to* Jeruſalem, *and for what Purpoſe, and that* Titus *was not* circumciſed; *and that he reſiſted* Peter, *and told him the reaſon why he, and others being* Jews, *do believe in* Chriſt *to be juſtified by* Faith, *and not by* Works; *and that they live not in* Sin, *who are ſo juſtified.* III. *He asketh what moved them to leave the* Faith, *and hang upon the* Law, *they that believe are juſtified, and bleſſed with* Abraham, *and this he ſheweth by many Reaſons.* IV. *We were under the* Law *till* Chriſt *came, as the* Heir *is under his* Guardian *till he be of age*; *but* Chriſt *freed us from the* Law, *therefore we are* Servants *no longer to it. He remembreth their good Will to him, and his to them*; *and ſheweth that we are the Sons of* Abraham *by the Free*-woman. V. *He moveth them to ſtand in their liberty and not to obſerve* Circumciſion, *but rather* Love, *which is the Sum of the* Law. *He reckoneth up the* Works *of the* Fleſh, *and the fruits of the* Spirit, *and exhorteth to walk therein.* VI. *He moveth them to deal mildly with* a Brother *that hath ſlipped, and to bear one anothers burden*; *to be liberal to their* Teachers, *and not weary of well doing*; *He ſheweth what they intend that* preach Circumciſion; *He glorieth in nothing, ſave in the* Croſs of *Chriſt*.

The Argument *of the Epiſtle of St.* Paul *the Apoſtle to the* Epheſians.

THE *Apoſtle* St. *Paul*, having at firſt *preached* at *Epheſus*, a famous *City*, and the *Metropolis* of the leſſer *Aſia*, as he paſt by that way, on his *Journey*, towards *Jeruſalem*, *Acts* 18. 19. did, ſome time after, return thither, and ſtayed there the Space of three Years, *preaching* and *propagating* the *Goſpel*, as well in that *City*, as in the adjacent Places, as appears from *Acts* 19. 1. and 20. 31. Inſomuch that he gathered there a great and flouriſhing *Church*, from whence (when he was at *Maltha*, on his way towards *Jeruſalem*) he ſent for the *Paſtors* and *Elders* of that *Church*, to warn them to take heed of thoſe Falſe *Teachers*, which, after his deceaſe, would creep in amongſt them, and draw *Diſciples* after them, *Acts* 20. 29, *&c.* Wherefore, ſome time after, being *Priſoner* at *Rome*, *Epheſ.* 3. 1. and 6. 20. he judg'd it needful to fortify and confirm the *Epheſians* by this *Letter*, in the Truth they had received; more eſpecially againſt thoſe, who, limiting the *Grace* of GOD, did not ſet it forth in its full Luſtre and Glory. Wherefore, after his *Apoſtolical Salutation*, contained in the two firſt *Verſes* of the firſt *Chapter*, he declares, in a moſt exquiſite and ſublime Diſcourſe, the ſaving *Benefits*, *Privileges* and *Immunities*, *Believers* receive here in time, according to the *Eternal Counſel* and *Purpoſe* of GOD in *Jeſus*

ſus Chriſt, to the 15*th Verſe* of the ſame *Chapter*. Which Declaration he continues, and concludes with an earneſt Prayer to GOD, that it would pleaſe him to ſtrengthen and confirm them more and more, in the Knowledge of this tranſcendent Grace and efficacious Virtue of *Jeſus Chriſt*, who, being taken up into Glory, ſits at the *Right-hand* of the *Father*, and is conſtituted the *Head* over all things. In the ſecond Chapter, he repreſents to them, the ſad, miſerable, and loſt Condition, wherein they were formerly, when *Gentiles*, being Strangers from the *Covenant* of *Promiſe*, without any Hope of *Salvation*, and without GOD in the *World*; and declares, that they were delivered from this deplorable State, by the *Death* of *Jeſus Chriſt*; and that it is by the alone *Faith* in him, who hath broken down the middle Wall of *Partition*, that they have been received into the *Covenant* of *Grace*. In the Third Chapter, he ſets forth the excellency of this great *Myſtery* of the *Gentiles*, being called and admitted to the *Communion* of *Jeſus Chriſt*, without being oblig'd to keep the *Ceremonial Law*, declaring, that this great *Myſtery*, which had been hid and conceal'd from all former Ages, was now ſo evidently revealed and manifeſted by the *preaching* of the *Prophets* and *Apoſtles*, that the *Angels* of *Heaven* wondered at it; and towards the end of the Chapter he again begs of GOD, that he would be pleaſed to fortify them, by the Power of his *Spirit* in the inward Man, to the end, they might more and more be made ſenſible of the efficacious *Grace* and *Love* of *Jeſus Chriſt* dwelling in their *Hearts*, by *Faith*. In the Fourth and following Chapters, he lays down ſeveral Exhortations, to a ſuitable Chriſtian Converſation, inviting them, above all things, to Unity and Perſeverance in the Doctrine of the *Goſpel*; for the Preſervation of which from all Errors and Corruption, *Jeſus Chriſt*, now aſcended up into Heaven, hath ordained and eſtabliſhed ſeveral Orders and Offices in his *Church*, to the 17*th* Verſe of the Fourth Chapter. Afterwards, he exhorts them to put off the *Old Man*, with its deceitful *Luſts*, and to put on the *New Man*, with all its *Graces* and *Virtues*, from thence to the 22*d* Verſe of the Fifth Chapter. From whence he proceeds to the more ſpecial Duties of *Man* and *Wife* in the conjugal State, illuſtrating and inforcing them from the *Myſtical Marriage* of *Chriſt* and his *Church*, as being the true and original Pattern of *Matrimony*; and this to the end of the Fifth Chapter. Next, he handles the mutual Duties of *Parents* and *Children*, as alſo of *Maſters* and *Servants*, to the 10*th* Verſe of the Sixth Chapter. Laſtly, adviſeth them to be provided with the whole Armour of GOD, that they may be able to ſtand and prevail in the Combat againſt their *Spiritual Enemies*; and to pray continually, not only for themſelves, but alſo for all *Believers*, and more eſpecially for him, that with all boldneſs he might preach the *Goſpel*, for which he was then in bonds, concerning which *Tychicus* the Conveyer of this *Epiſtle*, would more amply inform them; and then ſhuts up all in the two laſt *verſes*, with wiſhing them *Peace*, *Faith* and *Charity*, and commending them to the *Grace* of *GOD*.

The Contents *of the Chapters of the Epiſtle of St.* Paul *to the* Epheſians.

THIS Book *is divided into* 6 Chapters, *the* Contents *of which are*; I. *After the* Salutation, *and Thanksgiving for the* Epheſians, *he treateth of our* Election *and* Adoption *by* Grace, *which is the true and proper Fountain of Man's* Salvation; *and becauſe the height of this Myſtery can't eaſily be attained unto*, he prayeth *that they may come to the full knowledge and poſſeſſion thereof in* Chriſt. II. *By comparing what we were by* Nature, *with what we were by* Grace, *he declareth that we are made for good* Works; *and being brought near by* Chriſt, *ſhould not live as* Gentiles *and* Foreigners *in time paſt, but as* Citizens *with the* Saints *and the Family of* God. III. *The hidden Myſtery that the* Gentiles *ſhould be ſaved*, was made known by Revelation, *and to him was that Grace given, that he ſhould preach it; he deſireth them not to faint for his* Tribulation, *and* prayeth *that they may perceive the great love of* Chriſt *towards them*. IV. *He exhorts to Unity, and declareth that* God *therefore giveth divers Gifts unto Men, that his* Church *might be edified and grown up in* Chriſt; *He calleth them from the impurity of the* Gentiles, *to put on the* new Man; *to caſt off lying, and corrupt Communication*. V. *After general* Exhortations *to* love, *to flee* Fornication *and all Uncleanneſs, not to converſe with the* wicked, *to walk warily, and to be filled with the* Spirit; *he deſcends to the particular* Duties, *how* Wives *ought to obey their* Husbands, *and they to* love *their* Wives, *even as* Chriſt *doth his* Church. VI. *The Duty of* Children *towards their* Parents, *of* Servants *towards their* Maſters; *our* Life *is a warfare, not only againſt* Fleſh *and* Blood, *but alſo* ſpiritual Enemies; *the complete* Armour *of a* Chriſtian, *and how it ought to be uſed*; Tychicus *is commended*.

The Argument *of the* Epiſtle *of St.* Paul *the Apoſtle to the* Philippians

THE *Apoſtle* St. *Paul*, having been divinely advertiſed by a *Viſion* of a Man appearing to him, in the *Macedonian Habit*, to paſs over into *Macedonia*, and *preach* the *Goſpel* there; began firſt to *teach* in the *City* of *Philippi*, where he gathered a famous *Church*, *Acts* 16. 12. And in compliance with the tender Bowels and Care he had for all the *Churches*, but eſpecially for thoſe planted by his own *Miniſtry*, he wrote this Letter to them from his *Priſon* in *Rome*, and ſent it by *Epaphroditus*, to ſtrengthen and confirm them in the *Faith* of the *Goſpel*, *Philip.* 2. 25. In which *Epiſtle*, after his wonted *Salutation*, he commends the *Philippians* for their perſeverance in the *Faith*, notwithſtanding his *Bonds* and *Sufferings*, which he relates to them, together with the good fruits his *Sufferings* produced; and declares, that though with reſpect to himſelf, it were much more eligible for him to die and be with *Chriſt*: Yet, that for their advantage and benefit he was willing to continue in the *Body*, for their furtherance and encreaſe in *Faith*, *Chap.* 1. He exhorteth them to the practice and exerciſe of all *Chriſtian Vertues* and *Graces*, and above all to *Patience*, *Perſeverance*, *Unity* and *Humility*; ſetting before them, the *Divine Pattern* and Example of *Jeſus Chriſt*, who being in the form of *GOD*, took upon him the appearance of a *Servant*, and humbled himſelf even to *Death* upon the *Croſs*; to which he ſubjoyns a particular recommendation of *Timothy* and *Epaphroditus*, *Chap.* 2. Afterwards, he forearmeth them againſt the wiles and ſeduction of falſe *Apoſtles*, who confounded the *Law* and the *Goſpel* together:

gether; teaching that *Salvation* is to be attained, joyntly by the Works of the *Law*, and by the *Faith* of *Jeſus Chriſt*; to which he oppoſeth his own example, who gloried in nothing, ſave only in the knowledge of *Chriſt*, and adviſeth them to imitate him herein, *Chap.* 3. After ſome particular Admonitions to *Love* and *Unity*; and Exhortations to a *Chriſtian* and Godly *Converſation*, he acknowledgeth their liberality towards him, and repreſents to them, how very acceptable ſuch Sacrifices of *Love* and *Charity* were to *GOD*, concluding the *Epiſtle* with wonted greetings.

The Contents *of the Chapters of the* Epiſtle *of St.* Paul *to the* Philippians.

THIS Book *is divided into* 4 Chapters, *the* Contents *of which are*; I. *He teſtifieth his* Thankfulneſs *to* God, *and his Love towards them, for the fruits of their* Faith, *and fellowſhip in his* Sufferings; *daily praying for their encreaſe in* Grace, *he ſheweth what good the* Faith *of* Chriſt *had received by his Troubles at* Rome, *and how ready he is to glorifie* Chriſt, *either by his* Life *or* Death; *exhorting them to Unity, and to fortitude in* Perſecution. II. *He exhorteth them to* Unity, *and to all humbleneſs of mind, by the Example of* Chriſt's Humility *and* Exaltation; *to a careful proceeding in the way of* Salvation; *that they be as* Lights *to the wicked* World, *and comforts to him their* Apoſtle, *who is now ready to be offered up to* God. *He hopeth to ſend* Timothy *to them, whom he greatly commendeth, as* Epaphroditus *alſo, whom he preſently ſendeth to them.* III. *He warneth them to beware of the falſe* Teachers *of the* Circumciſion, *ſhewing that he himſelf hath greater cauſe than they, to truſt in the Righteouſneſs of the* Law; *which notwithſtanding he counteth as dung and loſs, to gain* Chriſt *and his* Righteouſneſs, *therein acknowledging his own imperfection. He exhorts them to be thus minded, and to imitate him, and to decline the ways of carnal* Chriſtians. IV. *From particular admonitions, he proceeds to general Exhortations, ſhewing how he rejoyced at their* Liberality *towards him lying in* Priſon; *not ſo much for the Supply of his own wants, as for the Grace of* God *in them*; *and ſo he concludes with* Prayer *and* Salutations.

The Argument *of the Epiſtle of St.* Paul *the Apoſtle to the* Coloſſians.

THE *Coloſſians* having embrac'd the *Goſpel* of *Chriſt*, by the *Miniſtry* of ſome faithful *Teachers*, and particularly of *Epaphras*, there were found ſome amongſt them, as well as the neighbouring *Churches*, of *Laodicea* and *Hierapolis*, *Chap.* 4. 13. who endeavour'd to mingle with the ſimplicity of the *Evangelical Doctrine*, the *Philoſophy* of the *Greeks*, and ſome ceremonial Obſervations of the *Moſaical Law*; whereupon the *Apoſtle* St. *Paul*, then a *Priſoner* at *Rome*, being informed hereof by *Epaphras*, (as appears from 1. 8. and *Chap.* 4. 12.) thought fit to write this *Epiſtle*, and ſent it to them by the hands of *Tychicus* and *Oneſimus*, that they might be fully informed af all his Affairs, and more eſpecially to ſtrengthen them in the Truth, againſt all the Wiles and Errors of *Seducers*. Accordingly the *Apoſtle* in this *Epiſtle*, after the *Prefatory* part of it, which reacheth to the *12th verſe* of the firſt *Chapter*, briefly ſets down, in a very high and lofty Stile, the chief Heads of the *Evangelical Doctrine*, and more particularly treats concerning the tranſcendent Excellence of the *Perſon* and *Office* of *Jeſus Chriſt*, and the great *Benefits* and *Privileges* procured for us, by his *Death* and *Suffering*; and demonſtrates that all the fulneſs of the *Deity dwells*, and is to be lookt for in him alone, to the twenty third *Verſe*, and from thence to the end of the Chapter. He exhorts them to perſevere without wavering in the truth of this *Doctrine*, for which he ſuffered with *Joy*; as being made partaker therein of the Sufferings of *Jeſus Chriſt*, by whom he had been called to the *Apoſtleſhip*, to publiſh and *preach* this great *Myſtery* of *Chriſt* in the hope of *Glory*. In the ſecond Chapter, he fore-arms them againſt the Errors before mentioned, as well of thoſe who by *Philoſophy* endeavoured to corrupt the ſimplicity of the *Goſpel*; as of thoſe others who made it their buſineſs to introduce a *ſuperſtitious Worſhip* of *Angels*, and ſubject *Believers* to the obſervation of the *Ceremonial Law*, which obſervances he declares were only Shadows of thoſe glorious realities purchaſed for us by *Chriſt*, who was the Subſtance and *Body* of them all, to the end of the Chapter. In the third Chapter, he begins to exhort them to a *Holy* and *Chriſtian Converſation*, to the *6th Verſe* of the *4th* Chapter. And in the firſt place, he preſſeth them (in conformity with *Chriſt* their *Head*) to ſet their Affections upon the things of *Heaven*, to mortifie the corrupt Members of the *Old Man*, and to put on the *New Man*, (reſtored to the *Glory* of the *Divine* likeneſs) with all its *Virtues* and *Graces*, from the beginning of the third Chapter to the ſeventeenth *Verſe* 3 and from thence paſſeth to the particular Duties of *Husbands* and *Wives*, *Parents* and *Children*, *Maſters* and *Servants*, to the ſecond *Verſe* of the *4th* Chapter. At the *2d Verſe* of *4th* Chapter he exhorts them to watchfulneſs in *Prayer*, and particularly for him; and to behave themſelves with all circumſpection towards thoſe without. So that this *Epiſtle* thus far, ſeems to be much of the ſame *Argument*, as the foregoing *Epiſtle* to the *Epheſians*, ſave only that the ſame *Doctrine*, is more briefly and ſuccinctly delivered here. From the ſeventh *Verſe* to the end, the *Apoſtle* concludes his *Epiſtle*, declaring that he ſent *Tychicus* and *Oneſimus* to them, that they might be fully informed of his ſtate and condition, to *Verſe* 9. Then adds ſeveral Greetings to *Verſe* 17, and ſhuts up all with a Charge, to cauſe this *Epiſtle* to be read alſo in the *Church* of *Laodicea*, to put *Archippus* in mind of being faithful in his *Miniſtry*, and to remember his *Bonds*.

The Contents *of the Chapters in the Epiſtle of St.* Paul *to the* Coloſſians.

THIS Book *contains* 4 Chapters, *the* Contents *of which are*; I. *After* Salutation, *he thanks* God *for their* Faith, *confirmeth the Doctrine of* Epaphras, *prayeth further for their encreaſe of* Grace; *deſcribes the true* Chriſt; *encourageth them to receive* Jeſus Chriſt, *and commendeth his own* Miniſtry. II. *He ſtill exhorts them to be conſtant in* Chriſt, *to beware of* Philoſophy, *and vain Traditions, worſhipping of* Angels,

gels; *and legal Ceremonies, which are ended in* Chriſt. III. *He ſheweth where we ſhould ſeek* Chriſt; *exhorts to* Mortification; *to put off the old Man, and to put on* Chriſt; exhorting *to* Charity, Humility, *and other ſeveral* Duties. IV. *He exhorts them to be fervent in* Prayer, *to walk wiſely towards them that are not yet come to the true knowledge of* Chriſt. *He ſaluteth them, and wiſhes them all Proſperity.*

The Argument *of the* 1*ſt Epiſtle of St.* Paul *the Apoſtle to the* Theſſalonians.

THE *Apoſtle* St. *Paul* having with the Danger of his *Life*, gathered a flouriſhing *Church* at *Theſſalonica*, a great and capital *City* of *Macedonia*; was forced together with *Silas* and *Timothy*, (by the perſecution of the *Jews* there inhabiting, who ſtirr'd up the Rabble againſt them,) to eſcape thence to *Berea*; whither being followed by the ſame *Jews*, he left *Timothy* and *Silas*, and came to *Athens*, as may be ſeen at large, *Acts* 17. And afterwards they both being come to him to *Athens*, he ſent *Timothy* to *Theſſalonica*, to viſit that *New-born Church*, for which he was greatly concern'd, to the end that he might edifie and confirm them in the *Truth*; now when *Timothy* was returned from thence, and had inform'd him, being then at *Corinth*, of the condition wherein he had found and left the *Believers* there; he judg'd it needful to *write* them this *Letter*, according to what himſelf declares at the beginning of the third Chapter. This *Epiſtle* now, beſides the *Apoſtles* Inſcription, conſiſts of two principal *Parts*: In the firſt of which he ſtrengthens them in the *Faith* they had received, to the end of the third Chapter, and this he doth in the four following *Branches*; for in the firſt Chapter he witneſſeth, with thanks to *GOD* upon this Account, with what extraordinary Zeal they had received the *Faith* in *Jeſus Chriſt*, and been converted from *Idols* to ſerve the living *GOD*. In the ſecond Chapter he puts them in mind of his Courage, Sincerity, Diligence and whole Converſation amongſt them, to the end he might ſhew himſelf a good Example to them in all things: and this he doth to the fourteenth *Verſe*; and then relates the *Perſecutions* they had patiently endured, as well as himſelf, both from the *Jews* and their *Countreymen*, to the ſeventeenth *Verſe*; and from thence to the end of the third Chapter, he in very endearing terms expreſſeth to them, the deſire he had to ſee them again, to the end he might ſupply what might yet be wanting to their *Faith*, and that to this end he had ſent *Timothy* unto them. In the other part, which he begins with the fourth Chapter, he exhorts them to a *Holy Chriſtian Converſation*, and to the exerciſe of ſeveral Virtues, till the 13*th Verſe*; then adviſeth them to moderate their mourning for the *Dead*, from the hope they had of a *Glorious Reſurrection* at the laſt coming of our *Lord* and *Saviour*; to the fourteenth *Verſe* of the fifth Chapter, from whence to the End, he preſſeth ſeveral Exhortations, particularly to Watchfulneſs and Sobriety, to put on the *Arms* of their *Spiritual Warfare*, to reſpect and highly eſteem their *Paſtours* and *Teachers*, to *pray* without ceaſing, *&c.* and concludes his *Epiſtle* with an ardent *Prayer* to *GOD* for them, with the wonted *Salutations*, and an earneſt Charge to cauſe this *Epiſtle* to be read before all the *Brethren*.

The Contents *of the Chapters in the* 1*ſt* Epiſtle *of St.* Paul *to the* Theſſalonians.

THIS Book *is divided into* 5 Chapters, *the* Contents *of which are*; I. *The* Theſſalonians *are given to underſtand both how mindful of them St.* Paul *was at all times in Thankſgiving and* Prayer, *and alſo how well he was perſwaded of the Truth and Sincerity of their* Faith, *and converſion to* God. II. *In what manner the* Goſpel *was brought, and* preached *to the* Theſſalonians, *and in what ſort they alſo received it. A Reaſon is rendred both why St.* Paul *was ſo long abſent from them, and alſo why he was ſo deſirous to ſee them.* III. Paul *teſtifieth his great love to the* Theſſalonians, *partly by ſending* Timothy *to them to* ſtrengthen *and comfort them; partly by rejoycing in their well-doing, and partly by* praying *for them, and deſiring a ſafe coming to them.* IV. *He exhorts them to go on forward in all manner of Godlineſs, to live* holily *and* juſtly, *to* love *one another, and quietly to follow their own* Buſineſs; *and laſt of all to ſorrow moderately for the* dead. *And unto his laſt* Exhortation, *is annexed a brief deſcription of the* Reſurrection, *and ſecond coming of* Chriſt *to* Judgment. V. *He proceeds in the former deſcription of* Chriſt's *coming to* Judgment, *and gives divers* Precepts, *and ſo concludes the* Epiſtle.

The Argument *of the* 2*d Epiſtle of St.* Paul *the* Apoſtle *to the* Theſſalonians.

AFter the *Apoſtolical Inſcription* contained in the two firſt *Verſes*, the *Apoſtle* commendeth the *Patience* and *Perſeverance* of the *Theſſalonians*, and comforts them againſt their Sufferings, by the coming of *Jeſus Chriſt* to *Judgment*, for the *Puniſhment* of *Perſecutors* and their deliverance in the firſt Chapter. Afterwards he informs them, that the *Day* of *Judgment* would not come ſo ſoon, as ſome might expect; becauſe a general *Apoſtaſie* was to precede it, and the *Revelation* of the *Man* of *Sin*, or *Anti-chriſt*, whoſe *Riſe*, *Pride*, *Deceit* and *Downfal* he *deſcribes*, adding a repeated Exhortation to *Perſeverance* in the *Faith*, to the end of the ſecond Chapter. Laſtly, he exhorts them to a *Chriſtian Converſation*; particularly charging them to pray for him, to live in mutual *Love* and *Charity*, to withdraw themſelves from *Brethren* that walk diſorderly and live in *Idleneſs*, whom he reproves by his own *Example*; and exhorts and commands them to work with quietneſs and eat their own *Bread*, and adviſeth the *Church* to cenſure thoſe that ſhall be found refractory and diſobedient. To the 16*th Verſe* of the third Chapter, and in the three following *Verſes* he concludes the *Epiſtle*, by his *Prayer* to *GOD* for them and wonted greetings. So that this ſecond *Epiſtle*, appears to be much of the ſame import with the firſt; becauſe the *Apoſtle* having had no opportunity to viſit the *Theſſalonians*, thought good to write again to them, and back his former *Epiſtle* for their Inſtruction and *Conſolation*.

The

The Contents of the Chapters of the 2d Epiſtle of St. Paul to the Theſſalonians.

THIS Book *is divided into* 3 Chapters, *the* Contents *of which are*; I. Paul *certifieth them of the good Opinion which they had of their* Faith, Love *and* Patience; *and therewithal uſeth divers Reaſons for the comforting them in* Perſecution; *whereof the chiefeſt is taken from the righteous* Judgment *of* God. II. *He willeth them to continue ſtedfaſt in the Truth received; ſheweth that there ſhall be a departure from the* Faith, *and a diſcovery of all* Antichriſt; *before the* Day *of the* LORD *cometh; and thereupon repeateth his former* Exhortation, *and* prayeth *for them.* III. *He craveth their* Prayers *for himſelf; teſtifieth what confidence he hath in them, makes requeſt to* God *in their behalf; giveth them divers* Precepts, *eſpecially to ſhun Idleneſs and ill Company; and laſt of all, concludes with* Prayer *and* Salutation.

The Agument of the Firſt Epiſtle of St. Paul the Apoſtle to Timothy.

SAint *Paul* travelling from *Epheſus* to *Macedonia*, had left *Timothy* at *Epheſus*, to govern that *Church* for ſome time, as being one of the principal *Churches* of *Aſia*; which appears from the third *Verſe* of the firſt Chapter, and whilſt he was on his way, or as others judge, after he was arrived at *Philippi*, writes this *Epiſtle* to him; in the which he carefully and faithfully inſtructs him, and in his *Perſon*, all the *Miniſters* of the *Goſpel*, how they ought to carry themſelves in their *Holy Function*. Accordingly in the firſt Chapter after the wonted *Apoſtolical Salutation*, he adviſeth him to take great care, that no ſtrange or vain *Doctrine* be introduc'd into the *Church* by thoſe who pretending to be *Teachers* of the *Law*, do indeed know nothing; and points at the true uſe of the *Law*, to *Verſe* 11. from whence to the end of the Chapter, he propounds in his own *Example*, an Abridgment of the *Goſpel*, which was committed to him, charging *Timothy* to keep cloſe and ſtedfaſt to it, and courageouſly to reſiſt all Gainſayers, as himſelf alſo had oppoſed *Hymeneus* and *Alexander*, and caſt them out of the *Church*. In the ſecond Chapter he ordains that *Prayer* be made for all Men, and more particularly for *Kings*, and all in *Authority*; and preſcribes a general *Rule*, how both *Men* and *Women* ought to behave themſelves in the *Church*. In the third Chapter he ſets down the *Order* to be obſerved in the calling or ordaining of *Paſtors* and *Deacons*. In the fourth Chapter he foretels, how ſome in the laſt days ſhall depart from the *Faith*, forbidding *Marriage*, and certain ſorts of *Meat*, which *GOD* had created to be received with thankfulneſs; he exhorts him to *Perſeverance* in the *Truth*, and the conſtant *Practice* of *Godlineſs*, which he declares to be profitable on all Accounts; to attend to Reading, Exhortation and *Doctrine*; and to ſtir up the *Gift* he had received, by the laying on of *Hands*. In the fifth Chapter he informs him, how to carry himſelf in his Cenſures and Exhortations, to young or old *Men* or *Women*; particularly he inſtructs him, how thoſe *Widows* muſt be qualified, who are admitted to the ſervice of the *Poor*; and in how great Eſteem thoſe *Presbyters* or *Elders* ought to be, that govern well, ſtrictly charging him before *GOD* not to lay his *Hands* ſuddenly upon any *Man*. In the laſt Chapter he exhorts *Servants* to be *faithful* in their *Duties*; and again chargeth *Timothy* to have a care of falſe *Teachers*, who amuſe themſelves with unprofitable queſtions, and verbal Conteſts; commands all to be content with their own *Condition*, and to beware of *Covetouſneſs*; and exhorts *Timothy*, very preſſingly to behave himſelf in all things as becomes the *Goſpel*, and to charge *Rich Men* to be humble and charitable; and concludes his *Epiſtle* with once more preſſing *Timothy* to be *faithful* to the truſt committed to him.

The Contents of the Chapters of the Firſt Epiſtle of St. Paul to Timothy.

THIS Book *is divided into* 6 Chapters, *the* Contents *of which are*; I. Timothy *is put in mind of the Charge given him by* Paul *at his going to* Macedonia, *of the right uſe and end of the* Law. *Of* St. Paul's *calling to be an* Apoſtle, *and of* Hymeneus *and* Alexander. II. *That it is meet to* pray *and give* Thanks *for all* Men, *and the reaſon why. How* Women *ſhould be attired, not permitted to* teach; *They ſhall be ſaved notwithſtanding the teſtimonies of* God's *wrath in* Child-birth, *if they continue in* Faith. III. *How* Biſhops *and* Deacons, *and their* Wives, *ſhould be qualified; and to what end St.* Paul *wrote to* Timothy *of theſe things. Of the* Church *and the bleſſed Truth therein taught and profeſſed.* IV. *He foretelleth that in the latter times there ſhall be a departure from the* Faith; *and to the end that* Timothy *might not fail in doing his* Duty, *he furniſheth him with divers* Precepts *belonging thereto.* V. Rules *to be obſerved in reproving of* Widows *and of* Elders; *A Precept for* Timothy's *Health; ſome Men's* Sins *go before unto* Judgment, *and ſome Men's do follow after.* VI. *Of the Duty of* Servants, *not to have fellowſhip with new fangled* Teachers; Godlineſs *is great gain; and the love of* Money *the Root of all evil. What* Timothy *is to ſhun and flee, and what to follow; and whereof to admoniſh the rich. To keep the Purity of true Doctrine, and to avoid profane janglings.*

The Argument of the Second Epiſtle of St. Paul the Apoſtle to Timothy.

THE Apoſtle St. *Paul* being a Priſoner at *Rome*, Chapter 1. 8. and perceiving his *Death* to draw near, *Chapter* 4. 6. writes this *Second Epiſtle to Timothy*, who then was at *Epheſus*; in which (after the uſual *Greetings*) he wiſheth him to come to him with the firſt occaſion, ſignifying how earneſtly he deſired to ſee him becauſe of his extraordinary *Piety*, in the which he had been educated from his Infancy, by his *Mother* and *Grandmother*; and exhorts him ſeriouſly to make good uſe of the *Divine Gifts* and *Graces* beſtowed upon him, and boldly to propagate the excellent and *holy Doctrine* of the *Goſpel*, according to his *Example*: And this the rather, becauſe all thoſe of *Aſia* had left him, beſides *Oneſiphorus*,

phorus, who had been very helpful to him, *Chapter* 1. That in order to the further propagating of this *holy Doctrine*, he ſhould commit the things (he had heard of him) to good and faithful Men, that might teach them to others, and particularly, to inſiſt upon that capital and fundamental Point of the *Reſurrection* of *Jeſus Chriſt*: He comforts and ſtrengthens him againſt *Afflictions*, as well by his own Example, as by the glorious Reward which attends ſuch Sufferings; exhorts him to avoid all vain *Conteſts* and unprofitable *Diſputes*, and to beware of *Hereticks*, ſuch as *Hymenæus* and *Philetus*, who denied the *Reſurrection of the Dead*; to ſhun *youthful Luſts*, and to exerciſe himſelf in all *Chriſtian Vertues*, Chap. 2. And to the end he might excite him to a greater degree of *Watchfulneſs*, he declares to him, what a dangerous ſort of *Men* would ariſe in the *laſt Days*, and oppoſe the ſound and holy Doctrine of the *Goſpel*, preſſing him to follow his *Example*, and immovably to continue in the *Doctrine* he had learnt of him, as agreeing in all things with the *Holy Scriptures*; the profitableneſs and ſufficiency of which, to *Salvation*, he fully aſſerts, *Chapter* 3. Laſtly, Foreſeeing his approaching Deceaſe, he moſt ſeriouſly and earneſtly exhorts him, to diſcharge his *Duty* with all faithfulneſs and diligence, and to come to him before *Winter*, becauſe all had forſaken him, at his firſt appearance before *Nero*, in order to his Trial, and concludes with the wonted *Salutation*.

The Contents *of the Chapters of the Second Epiſtle of St.* Paul *to* Timothy.

THIS Book *is divided into* 4 Chapters, *the* Contents *of which are*, I. Paul's *love to* Timothy, *and the unfeigned Faith that was in* Timothy, *his* Mother *and* Grandmother. *He is exhorted to ſtir up the gift of* God *which was in him; to be ſtedfaſt and patient in* Perſecution, *and to perſiſt in the Form, and Truth of that Doctrine which he had learned of him.* Phygellus *and* Hermogenes *and ſuch like are noted; and* Oneſiphorus *is highly commended.* II. *He is exhorted again to conſtancy and perſeverance, and to do the Duty of a faithful Servant of the* LORD, *in dividing the* Word *aright, and ſtaying profane and vain bablings.* Hymenæus *and* Philetus. *The foundation of the* Lord *is ſure. He is taught whereof to beware, and what to follow after, and in what ſort the Servant of the* Lord *ought to behave himſelf.* III. *He advertiſeth him of the times to come, deſcribeth the* Enemies *of the Truth, propoundeth to him his own* Example, *and commends the holy* Scriptures. IV. *He exhorts him to do his* Duty *with all care and diligence, certifies him of the nearneſs of his* Death; *willeth him ſpeedily to come to him, and bring* Marcus *with him, and* certain *other things which he wrote for; warneth him to beware of* Alexander *the* Smith; *informs him what had befallen at his firſt anſwering, and ſoon after he concludeth.*

The Argument *of the Epiſtle of St.* Paul *the Apoſtle to* TITUS.

TITUS, a *Greek* or *Gentile* by Birth, *Gal.* 2. 3. being converted to the *Faith*, became a faithful Companion of St. *Paul* in his Travels, as well as in the Miniſtry of the *Goſpel*, 2 *Cor.* 2. 12. and 8. 23. for the Apoſtle ſent him to *Corinth*, to procure and receive a charitable *Collection* for the *Believers* of *Judea*, 2 *Cor.* 7. 14. and 8. 6. 16. 23. and 12. 18. and into *Dalmatia*, there to preach the *Word*, 2 *Tim.* 4. 10. and into the Iſle of *Crete* to provide the *Churches* with faithful *Miniſters*, Chap. 1. 5. to which end alſo he wrote to him this *Epiſtle*, in which (after his wonted *Greetings*) he ſeriouſly informs him of the neceſſary Qualifications of the *Miniſters* and *Conductors* of *Churches*, as to their *Life*, *Doctrine* and *Gifts*; and afterwards, becauſe in that City there were many wicked Men and Deceivers, who inſiſted on *Jewiſh Fables*, and taught the diſtinction of *Meats*, he chargeth him to cenſure and reprove them, and to ſtop their Mouths, *Chap.* 1. Afterwards, becauſe ſome wreſted and abuſed the *Doctrine* of the *Goſpel*, to encourage Licentiouſneſs, he adviſeth him to teach, as well all perſons in general, *Young* and *Old*, *Parents* and *Children*, *Husbands* and *Wives*; as in particular, *Believing Servants* or *Slaves*, how to behave themſelves in their ſeveral ſtations and relations; and above all things, to ſhew himſelf a pattern of *good works* in all holy and Chriſtian converſation; teaching them, That the *Doctrine* of the *Goſpel* declares, that the *Saving-Grace* (procur'd by *Jeſus Chriſt*) was not revealed, to miniſter an occaſion to Looſneſs of Life and Licentiouſneſs; but on the contrary, powerfully to engage us to the practice of all *Virtues*, *Chap.* 2. And foraſmuch as ſome alſo abuſed their *Chriſtian Liberty*, to the encouraging of *Rebellion*, he preſſeth him in the third Chapter, inceſſantly to exhort *Believers* to Obedience, and ſubjection to the *Superior Powers*, and to behave themſelves with all reſpect towards them, notwithſtanding their being *Heathens*; and to this end puts them in mind, that before their *Converſion* they were ſuch themſelves, though now reſtored to a *ſaving Condition*, through the *Love* and *Mercy* of *GOD* in *Chriſt*, not by works of their own *Righteouſneſs*, but of his meer *Grace*; adviſeth *Timothy* alſo to avoid fooliſh Queſtions, and unprofitable Conteſts, and to reject *Hereticks* after the firſt or ſecond Admonition; and having recommended ſome particular Affairs unto him, he cloſeth his *Epiſtle* with the wonted *Greetings*.

The Contents *of the* Epiſtle *of St.* Paul *the Apoſtle to* TITUS.

THIS Book *hath* 3 Chapters, *the* Contents *of which are*; I. *For what end* Titus *was left in* Crete; *how they that are to be choſen* Miniſters *ought to be qualified. The Mouths of evil* Teachers *to be ſtopped, and what manner of Men they be.* II. *Directions given to* Titus *both for his* Doctrine *and* Life. *Of the Duty of* Servants, *and in general of all* Chriſtians. III. Titus *is yet further directed by* Paul, *both concerning the things he ſhould* teach, *and not* teach; *he is willed alſo to reject obſtinate* Hereticks; *which done, he appointeth him both time and place where he ſhould come unto him; and ſo concludes.*

The Argument *of the Epiſtle of St.* Paul *to* PHILEMON.

THIS *Philemon*, to whom St. *Paul* writes here, ſeems to have been a *Miniſter* of the Goſpel at *Coloſſ.* verſ. 1. 17. 23. and *Coloſſ.* 1. 7. and 4. 9. 12, 17. whoſe Servant or Slave *Oneſimus* was run away from him, and had robb'd him; but coming to St. *Paul*, who was a Priſoner at *Rome*, he was converted by him to the *Chriſtiun Religion*; and being deſirous to return to his *Maſter*, he prays the *Apoſtle* to give him a Letter of Interceſſion and Recommendation to him, that thereby he might be reſtor'd to his *Maſter's* Favour. To this purpoſe St. *Paul* writes this *Epiſtle*; in which after the *Inſcription* and *Salutation* in the three firſt Verſes, after a becoming Inſinuation, to gain *Philemon*'s Good-will, by an Expreſſion of his Love towards him, and of the Virtues for which *Philemon* was noted; as particularly for his great *Charity* to *Believers*, and *Faith* in *Jeſus Chriſt*, ver. 8. He declares, That he would not lay his Commands upon him in this matter, though well he might, but only affectionately deſire him ſo, and then propounds his Requeſt, ſhewing the Juſtice and Reaſonableneſs of it, as being profitable to *Philemon*, and in ſome ſort neceſſary, *verſe* 15. acknowledgeth *Oneſimus* his fault, but withal repreſents, that it prov'd an occaſion of his Converſion, by which means he was now become his Brother, *ver* 18. and becomes Surety to *Philemon*, for the loſs he had ſuſtained by him, *v.* 20. and laſt concludes his Requeſt with moſt tender and pathetical Expreſſions, *ver.* 22. and wiſhes him to prepare him a Lodging, *verſ.* 23. Salutes him in the Name of ſome of his Companions, *ver.* 25. and ſhuts up all with his wonted *Greeting*.

The Contents *of the* Epiſtle *of St.* Paul *to* PHILEMON.

THIS Book *of* Paul's Epiſtle *to* Philemon, *contains but one* Chapter, *the* Contents *of which are*; *He rejoyceth to hear of the Faith and Love of* Philemon, *whom he deſireth to forgive his Servant* Oneſimus, *and lovingly to receive him again.*

The Argument *of the Epiſtle of St.* Paul *the Apoſtle to the* HEBREWS.

NOtwithſtanding ſome have doubted concerning the Author of this *Epiſtle*, and have attributed it, ſome to St. *Barnabas*, others to St. *Luke*, and others again to St. *Clement*; yet all the ancient *Greek Writers*, and a good part of the *Latin*, do unanimouſly attribute it to St. *Paul*, and accordingly moſt of the *Greek* Copies of the *New Teſtament* retain this Inſcription. St. *Peter* alſo writing to thoſe of the *Circumciſion*, witneſſeth expreſly, (2 *Pet.* 3. 15.) that the Apoſtle St. *Paul* had alſo writ to them, *according to the Wiſdom given unto him*; which in all appearance cannot be meant of any other *Epiſtle* but this. Beſides, if we pleaſe to conſer, what we read *Heb.* 13. 19. 23. with what St. *Paul* writes to *Timothy*, 2 Tim. 4. 16, 17. we ſhall find good reaſon to believe, that this *Epiſtle* was writ at *Rome*, at that time, when the Apoſtle (after his firſt appearing before *Nero*) had conceived ſome hopes of his Enlargement, and that he promis'd himſelf to be in a condition, to take a Journey ſoon after with *Timothy* to *Jeruſalem*, to viſit them; ſo that this *Epiſtle* ſeems to have been ſent to make way for this his intended Viſit.

This *Epiſtle* is a moſt excellent part of the *New Teſtament*, in the which (according to the Order commonly obſerv'd by St. *Paul*, in the moſt part of his *Epiſtles*, and in a lofty and divine *Style*) he treats at large of the tranſcendent excellency of the *Perſon* and *Office* of *Jeſus Chriſt* our *Saviour*, to the 19*th* Verſe of the 10*th* Chapter; and from thence to the end of the *Epiſtle*, he ſets down ſeveral *Exhortations*, tending to ſtrengthen and confirm them in the *Faith* of the *Goſpel*, and in a Holy and Chriſtian *Converſation*. In the two firſt Chapters he treats of the *Perſon* of *Jeſus Chriſt*; in the firſt, he aſſerts and proves the Truth of his *Eternal Divine Nature*, and his *Preheminence* above all *Angels*; in the 2*d*, he demonſtrates the Truth of his *Humanity*, or *Human Nature*, which he took from the Seed of *Abraham*, for our *Redemption* and *Reconciliation* to GOD the Father. In the 3d and 4*th* Chapters, he ſpeaks of his *Prophetical Office*, exalting the ſame far above that of the great Prophet *Moſes*; declaring, that his *Doctrine* (as being the Eternal *Word* and *Wiſdom* of the *Father*) is far more ſublime, worthy, and powerful, than that of *Moſes*, or any other *Prophet* whatſoever; and conſequently, that it ought the more carefully to be heeded and obeyed. In the 5*th* Chapter, he begins to treat of the *Call* of *Jeſus Chriſt* to his *Sacerdotal Office*, and after a Parenthetical Diſcourſe, reaching from the 11*th* Verſe of that Chapter, to the end of the 6*th*, wherein he blames their dulneſs and unfitneſs to underſtand theſe *Myſteries*, and exhorts them to leave the Rudiments of *Chriſtianity*, and to preſs on to the Perfection of a *Manlike* growth in *Chriſt*; he in the ſeventh Chapter proceeds to ſet forth the *Sacerdotal* and *Kingly Office* of *Jeſus Chriſt*, by a continued Compariſon between him and *Melchiſedeck*, to the end of the Chapter. In the 8*th*, 9*th*, and part of the 10*th* Chapters, he repreſents the tranſcendent Excellence of the *Prieſtly Office* of *Chriſt*, by comparing his *Eternal Prieſthood* with the *Levitical Prieſthood* of *Aaron*, and the *Temporal Covenant* made with the *Fathers*, with the *Eternal Covenant* ratified by the *Blood* of *Chriſt*, and therewithal concludes the former part of this *Epiſtle*. At the 19*th* Verſe of the 10*th* Chapter, he proceeds to the latter part, exhorting them in general, to *Obedience* and conſtant *Perſeverance* in the aboveſaid *Doctrine*, notwithſtanding their *Perſecutions* and his *Bonds*. In the 11*th* Chapter, he gives an excellent deſcription of *Faith*, and of its miraculous *Power* and *Efficacy*; and in the 12*th* diſcourſes of the excellent properties of *Chriſtian Hope* and *Patience*: And in the 13*th* Chapter, to the 13*th* Verſe, he treats of the Duties of *Chriſtian Love* and *Charity*; and then concludes his *Epiſtle* with an earneſt and ardent *Prayer* to GOD for them, and a ſhort *Admonition*, with an account of *Timothy*'s being ſet at Liberty, and his wonted *Salutation*.

The

The Contents *of the Chapters of the Epiſtle of St.* Paul *to the* HEBREWS.

THIS Book *is divided into* 13 Chapters, *the* Contents *of which are*; I. Chriſt *in theſe laſt times coming to us from the* Father, *is preferred above the* Angels, *both in Perſon and Office.* II. *We ought to be obedient to* Chriſt Jeſus, *and that becauſe he vouchſafed to take our Nature upon him.* III. Chriſt *is more worthy than* Moſes, *therefore if we believe not in him, we ſhall be more worthy of Puniſhment, than hard-hearted* Iſrael. IV. *The reſt of* Chriſtians *is attained by* Faith, *the Power of* God's Word, *by* our High-Prieſt Jeſus *the Son of* God, *ſubject to Infirmities, but not* Sin; *we muſt, and may go boldly to the Throne of* Grace. V. *The Authority and Honour of our* Saviour's Prieſthood. *Negligence in the knowledge thereof is reproved.* VI. *He exhorts not to fall back from the* Faith, *but to be ſtedfaſt, diligent, and patient to wait upon* God, who is moſt ſure in his Promiſe. VII. Chriſt Jeſus *is a* Prieſt *after the order of* Melchiſedeck, *and ſo far more excellent than the* Prieſts *of* Aaron's *Order.* VIII. *By the eternal Prieſthood of* Chriſt, *the* Levitical Prieſthood *of* Aaron *is aboliſhed, and the* temporal Covenant *with the* Fathers, *by the eternal* Covenant *of the* Goſpel. IX. *The Deſcription of the* Rites *and bloody* Sacrifices *of the* Law, *far inferiour to the Dignity and Perfection of the* Blood *and* Sacrifice *of* Chriſt. X. *The weakneſs of the* Law-Sacrifices; *the Sacrifice of* Chriſt's Body *once offered, hath taken away Sins for ever. An* Exhortation *to hold faſt the* Faith, *with Patience and Thanksgiving.* XI. *What* Faith *is*; *Without* Faith *we can't pleaſe* God; *the worthy* Fruits *thereof in the Fathers of old time.* XII. *An* Exhortation *to conſtant* Faith, Patience, *and* Godlineſs. *A commendation of the New* Teſtament *above the Old.* XIII. *Divers Admonitions*, as to Charity, *to an* honeſt Life; to avoid Covetouſneſs; *to regard* God's Preachers; *to take heed of ſtrange* Doctrines; *to confeſs* Chriſt; *to give* Alms; *to obey* Governours; *to pray for the* Apoſtles; *the* Concluſion.

The LIFE of St. ANDREW.

OF all the twelve *Apoſtles*, St. *Andrew* was the firſt mentioned by Name, to have been a Follower, and *Diſciple* of our *Saviour*; (the other *Diſciple* who accompanied him, being St. *John* the *Evangeliſt*,) whoſe *Diſciple* he firſt was, being the Brother of St. *Peter*; He alſo was the firſt that brought his Brother Tidings of a *Meſſiah* come into the World, and was the occaſion of bringing him to be his *Follower* and *Diſciple*. What befel him in our *Saviour*'s Life-time, ſo far as is delivered in the *Evangeliſt*, has been already mentioned. After our *LORD*'s *Aſcenſion*, and the deſcent of the *Holy Ghoſt* on the *Apoſtles*, when they choſe among themſelves by *Lot*, each of them their part of the World to preach in, St. *Andrew* is ſaid to have had *Scythia*, and the adjacent Regions aſſigned him for his *Province*, to which he travelled through *Galatia* and *Bythinia*, preaching all the way he went. The firſt place he made any ſtay at, was *Amynſus*, from whence he went to *Trapezus*, and ſo from one place to another, till he came to *Nice*, where he ſtayed two Years: From *Nice* he went to *Nicomedia*, thence to *Chalcedon*, and ſo through *Propontis*, and by the *Euxine-Sea*, to *Heraclea*. At *Amynſus*, *Nice*, and other places where he ſtaid any time, by his *Preaching* and *Miracles* he converted very many, baptized them into the *Faith*, and ordain'd *Prieſts* and *Deacons* among them. From *Heraclea* he went to *Ameſtris*, where the Barbarity of the People made him ſoon weary and leave it; but far worſe was his Treatment at *Sinope*, the Birth and Burial-place of the famous *Mithridates* King of *Pontus*, a place much inhabited by *Jews*; out of this City (after divers inhuman Outrages committed upon him,) he was thruſt out for Dead; but returned again, and the ſeveral *Miracles* which he wrought, brought many of them to a ſenſe of their Errors, and afterwards treated him more civilly. At his firſt coming to this place, he met with his Brother *Peter*, who bore him company ſome time. From *Sinope* he return'd to *Amynſus*, ſo to *Trapezus*, and *Samoſata*, (the Birth-place of *Lucian*) in his Journey to *Jeruſalem*; from whence after ſome ſhort ſtay, he is ſaid to return to his *Scythian Provinces*, firſt to the Country of *Abaſgi*, where at *Sebaſtaple*, a City on the *Euxine-Shoar*, he preach'd to the *Inhabitants* with ſucceſs, hence he remov'd into the Country of the *Zechi* and *Boſphorani*; but his chief ſtay was at *Cherſoneſus*, a populous City within the *Boſphorus* of *Thrace*; whence he went back to *Sinope* to confirm the *Churches* he had thereabouts planted, and ſome ſay ordain'd one of *Paul*'s *Diſciples* named *Philologus*, Biſhop thereof. From *Sinope* he went to *Byzantium*, afterwards built by *Conſtantine*, and from his Name called *Conſtantinople*, where he founded a *Church*, and ordained St. *Paul*'s beloved *Stachys*, firſt Biſhop thereof being baniſh'd this place by the then *Governour*, he fled to *Argiropolis*, where he ſtayed two Years; then journying through *Thrace*, *Macedon*, *Theſſaly*, *Achaia*, and *Epirus*, he ſetled at laſt at *Patræ* a City of *Achaia*, where he ſeal'd with a reſolute Martyrdom the verity of that *Faith*, which he had preach'd both here and in ſo many places; the occaſion whereof was (as is recorded in the Book called the *Acts* of St. *Andrew*'s *Paſſion*) ſaid to have been written by the *Achaian Presbyters* and *Deacons*, who were preſent at his *Execution*; however mentioned by *Philaſtrius*, (an Author who lived *Anno Dom.* 380,) his bold and free Application to *Ægeas*, *Proconſul* of *Achaia*, who came to *Patræ* at the ſame time of his being there, with ſerious admoniſhment to forſake his *Heatheniſh Superſtitions* and *Idolatry*, and to embrace the Worſhip of the true *GOD*; by which Advice, inſtead of being perſwaded to reaſon, he became ſeven times more hardned in his *Pagan Lewdneſs*, and did all he could with Perſwaſions as well as Threats, to draw over this *Apoſtle* to *ſacrifice* to his *Gods*, and to renounce the *Chriſtian Religion* he ſo zealouſly preach'd, for the ſaving of his Life; which when he ſaw him bent againſt, even to the Death, he then reſolved his Death, and committed him to Priſon, from which (for that time) the People ſomewhat mollified by his *Doctrine*, and innocent Life, by a high Hand delivered him. But being brought again before the *Proconſul*, and reſolutely withſtanding, as before, all the powerful Arguments he could uſe to bring him over, he incens'd him to that heighth, that without more delay, he proceeded to pronounce Sentence of *Death* on him, and with ſo much the greater Fury, as being ſo much exaſperated for having converted his Wife *Maximilla*, and his Brother *Stratulus*. After Sentence of *Death* pronounced, he was committed to the *Lictors*, and had

had his naked Body Scourged by ſeven of them one after another; which done, command was given, that he ſhould not be nailed to the *Croſs*, but ty'd with Cords, to make his Death the more lingring; nor was it a common ſort of *Croſs*, but made *Salter-wiſe*. In this Poſture he is ſaid to have hung two days, and in that Languiſhing condition, exhorting the People to ſtand faſt to the *Faith*, which he had preached unto them. Being Dead, his Body was taken down, and by *Maximilla* the *Proconſul's Wife*, ordered to be *Embalm'd*, and decently *Interr'd*; but from this place of *Burial*, in after Ages, his Body was by *Conſtantine* the Great, remov'd to *Conſtantinople*, and buried in that *Church*, which he had there built in Honour of the *Apoſtles*, remaining ſo incorruptible, that in *Juſtinian's* time, in repairing that part of the *Church*, his Body was found in a *Wooden-Veſſel* among the Rubbiſh, and with great care repoſited in his former place. We ſhall conclude with the *Character* given this *Apoſtle* by *Heſychius*, an ancient and creditable Author; St. *Andrew*, ſaith he, *was the firſt born of the* Apoſtolick Quire, *the main and prime* Pillar *of the* Church, *a* Rock *before the* Rock, *the firſt* Fruits *of the beginning*, *a* Caller *of others*, *before he was called himſelf*, *a* Preacher *of that* Goſpel *that was not yet* believed, *or entertained*, *and a* Revealer *of that* Life *to his* Brother, *which he had not yet perfectly learnt himſelf*.

The LIFE *of St.* JAMES *the Great.*

SAint *James*, commonly ſurnamed the *Great*, either for his *Age*, or ſome particular Honours conferred on him by our *LORD*, was born (ſome ſay) at *Capernaum*, others at *Bethſaida*, in *Galilee*. He was the Son of *Zebedee*, a *Fiſher-man*, but of more than ordinary Note, keeping ſeveral Servants under him for that Employment; and *Mary* ſurnamed *Salome*, formerly *Taviphilia*, was Daughter of *Cleopas's* Siſter, or rather Couſin-German to *Mary* the Mother of our *LORD*. Whilſt he was exerciſing himſelf in his Father's *Trade*, in the Sea of *Galilee*, our *Saviour* paſſing along the Shoar, ſeeing him and his Brother in a *Ship* buſie about their *Nets*, called to them to follow him, and to be his *Diſciples*, promiſing to make them *Fiſhers of Men*. This Command they readily obeyed, and not long after were called to the *Apoſtolical Office*. Moreover theſe two Brothers, and *Peter*, made up the *Triumvirat*, before mention'd in St. *Peter's Life*, and were admitted moſt particularly of all the reſt, to ſeveral of our *Saviour's* moſt grand Tranſactions. They were at the raiſing of *Jairus's* Daughter, they were at his *Transfiguration*, and Spectators of his bitter *Agony* in the *Garden*. And as *Simon* was by our *LORD* new named *Peter*, ſo theſe two *Brethren* was named *Boanerges*, or the Sons of *Thunder*, alluding perhaps, to the power and vehemency they ſhewed in the delivery of their *Doctrine*. How St. *James* ſteer'd his Courſe, after our *Saviour's* *Aſcenſion*, is variouſly diſcourſed. *Sophronius* ſaith, he *preach'd* to the Converted *Jews*. The *Breviary* of *Toledo*, *Iſidorus*, and an *Arabick* Copy of *Anaſtaſius*, and the *Spaniſh Writers* in general, will have it, That after the Martyrdom of St. *Stephen*, having preached and planted the *Goſpel* up and down *Judæa* and *Samaria*, he travelled into the Weſtern parts of the World, meaning *Spain*, and the *Britiſh Iſles*, but more eſpecially *Spain*. But whether he were a *Traveller* into theſe Weſtern parts, or whether his *Miniſtry* was confined to *Judæa*, and the parts thereabouts, certain it is that at *Jeruſalem*, we have the laſt account of him; it being the place where he, firſt of the *Apoſtles*, received the Crown of *Martyrdom*, by the means of *Herod Agrippa*, Son of *Ariſtobulus*, and Grandchild of *Herod* the Great, who cauſed this *Apoſtle* to be *Apprehended*, *Impriſoned*, and *Beheaded*; which ſaid Death the *Souldier* that Guarded him, or as ſome ſay, one of his Accuſers (convinc'd by the conſtancy he ſhew'd at his *Tryal*, embracing the *Chriſtian Faith*,) ſuffered along with him. How *Divine Vengeance* overtook this Vain-glorious *Prince*, for the Death of this Righteous Perſon, is at large delivered in *Holy Writ*. As to the miraculous Paſſage of his Interment in *Spain*, we can only relate what is recorded by a *Monk* of the Abby of *La Fleury* in *France*, *viz.* that when *Cteſiphon* was by the *Apoſtles* at *Jeruſalem* deſign'd for *Spain*, with the Ordination of *Biſhop*, (he with others his Aſſiſtants) carried along with them the Body and Relicts of this *Apoſtle* in a Ship without *Oars* or *Pilot*; they landed at a Port in *Spain*, where (after an appearance of an extraordinary *Light* from *Heaven*) the *Body* was on a ſudden taken from them, and conveyed to the Place of its Interment; but upon their trouble for ſo great a Loſs, and their recourſe to earneſt *Prayer*, they were directed by an *Angel* to a Place about twelve Miles from the *Sea*, which being the Juriſdiction of a *Noble-Woman*, whoſe Eſtate lay all thereabouts, by name *Luparia*; they applied themſelves to her, for leave to bury the Bones of the *Apoſtle* in her Territory, which met with ſuch entertainment at firſt, as might well be expected from ſuch a bigotted *Pagan* as ſhe was, that is, *Contempt*, *Indignation*, and *Curſes*: But their ſecond Addreſſes, accompanied with *Miracles*, and the deſtroying of a *Dragon* that cruelly haraſſed all the Country thereabouts, made ſo happy an Impreſſion in her Mind, that of an *Idolatreſs*, ſhe became a *Votareſs* for the *Chriſtian Faith*, and converted her *Idol Temples* into *Churches* of *Religious Worſhip*, and dedicated them to the Honour of this Holy *Apoſtle*, and gave the Victory to *Chriſtianity* over *Heatheniſh Superſtition* throughout all her Juriſdiction, and the adjacent parts round about. From the Place of his firſt Interment, *Iria Flavia*, he is ſaid to have been afterwards conveyed to *Compoſtella*, if at leaſt *Iria Flavia* were the Place of his firſt Interment, and not rather, as a Learned Author obſerves, the ſame with *Compoſtella*, ſo contracted by long time, and the vulgar Abuſe of words from *Jacomo Poſtolo*. However it is, great reſort is made yearly to this Place, upon the fame of thoſe mighty *Miracles*, ſaid to be done by the *Relicts* of this *Saint*, inſomuch that *Baronius* calls this Place, *The great Store-houſe of Miracles*, *lying open to the whole World*. But this Relation is not inſerted as *Canonical*.

The LIFE *of St.* PHILIP.

OF this *Apoſtle* there is not much recorded in *Holy Writ*, but that he was born at *Bethſaida*, and his being the only *Diſciple*, that ſtayed altogether with our *Saviour*, from the firſt time of his *Call*: Who his Parents were is not delivered, but is generally believed to be alſo a *Fiſherman*. What part of the *World* fell to his *Lot*, in the diviſion made by the *Apoſtles*, we have no very Certain, and Authentick Account;

Account; but it is the probable Conjecture of ſome, that upper *Aſia* was his *Province*; where having for many Years ſucceſsfully diſcharged his *Apoſtolical Function*, he betook himſelf to *Hierapolis*, a Rich and Populous *City* of *Phrygia*, where ſeeing the People beſotted to the Adoration of a great *Serpent*, or *Dragon*; he partly by the Deſtruction thereof, (which he is ſaid to have procured by his earneſt *Prayers* to *Heaven*,) and partly by repreſenting to them, the Stupidity of their *Idolatry*, and the ſadneſs of their Condition, if they perſiſted in it; he drew off great Numbers of the People, from their blind Worſhip, to the embracing the true *Faith*. But this the *Magiſtrates* took ſo heinouſly, that nothing leſs than his *Death* would ſerve their turn; as a *Prologue* to which, they cauſed him to be ſeverely *Scourged*; then he was either *Crucified*, (or as ſome ſay) *Hung* up by the *Neck* againſt a *Pillar*. It is further added, That at his *Execution*, the Ground upon which the People ſtood, ſunk under them, which when they were troubled at (as an Act of Divine Vengeance upon their Sins,) it ſuddenly ſtopt. His dead *Body* being taken down, and decently buried by his Siſter *Mariamne*, a conſtant Companion with him in his *Travels*, and *Bartholomew*, a Fellow-ſufferer, (but not at this time Executed;) for being nailed to the *Croſs*, he was taken down upon a ſudden panick fear, that for the preſent ſurprized them. *Polycrates* Biſhop of *Epheſus*, not ſpeaking of his *Martyrdom*, only tells us, That *Philip*, one of the Twelve *Apoſtles* died at *Hierapolis* with two of his *Daughters*, who perſever'd in their *Virginity*. Which *Teſtimony* confirms what is generally atteſted of him, by the Ancient *Writers*, viz. *That he was a Married Man*: There was never any thing of writing produc'd, that could be certainly aſcrib'd to this *Apoſtle*; that *Goſpel* which the *Gnoſticks* would have been the Author of, being only a Forgery for the Patronizing of their horrid Principles, and brutiſh *Practices*.

The LIFE *of St.* BARTHOLOMEW.

THAT this was one of the Twelve *Apoſtles* is not to be doubted, though mentioned by a different name; for that *Nathanael*, whom *John* the *Evangeliſt* joyns with *Philip*, at their firſt coming to *Chriſt*, is doubtleſs the ſame *Perſon*, which the other three *Evangeliſts* mention by the name of *Bartholomew*; which may be ſuppoſed, to be rather a denomination from his *Family*, than his own proper name; for as *Peter* is called *Bar-Jona*, that is, the Son of *Jona*, ſo *Nathanael* might be called *Bartholomew*, as it were *Bar-tolmai*, that is, the Son of *Tolmai*, which ſome will have to be the ſame with *Ptolomy*, and thence take occaſion to derive him from the Nobles of the *Ptolomies* of *Egypt*; but this ſeems to have little agreement with what the *Evangeliſts* unanimouſly ſpeak of *Nathanael*; namely, that he was of *Cana* in *Galilee*. Whatever his *Trade* or Courſe of Life was, tho' moſt probably a *Fiſherman*, he received from our *Saviour* at firſt ſight, this high *Character*, That he was a true *Iſraelite* indeed without guile. His *Travels* for the propagation of the *Goſpel*, are ſaid to have been towards *India*; for a more particular *Teſtimony* whereof *Euſebius* writes, that *Pantænus* (a famous ſtoical *Philoſopher*) after his Converſion, being zealous to promulge the *Goſpel*, taking a Journey into ſome parts of *India*, there found the *Goſpel* of St. *Matthew*, which *Bartholomew* had left behind him. However it were, as to his remote *Travels*, he was at *Hierapolis* with *Philip*, where he narrowly eſcaped *Martyrdom*; from thence he went to *Lycaonia*, where he *preached* with ſucceſs; his laſt and fatal removal, and where he ſuffered *Martyrdom*, was *Albanopolis*, a *City* in *Armenia*, or rather *Cilicia*, if it be the *Urbanopolis* of *Nicephorus*; for ſeeking to reclaim the *Inhabitants* from their groſs *Idolatry*, he was laid hold on by the *Magiſtracy*, not enduring that any ſhould go about to alter their eſtabliſh't *Religion*, and was *Crucified*, ſome ſay, with his Head downwards; others, that he was firſt *Flead*, and then *Crucified*. His *Body* is ſaid to have been removed to ſeveral places, firſt to *Daras* a City on the borders of *Perſia*; next to *Laparis*, one of the *Æolian Iſles*; from thence to *Beneventum* in *Italy*, and laſtly to *Rome*. Upon this *Apoſtle* there was fathered a *Goſpel* by certain *Hereticks*, out of deſign for countenancing their own Opinions; but it was rejected by *Pope Gelaſius*, as fabulous, and altogether ſuppoſitious.

The LIFE *of St.* THOMAS.

OF the *Birth* and *Parentage* of this *Apoſtle*, we have no Account; only we find in *Scripture*, that his Surname was *Didymus*; which in *Greek* ſignifieth *Twin*, and ſo doth the *Syriac*, *Thauma*, from whence *Thomas*; ſo that in effect one Name ſerves but to interpret the other. He was a *Jew*, and ſuppoſed a *Galilean*: *Simeon* the *Metaphraſt* affirms him born of very mean *Parents*, and brought up a *Fiſherman*; but withal well inſtructed in the knowledge of the *Scripture*. His ſlowneſs of belief in the matters of our *Saviour*'s *Reſurrection*, ſeems not ſo much an effect of an obſtinate *Infidelity*, as of the weakneſs of his *Faith*, too much over-rul'd by humane Reaſon; wherefore inſtead of being angry with him, took the more pains to convince him by an ocular and manual Demonſtration. Whether his *Province* aſſign'd him was *Parthia*, is not certain; the like is his being ſaid to preach to the *Medes*, *Perſians*, *Hircanians*, *Bactrians*, and (as ſome add) the *Æthiopians*. As to his travelling a great way into the *Eaſtern Countries*, as far as *Sumatra*, anciently *Trapobane*, and the Country of the *Brachmans*, the Diſcoveries made by the *Portugueze* in thoſe Parts ſeems capable of giving a ſurer account in ſome things than can be expected from the Ancients, partly from *Monuments* and *Writing*, and partly from the *Traditions* of the *Chriſtians* there. They relate that St. *Thomas* came to *Socotora*, thence to *Granganor*, and ſo forward, making ſome progreſs in his Works; then returning, came to the Kingdom of *Cormandel*, and at *Malibar* he began a Church for his *Converts*, but was hindred by the *Prieſts*, whoſe profit was too great to part with their *Diana*, till *Sagamo* (the Prince of the *Country*) convinc'd by the *Miracles* he wrought, not only ſuffered the Work to go on, but embrac'd the *Faith*, and by his Example multitudes of the People did the like. But this ſucceſs of his *Miniſtry* haſtned his *Martyrdom*; for the *Brachmans* well knowing that their *Trade* would be quite loſt by the altering their *Country Religion*, reſolved by his *death* to put a ſtop thereto; and to that end, knowing that he uſed daily to reſort to a certain

Tomb, or *Monument*, for exerciſe of his private Devotion, not far out of the Town; they went thither with a Company of *Armed Men*, and as he was intent at *Prayer* (after they had pour'd on him a ſhower of *Darts* and *Stones*, one amongſt them, to make a quick diſpatch, run him through the *Body* with a *Launce*. His *Body* being taken up by his *Diſciples*, was *buried* in the *Church* he had lately built, which afterwards became a magnificent Structure. From hence ſome affirm it was removed to *Edeſſa* in *Meſopotamia*; but the *Chriſtians* of thoſe parts affirm the contrary. The *Donative* given by King *Segame* for the building the *Church* is inſcrib'd in *Braſs Tables*, which are ſaid to have been brought to *Don Alphonſo*, Vice-Roy of *India*, under *John* the Third, King of *Portugal*; the *Inſcription* being interpreted to him by a Learned *Jew*. Another thing of great Remark, which we are told of, is a *Croſs* found in the *Chappel* of St. *Thomas* at *Malibar*, on which is an Inſcription (interpreted by a Learned *Bramin*) which contains all the paſſages of this *Apoſtle*, from his firſt coming to *Malibar*, to his Death, in that place. To conclude, for confirmation of what hath been ſaid of this *Apoſtle*, The *Portugueze*, (at their arrival in theſe parts) found great numbers of *Chriſtians*, called *Thomas-Chriſtians*, a ſort of People very poor, and having very mean and plain *Churches*, without any *Pictures* or *Images* of *Saints*, or any other Repreſentatives, but that of the *Croſs*. They are under a *High-Prieſt* or *Patriarch*, to whom all the *Chriſtians* of the Eaſt are ſubject, who hath his Seat at *Muzal*; the Remainder, is of the ancient *Seleucia*, who with 12 *Cardinals*, two leſſer *Patriarchs*, and ſeveral *Biſhops*, orders all *Religious Affairs*. They have ſeveral remarkable *Rites* and *Cuſtoms* obſerved amongſt them, which at large may be ſeen in *Oſorius*, *Paulus Venetus*, and ſome other Learned Writers of the Affairs of theſe Parts.

The LIFE *of St.* JAMES *the leſſer.*

TO wave the Controverſy of thoſe, who beſides St. *James* the Greater, and St. *James* the Leſſer, will have a third, Surnamed the *Juſt*, who they ſay was Biſhop of *Jeruſalem*; we ſhall follow the more probable Opinion of thoſe who make out, that there were but the two firſt. This *Apoſtle* is moſt probably the Son of *Joſeph*, eſpous'd *Husband* to the *Bleſſed Virgin* by his former *Wife*, whom St. *Jerome* ſtyles *Eſcha*; *Hippolytus* (Biſhop of *Porto Salome*) adding, That ſhe was the Daughter of *Aggi*, Brother to *Zacharias*, Father to *John* the *Baptiſt*; whence he might well be reputed our *LORD*'s *Brother*, ſince he himſelf was reputed the Son of *Joſeph*: And whereas our *Apoſtle* is by ſome called the Son of *Alpheus*, it may very well be underſtood either of *Joſeph*'s being called by another Name, *Alpheus*, as hath been already obſerved of others in the ſame nature, or of his being of a particular *Sect* amongſt the *Jews* call'd *Alpheus*. As to the place of his *Birth*, and profeſſion of *Life*, no mention is made of either in *Scripture*; only as to the firſt, the *Jews* in their *Talmud*, calls him a Man of the Town of *Secania*. After the *Reſurrection* of our *LORD*, he appeared to him in particular, as is recorded by St. *Paul*. *In the next place* (ſaith he) *after he had manifeſted himſelf to the five hundred Brethren at once, he was ſeen of* James; which is generally meant of this *Apoſtle*. St. *Hierom*, from the *Nazarens Hebrew Goſpel*, in which are ſeveral *Paſſages* not found in the *Evangeliſts*, gives us this particular Relation, *viz.* That St. *James* (after he had drank of the *Cup* at the Inſtitution of the *Laſt Supper*) ſolemnly Swearing, *That he would not eat* Bread *again, till he ſaw the LORD riſen from the Dead*; He (as ſoon as he was riſen) appeared to him, and commanded *Bread* to be ſet before him, *took* it, *brake* it, and *bleſſing* it, gave it to *James*; ſaying, *Eat thy Bread, my Brother, for the Son of Man is truly riſen from among them that ſleep*. Not long after our *Saviour*'s *Aſcenſion*, he for his near Relation to *Chriſt*, was before all the reſt, choſen *Biſhop* of *Jeruſalem* by the *Apoſtles*; and this has the greater probability, ſince doubtleſs for the ſame reaſon *Simeon*, who was next of Kin, was his next Succeſſor in that *See*. Moreover, in the *Synod* of *Jeruſalem*, after matters had been long debated in the Controverſies between the *Jews* and *Gentiles*, *James* at laſt ſtood up and gave his difinitive Sentence to this effect, *I judge it ſo*. The more careful he was in the *Adminiſtration* of his *Epiſcopal Office*, and the Succeſs he had therein, ſo much the more enflamed their Malice againſt him, eſpecially ſince they could not have their will on *Paul*, by reaſon of his Appeal to *Cæſar*, and not being able to effect their deſign under *Feſtus* his *Government*, they reſolv'd to diſpatch him before the Arrival of *Albinus* the New Governour; to this end *Ananus*, the *High Prieſt* of the Sect of the *Sadducees* (the moſt Cruel of all the *Jewiſh Sects*) ſuddenly calls a Council, before which the *Apoſtle* with others being called, are *Arraign'd* and *Condemn'd* as Infringers of the *Law*; but becauſe they thought not fit to proceed with open Violence againſt him, for fear of the People (among whom were many *Converts*) the *Scribes* and *Phariſees*, as the moſt ſubtle in the Art of *Diſſimulation*, are ſet upon him to entrap him with ſpecious Pretences; telling him, *That knowing him to be a Juſt Man, they doubted not, but he would comply with them in drawing off the* Seduced People *from the Opinion they had falſly conceived of* JESUS, *ſuppoſed to be the* Meſſiah; and ſo going up with him to the *Pinacle* of the *Temple*, that he might be ſeen and heard of all, they thus accoſted him; *Tell us, O* Juſtus, *ſeeing the People are thus generally led away with the Doctrine of* Jeſus, *who was* Crucified, *what is this Inſtitution of the* Crucified JESUS? To which the *Apoſtle* with a loud Voice anſwered, *Why do ye enquire after* JESUS *the Son of God? He ſits in* Heaven, *on the Right-Hand of his* Father *on high, and will come again in the Clouds of* Heaven. Hereupon the *People* below openly proclaim'd, *Glory to Jeſus; Hoſannah to the Son of* David. The Learned *Politicians* ſeeing themſelves thus deceived, cried out, *That* Juſtus *himſelf was become an Impoſtor*; and in a rage threw him down, which ſo bruiſed him, that he miraculouſly eſcaped *Death*; but he ſoon recovered ſtrength enough to get upon his *Knees*, and pray for theſe his malicious *Enemies*; who nevertheleſs more enraged to ſee themſelves fruſtrated of their Murtherous deſign, reſolved to proſecute what they had begun, and continued pelting him with *Stones*, as he was on his *Knees*, till one among them (merciful in Cruelty, to put an end to his lingring Pain) beat out his *Brains* with a *Fuller's-Club*. This untimely and barbarous Death was in the 86*th* Year of his Age, and 24 Years after the *Aſcenſion* of our *Saviour*. He was buried in the place of his *Martyrdom*, near the *Temple*; where a *Monument* was erected, which remained a long time after: But *Gregory*, Biſhop of *Tours*, ſaith, *He was buried on* Mount Olivet, *in a* Tomb *which he built for himſelf, and where he had cauſed* Zacharias *and old* Simeon to be

be entomb'd. There is generally received for authentick only one *Epiſtle* of his Writing, ſuppoſed to have been written a little before his *Martyrdom*, as having ſome *Paſſages* relating to the approaching Downfall of the *Jewiſh Nation*. It is directed to the *Jewiſh Converts*, diſpers'd up and down the *Eaſtern Countries*, to comfort them in their *Sufferings*, and to confirm them in their *Faith* againſt the *Gnoſticks*, and other erroneous Opinions. True it is, that ſome of the ancient *Greek Fathers* have ſuppoſed, that this *Epiſtle* was not writ by this *Apoſtle*, but by another of that Name, ſurnamed *the Juſt*, and who is alſo called *Oblias*, being one of the 70 *Diſciples* of our *Saviour*, and who (by the *Apoſtles*) was conſecrated the firſt Biſhop of *Jeruſalem*; but foraſmuch as almoſt all the *Greek Copies* in the Inſcription, or Title of this *Epiſtle* expreſs the Name of this *Apoſtle*, and that it is not at all probable, that one who was only a *Diſciple* ſhould undertake to write a *Circular Letter* to all the *Churches* for their Confirmation and Inſtruction, whilſt the *Apoſtles* were yet in being, to whom this Charge particularly appertain'd; we have great reaſon to conclude, that the Author of this *Epiſtle* was indeed an *Apoſtle*, becauſe otherwiſe the *Canonical* and *Apoſtolical Authority* of this part of the *New Teſtament*, might be call'd in queſtion.

The Argument *of the General* Epiſtle *of St.* JAMES.

THE *Apoſtle* St. *JAMES* having writ this *Epiſtle* to the ſcattered *Believers* of the *Circumciſion*, who had already been inſtructed in the Principles of the *Chriſtian Religion*, and profeſſed the ſame; we find that herein he doth not ſo exactly treat of the *Fundamental Articles* of *Chriſtianity*, as the other *Apoſtles* do in theirs: But becauſe ſome of theſe believing *Jews*, began to deſpond and be diſcouraged, becauſe of the extream violence of *Perſecution*, and that others of them did not live in a ſufficient Conformity to the *Doctrine* of *Chriſt*, his chief Aim in this *Epiſtle* ſeems to have been, partly to comfort and ſtrengthen them againſt thoſe *Miſeries* and *Afflictions* they laboured under; and partly to exhort them to joyn a *Holy*, *Religious*, and *Chriſtian Converſation*, to the outward Profeſſion of *Faith* in *Jeſus Chriſt*. To this purpoſe, (after the *Inſcription*) he exhorts them to *Patience* under the *Croſs*, which commonly accompanies the Profeſſion of the *Gospel*, repreſenting the good and ſaving *Fruits* ſpringing from thence; and teacheth, That *Wiſdom* being the *Gift of GOD*, is to be ſought for of him alone; That when any one is *tempted to ſin*, it is not *GOD* that tempts him, but his own *Luſt*; That it is not ſufficient to *hear the Word of GOD*, but that it muſt be expreſt in our *Actions* and *Practice*; and declares wherein true and pure *Religion* conſiſts, *Ch.* 1. He proceeds to exhort them, not to accept and regard the *Perſons* of the *Rich*, to the undervaluing or deſpiſing of the *Poor*; and teacheth, That *ſaving Faith* muſt always be accompanied with *good Works*, becauſe *Faith without Works is dead*, Chap. 2. He cenſures and reproves thoſe who raſhly or arrogantly take upon them, to inſtruct or correct others; exhorts to bridle the *Tongue*, ſhewing what a powerful Inſtrument it is, either of much good or great miſchief, and that true divine Wiſdom, conſiſts in Meekneſs and *Peaceableneſs*, being an utter Enemy to Envy, Strife, Partiality, and Hypocriſie, Chap. 3. He earneſtly preſſeth them carefully to avoid evil *Luſts*, by repreſenting to them the miſchievous effects of them; and exhorteth them to *Humility* and true *Repentance*, and to avoid all evil *Speaking* and *Judging* of others; reproves thoſe who frame worldly Deſigns and Projects, and pleaſe themſelves in the imaginary ſucceſs of them, without having an Eye to the uncertainty of human *Life*, or the ſuperintendence of the *Divine Providence*, to which they ought to commit themſelves and all their Affairs, Ch. 4. He ſeverely threatens the *Rich*, who abuſe their *Riches*, and oppreſs the *Poor*; and exhorts the Poor by many Arguments, patiently to ſuffer the Injuries of the *Rich*; ſtraitly forbids all *Swearing*; teaches thoſe who are afflicted and diſeaſed, what they ought to do for their Comfort, and Recovery; ſheweth the wonderful Power of *Prayer*, and how great a good it is to reduce a ſtraying *Brother* to the *Truth*.

The Contents *of the Chapter of the General* Epiſtle *of St.* JAMES.

THIS Book *is divided into* 5 Chapters, *the* Contents *of which are*; I. *We are to rejoyce under the* Croſs, *to ask patience of* God; *and in our* Trials *not to impute our Weakneſs or* Sins *unto him, but rather to hearken to the* Word, *to meditate in it, and to do thereafter*; *otherwiſe Men may ſeem, but never be truly righteous.* II. *It is not agreeable to Chriſtian Profeſſion to regard the* Rich, *and to deſpiſe the poor* Brethren; *we are rather to be loving and merciful; and not to boaſt of* Faith, *where no Deeds are*; *which is but a dead* Faith, *the Faith of* Devils *and not of* Abraham *and* Rahab. III. *We are not raſhly or arrogantly to reprove others; but rather to bridle the* Tongue; *a little Member, but a powerful Inſtrument of much good, or great harm; they who be truly wiſe be mild and peaceable, without Envy and Strife.* IV. *We are to ſtrive againſt Covetouſneſs, Intemperance, Pride, Detraction and* raſh Judgment of *others; and not to be confident in the good ſucceſs of worldly Buſineſs, but ever mindful of the incertainty of this life, to commit our ſelves, and all our Affairs to God's* Providence. V. *Wicked* rich Men *are to fear* God's Vengeance; *We ought to be patient in* Afflictions, *after the Example of the* Prophets *and* Job; *to forbear* Swearing; *to* pray *in Adverſity*; *to ſing in* Proſperity; *to acknowledge mutually our ſeveral faults*; *to* pray *one for another, and to reduce a ſtraying* Brother *to the* Truth.

The LIFE of St. JUDE.

THIS Saint *Jude*, otherwiſe called *Thaddæus*, or *Lebbæus*, is undoubtedly delivered to have been the Brother of that *James*, called the *Juſt*, and the Biſhop of *Jeruſalem*, and conſequently one of the Sons of *Joſeph* by his former Wife, *Judas* being certainly the Name of one of the four; and he is commonly called *Judas* the Brother of *James*, to diſtinguiſh him from the Traytor *Iſcariot*. After our

our *LORD*'s *Aſcenſion*, *Thaddæus* the *Apoſtle* is ſaid to have been ſent by St. *Thomas* to *Abgarus*, Governour of *Edeſſa*; and it is the moſt general Opinion, that it was this *Judas*, ſurnamed *Thaddæus*; for it is certain there was another *Thaddæus*, one of the 70, who alſo had been there before. However it be, the general Account of his *Travels*, is, That he went *preaching* firſt up and down in *Judæa*, then viſited *Samaria*, *Idumæa*, and ſome parts of *Arabia*; afterwards, *Syria* and *Meſopotamia*; and laſtly (as the fore-mentioned Author delivers) came to *Edeſſa*, where perfecting what the other *Thaddæus* had begun, he died quiet in his Bed. On the other hand, *Dorothæus* reports, That he was ſlain at *Berytus*, and honourably buried there. The Writers of the *Latin Church* agree in general, That travelling into *Perſia*, after a good ſucceſs of his *Miniſtry* for many Years, at laſt (for inveighing againſt the ſuperſtitious Rites of the *Magi*) he was by their ſuggeſtion and deſigns put to a cruel *Death*. There is only one *General Epiſtle*, that is directed to all *Chriſtians* in general, own'd to be of his writing; and this for a long time was ſuſpected, as quoting an *Apocryphal Book*, called the *Apocalyps* of *Enoch*; but at laſt (upon better conſideration) it was received as *Canonical*. The main Scope of it is, to dehort *Chriſtians* from giving way to the *Errours* of the *Gnoſticks*, and the debauched Principles of *Simon Magus*.

The Argument *of the General Epiſtle of St.* JUDE.

THE *Apoſtle* St. *Jude* following the Example and Method of St. *Peter* in his ſecond *Epiſtle*, wrote this, to exhort *Believers* to Perſeverance and Conſtancy in the *Faith*, and to fore-arm them againſt falſe *Teachers* and profane *Scoffers*. 1. And accordingly after the *Inſcription* and *Salutation*. 3. He exhorts them to contend earneſtly for the *Faith*, and ſhews them the neceſſity of it, becauſe many ungodly Men were crept in amongſt them. 5. And declares the horrible Puniſhment, and *Divine Vengeance* that is prepared for ſuch, confirming it, by the Example of the Rebellious *Iſraelites* in the *Deſert*. 6. The *Apoſtate Angels*. 7. And the *Inhabitants* of *Sodom* and *Gomorrha*. 8. He deſcribes theſe *Seducers* by their deſpiſing Dominion, and ſpeaking evil of *Dignities*. 11. And by their following the way of *Cain*, of *Balaam*, and of *Corah*. 12. That they are the Spots of *Chriſtian Communion*, Slaves to their Luſts, inconſtant and wandring *Stars* to whom Eternal *Darkneſs* is reſerved. 14. Which he confirms by the *Prophecy* of *Enoch*. 16. Enumerates more of their *Qualifications*, and aſſures them that thoſe were the falſe *Teachers* of whom the *Apoſtles* had warned them. 20. He again preſſeth the ſame Exhortation to perſeverance in the *Faith*, backing it with the promiſe of *Eternal Life*. 22. And to endeavour the recovery of ſuch as are ſeduced. 24. Shutting up all with a *Doxology* to *GOD* our *Saviour*.

The Contents *of the General Epiſtle of St.* JUDE.

THIS Epiſtle *contains but one* Chapter, *the contents of which is, He exhorts them to be conſtant in the profeſſion of the* Faith. Falſe Teachers *are crept in to ſeduce them, for whoſe damnable* Doctrine *and* Manners, *horrible puniſhment is prepared, whereas the Godly by the aſſiſtance of the* Holy Spirit, *and* Prayers *to* God *may perſevere, and grow in* Grace, *and keep themſelves, and recover others out of the Snares of thoſe* Deceivers.

The LIFE *of St.* SIMON *the* Zealot.

THAT among the four Sons which *Joſeph* had by his firſt *Marriage*, one was called *Simon*, is not deny'd; but that this was the ſame *Simon* is not made out from any ſubſtantial Authority. Some will have him, becauſe he is ſtyled in the Catalogue of the *Apoſtles*, *Simon* the *Canaanite*, to be of *Cana* in *Galilee*; others (upon the ſame conſideration) make him that *Bridegroom*, whoſe Nuptial Solemnity our *LORD* honoured with his preſence; whereas in truth, he was ſurnamed *Canaanite* rather from his Temper, which probably was hot and ſprightly, than from his Country, *Canaanite* being in *Hebrew*, what *Zelotes* is in *Greek*, which ſignifies *Zeal*; or elſe from a particular Sect among the *Jews*, called the *Zealots*. But groſs is the miſtake of thoſe who will have him the ſame perſon with *Simon* Son of *Cleophas*, and Succeſſor in the See of *Jeruſalem* to *James* the *Juſt*. Being elected into the *Apoſtleſhip*, he continued with his *Brethren* till their diſperſion up and down the World into their ſeveral *Provinces*; and then he is ſaid to have taken his Journey to *Egypt*, *Cyrene*, and other parts of *Africa*; thence through *Mauritania*, and all *Lybia*; and laſtly, to have come over into the Weſtern *Iſlands*, and in particular into this Iſle of *Great Britain*, where after he had *Preached*, and wrought many *Miracles*, and undergone a world of Troubles and Difficulties, he ſuffered *Martyrdom*, as is confidently affirmed by *Nicephorus* and *Dorotheus*; and this is confirmed by the *Greek Menologies*, which tell us, that he went at laſt to *Britain*, where having revealed the light of the *Goſpel* to many, he was *Crucified* by the *Infidels* and Buried there.

The LIFE *of St.* MATTHIAS.

OF the *Parentage* and *Birth-place* of this *Apoſtle*, we have no account either in *Scripture*, or elſewhere; he was elected into the *Apoſtolick Office* after our *LORD*'s *Aſcenſion*, by the reſt of the *Apoſtles* into the room of *Judas Iſcariot*; and after the diſperſion, having ſpent ſome time in *Judea*, (not to inſiſt upon the fabulous relation of his *Preaching* in *Macedonia*, and eſcaping the effects of a Poyſonous *Cup* given him for Experiment, and curing 150 perſons that had drank of it before) he is by *Greek Writers* ſaid to have travelled Eaſtwards. *Nicephorus* ſaith into *higher Æthiopia*; and *Sophronius* into *lower Æthiopia*; but if we intend the place where he chiefly fixt, it muſt be *Cappadocia*, ſince his principal reſidence is delivered to have been at the confluence of the River *Apſarus*, near the Haven *Hyſſus*. To be ſure in his *Travels* he met with many troubles and difficulties, and fell among a ſort of barbarous and untractable people, by whoſe hands in the end he ſuffered *Martyrdom*, *Anno Dom.* 61. Though firſt he had the good ſucceſs to bring over to the *Faith* great Numbers. *Dorotheus* tells us, he died at *Sebaſtople*, and was buried near the *Temple* of the *Sun*. An ancient *Martyrology* relates him to be apprehended for a *Blaſphemer* by the *Jews*, and by them *Stoned*, and afterwards *Beheaded*. The *Greek Office* obſerves, that as *Judas* was hanged on a *Tree*, ſo *Matthias* his Succeſſor ſuffered upon a *Croſs*. His *Body* ſome ſay, having been kept a long time at *Jeruſalem*, was Tranſlated thence by *Helena*, the Mother of *Conſtantine* the Great, to *Rome*, where ſome parts of it are ſhewed at this day, with great Veneration: Others will have it, that they were brought to *Triers* in *Germany*, and there ſtill preſerved his Anniverſary, which the Weſtern *Churches* celebrate on the 24th of *February*, but is kept by the *Greek Church* in *Auguſt*, as appears by the *Greek Menologies*. There hath been publiſhed, under the Name of this *Apoſtle* a *Goſpel* mentioned by *Euſebius*, and others of the Ancients, but condemned by Pope *Gelaſius*, as having been rejected by divers before him; likewiſe certain Traditions cited by *Clemens Alexandrinus*, by which the *Nicolaitans*, *Marcionites*, and *Valentinians* patronize ſeveral of their erroneous Tenents.

AN
Hiſtorical Chronology
OF SUCH
MATTERS
As are related in the
CANONICAL BOOKS
OF THE
Old and New Teſtament,
According to the Diviſion of the
SEVEN PERIODS,
OR
AGES of the WORLD.

CHAP. I.

The Diviſion of the Ages of the World.

THOSE that are not willing to take the trouble upon them, which a thorough inquiry into *Antiquity* requires, nor care to imploy their Studies in the profoundeſt reſearches of *Chronology*, but content themſelves with a general view of things, may be pleaſed to take notice, That as the *Week* is divided into Seven Days, ſo all the time from the Creation of the *World* to this day, is divided into ſeven *Periods*, or *Ages*. The firſt *Period* begins at the Creation, and ends at the *Deluge*, and contains 1656 *Years*, 1 *Month*, and 26 *Days*. The ſecond *Period* begins at the ceaſing of the *Deluge*, that is to ſay, from the year 1657, and ends at the *Call* of *Abraham*; which was in the year 2083, and contains 426 *Years*, 4 *Months*, and 18 *Days*. The third *Period* begins at the *Call* of *Abraham*, and ends at the deliverance of the *Iſraelites*, from their *Egyptian bondage*, which was in the year 2517, and contains 430 years. The 4th *Period* begins at the *Children* of *Iſrael*'s coming out of *Egypt*, and ends at the Founding of *Solomon*'s *Temple*, which was in the year 2992, and contains 479 *years*, and 17 *days*. The 5th *Period* begins at the Founding of the *Temple*, and ends at the *Jewiſh Captivity*, which was in the *year* 3468, *Cyrus* then giving them leave to return; and this *Age*, or *Period*, contains 476 *years*. The 6th *Period* begins at *Cyrus* his permitting the *Jews* to return, and ends at the *Birth* of our *Saviour Jeſus Chriſt*, which was in the *year* 4000, and ſo contains 532 *years*. The 7th *Period* begins at the *Birth* of our *Saviour*, and is to end with the *Expiration* of the *World*.

CHAP II.

The firſt Period, or Age of the World.

NOW to come to a particular Account of every one of the *Ages*; in the firſt place, we have the firſt *Age* deciphred to us by this enſuing *Table*, which comprehends all that the *Scripture* mentions of the Original of the *World*, of the *Creation* of our firſt *Parents*, and of the Birth and Death of the ancient *Patriarchs*.

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The Table of the first Age of the World.

	Born in the year of the World.	Begot Children in the year of his Life.	Lived after he had begot Children.	Lived in all.	Died in the year of the World.
1. *Adam*	1	130	800	930	930
2. *Seth*	130	105	807	912	1042
3. *Enos*	235	90	815	905	1140
4. *Cainam.*	325	70	840	910	1235
5. *Malaleel*	395	65	830	895	1290
6. *Jared*	460	162	800	962	1422
7. *Enoch*	622	65	300	365	987
8. *Mathusela*	687	187	782	969	1656
9. *Lamech*	874	182	595	777	1651
10. *Noah*	1050	500	450	950	2006

Liv'd together.									
Adam with 800	*Seth* with 807	*Enos* with 815	*Cainam* with 840	*Malaleel* with 830	*Jared* with 800	*Enoch* with 300	*Methusala* with 777	*Lamech* with 595
965	717	745	775	830	800	113	600	
605	647	680	748	735	548	366		
535	582	653	603	548	416			
470	365	453	361	416	234			
308	355	266	179	234				
243	168	84	84					
56								

Anno Mundi, This *Table* makes all things very clear; by which we see the Age of the Ten first *Patriarchs*, the time in which they were Born, the time wherein they began to have *Children*, how many Years they lived afterwards, and what Age they were of when they died. The *Scripture* hath exactly marked out all these Circumstances; and from thence it is that we have taken whatsoever is here set down; from thence it is that we know the *Deluge* hapned in the year of the *World* 1656, being it hapned in the 600*th* year of *Noah* who was born in the 1056*th* year of the *World*. But as to the particular Transactions in this *Period*, or *Age* of the *World*, it will be convenient to make a farther Enlargement.

We shall not here say any thing touching the Journal of the first *Week*, and History of the *Creation*, it being treated of in the beginning of the Old *Testament*, to wit, the *six days* Work; we suppose that the common year of the *Jews*, which began with the Month of *Tisri*, with the *Equinox* of *Autumn*, was also that of the *Patriarchs*, and of the *Creation*. So that in the *sixth day* of this first *Month*, which partly answers to our *September*, and partly to *October*, *Adam* and *Eve*, were created after the Image of *GOD*, in the Eve of the first *Sabbath*, which is our *Friday*; *GOD* having blessed and sanctified the following, to be the Day of his *Rest*. 8 Days after (according to the most common Opinion) they sinned against *GOD*, and were driven out of *Paradise*, tho' comforted by the *Evangelical Promise*, That the *Seed of the Woman* should bruise the *Serpent's Head*, Gen. Chap. 1, 2, 3.

Cain was born in the first Year of the World; *Abel* in the second, each with their *Female* to be their *Wives*; 'tis said *Cain*'s was called *Calmanna*, and *Abel*'s, *Delbora*: These irregular and incestuous *Marriages*, as now accounted, were not so then, as being in the first spring of *Nature*; *GOD* also designing of one *Blood* to make all Mankind, and derive it from the same *Fountain*, Acts 17. 26. 'Tis not to be doubted, but since the Birth of these two, to that of *Seth*, *Eve* had more Children, of each Sex, and in this first fruitfulness of Nature, more than one at a time; *Whence arose* Cain's *fear after his Parricide*, Gen. 4. 14.

Abel and *Cain* being now grown up, apply themselves, the first to feeding *Cattel*, the latter to the *cultivating* the *Earth*; and worshipping according (without doubt) to the Orders which their *Father* had received from *GOD*: They offer different *Sacrifices*, according to their different Functions; but *GOD* having given a particular Approbation to the *Sacrifice* and *Piety* of *Abel*, by *Fire*, or otherwise, *Cain* conceived thereat so great a Grudge, that he resolved to kill him. *GOD* reprehends him for this unjust malevolency, remembring him of the Superiority he had over his Brother, by *Birthright*, and that *Abel* acknowledging it, as he did, ought not to be the Object of his Hatred. Yet he persists in this wicked humour, draws his Brother apart (under pretence of Kindness) and privately murthers him. *GOD* calls him to account for it, condemns him to be punish'd, and yet provides for the security of his Life; he retires into the Country of *Nod*, there begets a Son named *Henoc*, and builds a City (to which he gives the same Name) by the assistance, (without question) of the rest of his *Brethren*, of their *Families*, and his own, *Gen.* 4. 1, 2, *&c.* This *Fratricide* hapned about the Year of the World 130, in which *Seth* was born, whom *GOD* substituted to our first *Parents*, in the place of *Abel*, Gen. 4. 25. *Josephus* pretends, that *Seth* erected two different *Columns*, the one of *Brick*, the other of *Stone*, on which he wrote *Astronomical Observations*, to be preserved to Posterity. 'Tis certain, that *Seth* apply'd himself to *Piety*, and all manner of *Vertues*, otherwise than the Men of his time; and that *Moses* having said little of the cursed Race of *Cain*, Gen. 4. 5. sets on a particular deduction of the Descendents of *Seth*; it being from him that all *Men* since the *Flood*, draw their Original.

Of *Seth*, Aged 105 Years, and who lived moreover 807, was born *Enos*, in the Year of the World 235, under whom those who made with *Seth* a profession of *Piety*, as the Children of *GOD*, began to separate themselves from the profane *Canaanites*, to attend his pure service, *Gen.* 4. 26. and 5. 6, 7.

Of *Enos*, Aged 90 Years, was born *Kenan*, *Anno Mundi* 325, of *Kenan* aged 70, *Mahaleel* in the Year 395, and of him aged 65, *Jared* in the Year 460. *Gen.* 5. 9. &c.

About this time the profane *Lamech*, of the Race of *Cain*, signaliz'd himself in impiety; being the first that brought *Bigamy* in mode, contrary to the order, and institution of holy *Marriage*, by which

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two were to become one *flesh*, Matth. 19. 4, 5, 6. and shew'd himself to his two *Wives*, *Hada* and *Tsilla* to be a bloody and violent Spirited Man. Of *Hada* were born *Jabal*, who invented the use of *Tents* for *Shepherds*, and *Jubal*, who was the first Inventer of *Musical Instruments*. Of *Tsilla* was born *Tubalcain*, who was the first *Smith*, and his Sister *Nahama*, who is thought to have invented the Art of *Spinning* and *Weaving*, Gen. 4. 19. &c. Not that these four have been the first Inventers of these *Arts*, seeing *Cain* and *Abel*, for their different Professions, had learnt of *Adam* some use of *Tents*, *Knives*, *Cisars*, *Spades*, &c. but they may be properly said to have polished and bettered what they had received of that kind. Those who think *Idolatry* began soon in the World, do here search the rise of it, pretending that *Tubalcain*, whom *Paganism* made its *Vulcan*, as her *Venus* of *Nahama*, did forge *Images*; that *Jabal* built up *Tabernacles* for them, that *Jubal* serv'd them with his *Organs*, and other *Musick*; and *Nahama* adorn'd and cloathed them with her *Woollen* and *Linnen*.

In *Anno Mundi* 622 of *Jared*, Aged 162 Years, was born the Patriarch *Enoch*, a Man of exemplary *Piety*, the 7th after *Adam*, and enlightned with Prophetical knowledge, *Jude* 5. 14. Though the Book heretofore published under his Name (stuft with divers Errors) is a fictitious Story.

Of *Enoch*, Aged 65 Years, was born *Anno Mundi* 687, *Methusalem* (who lived the longest of all Men, to wit, 969 Years, 235 years after his Birth, his Father *Enoch* in the 300th year of his Life, (during which time he constantly attended the *LORD*) was carried up into *Heaven*, that he might not see death, *Gen.* 5. 24. *Hebr.* 11. 5. After the Death of *Adam*, *Anno Mundi* 930, the taking up of *Enoch* in the year 987, and the decease of *Seth*.

In the Year 1042, Corruption slipt in amongst those who made a more particular profession of the Fear and Service of GOD, by the *Marriages* they contracted with the *Canaanites* and others; whence came those fierce and impious *Giants*, Gen. 6. 1, 2, 4. which has furnish'd *Paganism* with those Relations of *Gigantomachia*.

To *Methusalem* (aged 187 years, in the year 874, which was 113 years before the Translation of *Enoch*, and of *Lamech*, aged 182 years) was born *Noah*, in *Anno Mundi* 1056, and who was thus named by his Father, as expecting something great and salutary from him, *Gen.* 5. 29. and in effect, though he were not the *Messias*, who promises and gives Life and Rest to our *Souls*, he was however the *Type* and *Figure* of him.

Under *Noah* the *Herald*, or *Preacher* of Righteousness, 2 *Pet.* 2. 5. Corruption came to its perfection, and *GOD* began to denounce to Men the resolution of destroying them; yet allowing them the term of 120 years to repent, *Gen.* 6. 3. *Noah*, aged 500 years, and 100 before the *Flood*, began to have his three Sons, *Gen.* 5. 32. and 6. 10. *Japhet* was the Eldest, *Gen.* 10. 24. who was born in the year 1556, or 1557. *Shem*, the second, born in the year 1558; and *Cham*, the Youngest, *Gen.* 9. 24. one or two years after; for in that the *Genealogy* of *Shem* is recited the last, *Gen.* 10. 20. and 11. 10. is not because he was the last amongst these three, as when he is sometimes named the first, doth not prove he was the Eldest; but because to his *Family*, was restrain'd the Promise of the *Messias*, and that from him was born *Abraham*, of whom (and his Posterity) *Moses* undertook the *History*, and not of the other two. About the time of the Birth of *Noah*'s three *Children*, he was commanded by *GOD* to build the *Ark*, to preserve in his Family the *Seeds* of Humane kind, with all the several species of *Animals*, which *GOD* would cause to come there, whereby to repleniſh the *Earth*, after the *Deluge*, Gen. 6. 13, &c. During the Life of *Noah*, his Father *Lamech* died, aged 874 Years, and in the Year of the *World* 1651, which was five Years before the *Flood*; and *Methusalem* his Grandfather, aged 969 Years, in *Anno* 1655, being at the end of the Year, or at the beginning of 1656, which was about a Month before the *Deluge* began. *Noah* then in the 600 Year of his Life, the 100 of *Japhet*, 98 of *Shem*, 97 of *Cham*, and the *World* 1656, entered into the *Ark* with his *Wife*, and his three *Sons* and their *Wives*, being but eight Persons, 1 *Pet.* 3. 20. in the second Month of the Year partly answering our *October*, and partly our *November*, the 17th day of the *Month*, in which the *Deluge* began, which increased for 40 days, *Gen.* 7. 11, 12, 17, &c. It's not to be doubted, but that this *Deluge* was universal (*Moses* having affirmed it in expres terms) and drown'd all Living Creatures, *Gen.* 7. 19, 20, 21, &c. And because that if any place of the *Earth* was to have been exempted, *GOD* perhaps would have sent *Noah* and his *Family* thither, together with the rest of the Living Creatures, which he designed to spare, without condemning them to so long and incommodious a Prison in the *Ark*, during one whole Year.

The *Deluge* lasted a Year and ten Days; it encreas'd, and continu'd in its highest degree 150 days, *Gen.* 5. 24. at the end of which the *Waters* began to decrease; so that on the 17th of the seventh Month, answering partly to our *March*, and partly to our *April*, the *Ark* rested on the Mountain of *Ararat* in *Armenia*: On the first day of the tenth *Month* of the Year, the tops of the highest *Mountains* began to discover themselves; forty Days after *Noah* sent out a *Raven*, and then a *Dove* seven Days after, to see whether the Earth dried, without being certainly informed; but seven Days after the *Dove* returned with an *Olive leaf*, whereby the *Patriarch* knew that the *Waters* abated; and being sent out the third time (seven days after) he returned no more. Then on the first Day of the Year 1657, with which began the Year 601 of *Noah*, the Earth was wholly dried; whereupon the *Patriarch* took off the Covert from the *Ark*, and thus probably let go the *Fowls*; but he waited for the Divine Apointment to go out himself; which he received, and obeyed the 27th Day of the second Month; and as soon as ever he set foot on the Earth, he built an *Altar*, and offered his *Sacrifice* to the *LORD*, who promis'd him, there should be no more such a *Flood*; and establish'd the *Bow*, that is, the *Rain-bow* in the *Heaven* for his infallible Seal thereof, *Gen.* 8. 1, &c. and 9. 11, 12.

CHAP. III.

Of the second Period, or Age of the World.

WE have already observed, that the *Second Age* of the World begins at the end of the *Deluge*, and ends at the *Call* of *Abraham*; that is to say, it begins in the year of the World 1657, and ends in the year 2083, thereby containing in all 426 years. This following *Table* declares the number of Years contained in the Succession of the other ten *Patriarchs*; who followed those of the first *Age*, and how many years they lived one after another.

The Table of the Second Period, or Age of the World.

	Born in the year of the World.	Begot Children in the year of his Life.	Lived after he had begot Children.	Lived in all.	Died in the year of the World.
1. *Shem*	1558	100	500	600	2158
2. *Arphaxad*	1658	35	303	438	1996
3. *Sale*	1693	30	403	433	2126
4. *Heber*	1723	34	430	464	2187
5. *Phaleg*	1757	30	209	239	1999
6. *Rehu*	1787	32	207	239	2026
7. *Sarug*	1819	30	200	230	2049
8. *Nachor*	1849	29	119	148	1997
9. *Thare*	1878	130	75	205	2083
10. *Abraham*	2008				
Abraham came into the Land of *Canaan*, aged 75 years.	Year of the *World* 2082.				

Noah	with	448							
Shem	with	500	348						
Arphaxad	with	465	313	303					
Sale	with	435	273	273	403				
Heber	with	401	249	239	369	430			
Phaleg	with	371	219	209	339	400	209		
Rehu	with	339	187	177	307	368	177	207	
Sarug	with	309	157	147	277	348	147	177	200
Nachor	with	280	128	118	248	309	118	248	171	119
Thare	with	150			118	179		18	41	75

All appears very clear in this *Table*. We find in the four firſt of theſe *Patriarchs*, that the years of the life of Man, were at that time become half in half ſhorter than before, and that the ſix following *Patriarchs* were yet ſhorter liv'd by half than the four preceding. Moreover the following *Table* will ſhew us, how long they lived one with another. But before we proceed to the third *Period*, we ſhall make a further enlargement on this.

Anno Mundi 1657. *Noah* having began a new *Epoche* by *Prayer* and *Sacrifices*; and received new *Orders* and *Promiſes*, applies himſelf to *Agriculture*, dreſſes the *Vine*; is inebriated with its *Fruit*; is derided by *Cham* and *Canaan*, his youngeſt Son and Grandſon; and in fine, dies, aged 950 years, being 350 years after the *Deluge*, Gen. 9. 20, &c. Seeing the Families of his three *Sons* to multiply exceedingly, he divided to them the *Earth*, which alſo they diſtinctly Peopled by their Poſterity: To *Japhet* he gave *Europe*; to *Shem*, *Aſia*; and to *Cham*, *Africa*; which may be gathered from what *Moſes* recites, *Gen.* 10. 1, &c. But to ſay ſomething particular of the Family of *Shem*, at the Age of an 100 years, being two years after the *Flood*, *Arphaxad* was born to him in the year 1658, if we take theſe two years after the *Deluge* begun, or 1659, if we take them after the *Deluge* was over. *Shem* ſurvived 500 years the Birth of his Eldeſt *Son*, and died aged 600 years.

Arphaxad begets *Selah* at the age of 35 years, and died in the year 438 of his life: Between *Arphaxad* and *Selah*, ſeveral reckon *Canaan* as Son of the firſt, and Father of the ſecond, *Luke* 3. 36. But the moſt able *Chronologiſts* acknowledge, That *Canaan*, without and againſt the Authority of the Original *Hebrew Text*, has been firſt inſerted in the *Greek Text* of the *Old Teſtament*, by ſome Tranſcriber, and from thence into ſeveral Copies of St. *Luke*'s *Goſpel*; for all of them have it not. *Selah* at 30 years old begets *Heber* (from whoſe Name ſeveral think the *Hebrew Tongue* is ſo called, as being conſerv'd in his Family after the confuſion of *Babel*) and died aged 433 years. Of *Heber*, aged 34 years, was born *Peleg*; after which, he lived more than 430 years, *Gen.* 11. 10, &c. *Peleg* was thus named, becauſe that in his time the *Earth* was portion'd out, *Gen.* 10. 25. either for that his *Birth* in the year of the World 1757, being 100 years after the *Flood*, falls into the time of the confuſion of *Languages*; or that his *Father* Prophetically impoſed on him this Name, becauſe this ſhould happen in his time, though at the end of his days; or whether we are to believe a double diviſion of the *Earth*, the firſt by a bare project, which was fairly carried on under the direction of *Noah*, between the three *Brethren*; in purſuit of which, to enlarge and extend themſelves, they came from *Armenia*, to encamp in the Land of *Shinar*: The ſecond effective which has neceſſarily followed the *Confuſion* of *Languages*. 'Tis certain that under *Peleg*, and during his Life, was firſt undertaken the Enterprize of the *Tower* of *Babel*, which *GOD* overthrew by the *Confuſion* of *Languages*, Gen. 11. 1, 2, 3, &c. 2*dly*, *Nimrod* the Son of *Chus*, and *Cham*'s Grandſon, who perhaps was the firſt Author of this haughty deſign, began by *Babel*, and other places built in the Country of *Shinar*, that is, *Chaldea*, the eſtabliſhment of his Tyranny, *Gen.* 10. 8, 9, 10. 3*ly*, Departing out of *Chaldea*, to enlarge it, he paſt into the Country where *Aſſur* (who was apparently the 2d or 3d Son of *Shem*, though *Helam* and he is mentioned before *Arphaxad*, Gen. 10. 24.) had brought his Colony, and there built *Nineveh* after the Name of his Son *Ninus*: And moreover other *Cities*, as ſo many *Forts* or *Cittadels* of his Dominion, *Gen.* 10. 11, 12.

Of *Peleg*, aged 30 years was born *Rehu*; of him (aged 32) *Serug*, and of him (at the age of 30) *Nachor*, and of *Nachor* (at 29 years) *Thares*, who was the Father of *Abraham*, Gen. 11. 18, &c. Now from the ending of the *Flood* to the Birth of *Phaleg*, there is 100 years; and from the Birth of *Phaleg*, to that of *Thares* 121, that being in the year of the *World*, 1757, and this in the year 1878. 'Tis ſaid (*Gen.* 11. 27.) that *Thares* at the age of 79 years begat *Abraham*, *Nachor*, and *Haran*. Now as 'tis certain they were not all born at a time; ſo 'tis apparent from Scripture, that *Haran* was the eldeſt, *Nachor* the 2d, called by his Grandfather's Name, and *Abraham* the 3d, although he be called the firſt, as well on account of the Reputation of his Perſon, as for that he was the Root of the People of GOD, and the Father of the Faithful.

Haran

Haran died in *Chaldea*, Gen. 11. 28. leaving one Son, to wit, *Lot*, and two Daughters, of which *Milcah* was married to her Uncle *Nachor*, *Gen.* 11. 29. and Grandfather to *Rebecca*, *Iſaac*'s Wife, *Gen.* 24. 47. As to *Abraham*, he was younger by 59 or 60 years, than his eldeſt Brother; he was born in the 130th Year of *Thares*, in the Year of the World 1808, and 75 years before the Death of his Father: For *Abraham* was aged 75 years when he went out of *Haran*, to come into *Canaan*, *Gen.* 12. 4. and not having left *Haran* till after the Death of *Thares*, Acts 7. 4. who had lived 205 years, *Gen.* 11. 32. he muſt be born in the 130th year of his Father; and thus the Birth of *Abraham* terminates it ſelf in 2008.

Abraham then lived with *Thares* his Father 75 years, ſeeing that *Thares* died in the Year 2083; with *Serug* 41, ſeeing he died in the Year 2049; with *Rehu* 18, ſeeing he died in *Anno* 2026; with *Heber*, who died in the Year 2187, 179; 121 with *Selah*, who died in the Year 2129; with *Arphaxad*, who died in the Year 2096, 88; with *Shem* 150, ſeeing he died in the Year 2158; but not with *Noah*, who died aged 950 years, two years before the Birth of *Abraham*, ſeeing he departed this Life in the Year of the *World* 2006. We ſhall not take much notice here of what the *Jews* have aſſerted, touching *Serug*, that he was a *Painter*; and of *Thares*, that he was a *Statuary*, and employed himſelf in making of *Idols*; and concerning *Abraham*, that having been condemn'd to be burnt alive in the *Fire* which the *Chaldeans* worſhipped, for reproving them of their *Idolatry*, he was miraculouſly delivered thence. But 'tis certain, *Thares* went out of *Ur* of the *Chaldeans* with *Abraham*, *Sarah*, and *Lot*, Gen. 11. 31. by reaſon of the *Idolatry* committed there, and the *Perſecution* they underwent; and in obedience to the *Call* which *GOD* had given *Abraham*, who probably perſwaded his Father to obey, and follow it, *Gen.* 12. 1. and 15. 7. and *Acts* 7. 2. they came into *Meſopotamia* to *Haran*, where *Nachor* came and found them. This ſojourning in *Haran* laſted with *Abraham* for five years; for *Thares* being dead at the end of this Term, *Abraham* (who was already on his March to come into the Land which GOD would ſhew him) departed by his order to come into *Canaan*, aged 75 years, *Gen.* 12.

CHAP. IV.

Of the Third Age, or Period of the World.

IT hath been already declared, that this Third Age of the World, began at the *Call* of *Abraham*, in the year of the *World* 2083, and ended at the Children of *Iſrael*'s going out of *Egypt*, which was 430 years after.

The following *Table* declares a great part of what hapned moſt conſiderable in that time.

The Table of the Third Period, or Age of the World.

	Years of the World	Since the Deluge	Since *Abraham*'s departure.	Before the *Iſraelites* coming out of *Egypt*	Before the Birth of Chriſt.
Abraham came into *Canaan*, *Thares* being dead	2083	427	0	430	1921
Iſhmael born in the year of *Abraham*'s Age 86.	2094	438	11	419	1910
Iſaac born in the year of *Abraham*'s Age 100.	2108	452	25	405	1896
Iſaac wean'd at five years old, and *Iſhmael* turned out,	2113	457	30	400	1891
Iſaac takes *Rebecca* to Wife in the 40th year of his Age,	2148	492	65	369	1856
Jacob born in the 60th year of *Iſaac*'s Age,	2168	512	85	345	1836
Abraham dies being 175 years old, 15 years after *Jacob*'s Birth,	2183	527	100	330	1821
Iſhmael dies in the 137th year of his Age,	2231	575	148	282	1773
Jacob flies to *Laban* at 77 years old, and ſerves 20 years,	2245	589	162	268	1759
He marries *Leah*, and afterwards *Rachel*, at 84 years old,	2252	596	169	261	1752
Levi born of *Leah*,	2255	599	172	258	1749
Joſeph born of *Rachel*,	2259	603	176	254	1745
Jacob returns to his Father after 20 years Service with *Laban*,	2265	609	182	248	1739
Joſeph ſold at 16 years old, and ſerves *Potiphar*,	2276	620	193	237	1728
Iſaac dies 12 years after the ſelling of *Joſeph*,	2288	632	205	225	1716
Joſeph is preſented to *Pharaoh* at 30 years of Age,	2289	633	206	224	1715
Jacob goes into *Egypt* at 97 years of Age,	2298	642	215	215	1706
Jacob dies at 147 years old, having been in *Egypt* 17 years,	2315	659	238	198	1688
Joſeph dies after he had ruled in *Egypt* 80 years,	2369	713	286	144	1635
Levi dies,	2392	736	309	121	1612
Aaron born,	2430	774	347	83	1574
Moſes born,	2433	777	350	80	1571
He flies to *Jethro*, and ſerves 40 years,	2473	817	390	40	1531
The *Iſraelites* going out of *Egypt*,	2513	857	430	0	1491

All that which is taken notice of in this *Table* is taken from the *Scripture* it ſelf, and conſequently admits of no doubt; only this reflection is to be made upon all the foregoing *Tables*, that *Adam* lived 56 years with *Lamech*, *Lamech* 93 years with *Sem*, *Sem* 50 with *Iſaac*, and *Iſaac* 33 with *Levi*, who was the Father or Grandfather of *Moſes*, his Mother named *Jacobed*, whom for certain he had ſeen. It

is

is apparent that *Moſes* wrote nothing which was not in the memory of Man, ſince he was not above four or five Generations from *Adam*. *Iſaac* likewiſe lived in their time, that had known thoſe Perſons that ſaw the *Deluge*, which conſequently he could not be ignorant of, no more than what paſt at the *Creation* could be unknown at the time of the *Deluge*, ſince there were People then living, who had ſeen thoſe that knew *Adam* himſelf. So *Adam* could not be unknown to *Noah*, and *Sem*, nor they to *Abraham* or *Jacob*, nor *Jacob* to *Moſes*, eſpecially at a time when there were no *Hiſtories* which Men could make uſe of, or have recourſe unto. We ſhall make a further enlargement on this *Age* or *Period* of the *World*, which is as followeth.

In the *70th* Year of *Abraham*, and of the *World* 2078, he began his *Travels*, which continued for the ſpace of 105 Years, which was to the end of his life, *Gen.* 25. 7. And from the vocation of the *Patriarch*, and the beginning of his *Travels*, till the departure of the *Iſraelites* out of *Egypt*, are found the 430 years mentioned *Exod.* 12. 40. *Galatians* 3. 17. of which the firſt 215 are for *Abraham*, *Iſaac* and *Jacob*, and the other 215 for the abode and ſervitude of their Poſterity in *Egypt*: Yet here is found ſome diſagreement between the moſt exact *Chronologiſts*; for ſome begin the 430 years only at the Year 75, and others at the Year 85 of the *Patriarch*; but we are for keeping to what beſt agrees with the *Text* of *Scripture*, beginning from the Birth of *Iſaac*, in the Year 160 of his *Father*, and the 400 ſpoken of, *Gen.* 15. 13. *Acts* 7. 6.

Abraham being entred into *Canaan*, paſt on as far as *Sichem*, and the Plain of *Morea*, and pitched his Tents after the manner of the *Nomades* in the *Fields*, which perhaps then not belonged to any one, the Countrey being not much peopled; and from thence he ſets forth towards the Eaſt of *Bethel*. Here in his firſt Poſt *GOD* appeared to him, and promis'd the Countrey to his *Poſterity*, where he erected an *Altar*, and worſhipped, *Gen.* 12. 6, 7, 8. But as he advanced towards the South, the *Famine* makes him deſcend into *Egypt*, whence he departs, extreamly obliged by the *King*, who deſigned to eſpouſe his Wife (which by a Criminal weakneſs is ſaid to be his *Siſter*) but he was divinely hindred from it, *Gen.* 12. 10, *&c.*

Abram and *Lot* departing from *Charan*, travelled for ſome time together; but by the diſagreement of their Servants, they peaceably parted, the *Unkle* giving his Choice to his *Nephew*; perhaps, as repreſenting his elder Brother, the *Nephew* retiring towards *Sodom*, and the *Unkle* ſojourning between *Bethel* and *Hai*; where the *LORD* appeared to him again, and encourages him by freſh Promiſes; whence he ſets forth to the Plains of *Mamre*, where he erects an *Altar*, and makes ſome ſtay, *Gen.* 13. 1, 2, *&c.* Whilſt he abides here, ſeveral very conſiderable things happen to him. A War aroſe between, four *Kings* on one ſide, *viz.* *Amraphel* of *Chaldea*, *Arjoc* of *Suſiana*, *Kedorlaomer* of *Perſia*, and *Tidhal* of *Nations*; and five others on the other ſide, *viz.* *Berah* of *Sodom*, *Birſah* of *Gomorrah*, *Seinab* of *Adma*, *Sceneber* of *Tſeboim*, and him of *Tſohar*. Theſe were all little Kings, and perhaps *Satrapes*, that is, as it were *Governours* of *Provinces*, under the great Monarchy of *Aſſyria*. Theſe laſt had ſerv'd twelve years to *Kedorlaomer*, in paying him ſome *Tribute*; but in the 13th year they revolted. He gets to him three others, and having joyn'd their Forces together, they drive all before them, and obtain great *Victories*: The Revolters take the *Field* with all their ſtrength, but are beaten and put to flight, abandoning their Towns to the will of the *Conquerors*, who there get great Booty, and bring *Lot* along with all his Subſtance. *Abram* receiving the News of this, arms 318 of his *Servants*, and accompanied with *Mamre*, *Eſcol* and *Haner*, which were *Ammorreens*, and his Allies, purſues theſe *Pillagers*, defeats them, and recovers his *Nephew*, with all the Booty, and returns victorious.

Melchiſedec, King of *Salem*, who was alſo a *Prieſt* of the true *GOD*, came before him with *Bread* and *Wine*, for the refreſhment of his *Men*, and to congratulate him for his happy Succeſs, and as in quality of a *Prieſt*, bleſt him, and received from him the Tenths of the *Spoils* taken from the *Enemy*. The King of *Sodom* offered him all the Booty recovered, asking of him only the Perſons brought back; but he generouſly refuſed it, contenting himſelf that his three Allies ſhould take their part, *Gen.* 14. 1, *&c.* This was the ſucceſs of the firſt, and moſt ancient *War* recited in *Scripture*, after which *GOD* renewed to the *Patriarch* his great *Promiſes*, and confirmed them by *federal Victims*, determining to him the time in which his Poſterity ſhould be Strangers in the World, and oppreſt by Servitude, and the People which they were to diſpoſſeſs, to obtain the *Country*, Gen. 15. 1, 2, *&c.*

Sarah his Wife, impatient at her being barren, gives him *Hagar* her Servant, to be (as ſhe ſpeaks) edified from her *Knees*; ſhe finding her ſelf pregnant, triumph'd over her *Miſtreſs*, who obliges her to fly; but the *Angel* of the *LORD* orders her to return, and according as he had told her, ſhe was delivered of *Iſhmael*, who was born to the *Patriarch* in the 16*th* year of his departure from *Caldea*, *&c.* as mentioned in the foregoing *Table*, *Gen.* 16. 1, *&c.* being *Anno Mundi* 2094. thirteen years after GOD changed his Name of *Abram* to *Abraham*, and that of his Wife *Sarai* into *Sarah*, enjoins him to *circumciſe* himſelf, and all that belonged to him, and promiſes, That of *Sarah* ſhould be born a *Son* whom he ſhould call *Iſaac*, Gen. 17. 1, 2, *&c.* In the ſame year *Sarah* aged 90 years, became pregnant, according to the Aſſurances which GOD had lately given them both. *Sodom*, and the neighbouring *Towns* (conformably to what the *LORD* had declared to the *Patriarch*) are deſtroyed by *Fire* and *Brimſtone*, which *GOD* cauſed to rain from *Heaven*, and their whole Territory changed into the Lake of *Aſphaltites*. *Lot* is warned thence, having teſtified an utter diſlike of the impudent attempts of the Men of *Sodom*, who would abuſe his Gueſts (who were *Angels* in the ſhape of *Men*) offering them his *Daughters* to ſatisfie their *Luſts*, rather than to ſuffer the *Laws* of *Hoſpitality* to be violated; but thoſe to whom he had betrothed his *Daughters*, refuſed to follow him. His Wife looking behind her, out of trouble for the *Goods* ſhe had left, is changed into a *Pillar* of *Salt*. He inceſtuouſly pollutes himſelf with his two *Daughters*, who make him *drunk*, and are delivered in their time, the one of *Moab*, and the other of *Benhammi*, the Fathers reſpectively of the *Moabites* and *Ammonites*, Gen. Chap. 18. and 19. But *Abraham* gets far off this horrid and diſmal Neighbourhood, and retires towards the South into the Land of *Gerar*; *Abimelech* being King thereof, takes *Sarah* from him, who he ſaid was his Siſter; but he is warned from GOD, not to meddle with her, and made to reſtore her to her *Husband*, which he does with many Preſents, *Gen.* 20. 1, 2, *&c.* In fine, According to the *Promiſes* of GOD, *Iſaac* was born in the hundredth year of his Fathers Age, being 30 years after his departure from *Caldea*, *Anno Mundi* 2108. The *Child* is *circumciſed* on the 8*th* Day, grows

grows up, but is derided and ill treated by *Iſhmael*; which *Sarah* being not able to bear, his *Mother* and he are put out of the Houſe, and without the aſſiſtance of an *Angel*, being in danger of periſhing with *Thirſt*, in the Deſart of *Beerſhebah*; but notwithſtanding this Diſgrace, he becomes great, eſpouſes an *Ægyptian Woman*, brought to him by his *Mother*, and ſets up his Abode in the Deſart of *Paran*, Gen. 21. 1, 2, &c. About this time, *Abimelech* King of *Gerar*, attended with *Picol*, General of his Troops, makes a League with *Abraham*, for them and their Poſterity; and reſtores to him the Wells of *Beerſhebah*, where he plants an *Oak*, there to perform Divine Rites, *Gen.* 21. 22, 23, &c.

To all theſe Proſperities of the *Patriarch*, ſucceeds a great Proof, by the Command of ſacrificing *Iſaac* on the Mount of *Moriah*, where he ſignaliz'd his *Faith* and *Obedience*; and being hindred to execute it, at the very point of ſlaying him, he returns home exceedingly comforted; where he hears good News of *Nachor*'s Family, his Brother, being multiplied in *Meſopotamia*, Gen. 22. 1, 2, &c.

From *Beerſhebah*, where he made a conſiderable ſtay, he returned towards *Hebron*, where *Sarah* died, aged 127 years, being 37 years after the Birth of *Iſaac*, in the 137*th* year of *Abraham*, and of the World 2145. And her Husband buys of *Hephron* a Cave of *Machpela* for her Burial, *Gen.* 23. 1, 2, &c. This Purchaſe made by *Abraham*, is well joyn'd, *Acts* 7. 16. with that which *Jacob* made ſince, near *Sichem*, Gen. 33. 10. *Joſhua* 24. 32.

Three years after the Death of *Sarah*, *Iſaac* aged 40 years, eſpouſed *Rebecca*, *Laban*'s Siſter, the Daughter of *Bethuel*, whom his Father's Servant went to fetch in *Meſopotamia*, Gen. Chap. 24 and 25. 20. *Abraham* having married his Son according to his Deſire, takes himſelf a ſecond Wife, named *Keturah*, of whom he had ſeveral *Children*, who being ſent towards the Eaſt, by their *Father*'s order, grew up in a ſmall time, and were the *Fathers* of ſeveral *People*, Gen. 25. 21, &c.

Iſaac, 20 years after his *Marriage*, in the 60*th* year of his Age, and the 160*th* of that of his Father, becomes by *Rebeccah*, the *Father* of two Twins, *Jacob* and *Eſau*, who ſtrugling in their *Mother*'s *Womb* (their Quarrel being elder than their *Birth*) obliged him to conſult on this Accident the Mouth of the *LORD*, whether by *Abraham* himſelf, or *Melchiſedec*, or by ſome one of the *Patriarchs*, who were then alive, (as *Sem* and *Hebor*) and obtained for Anſwer, That two *People* were in her *Womb*, and that the greateſt would ſerve the leſſer; as a Preſage of which, when they were born, *Jacob*, who was the ſecond, took hold of the *Heel* of the firſt, who was *Eſau*, Gen. 25. 21, &c. *Abraham* having ſeen his Sons, two Twins, aged 15 years, he departed this Life, aged 175 years, *Anno Mundi* 2183. and was honourably buried by *Iſaac* and *Iſhmael*, Gen. 25. 6, &c. *Iſaac* being ſome time after preſt by *Famine*, had Orders not to go into *Egypt*, but to retire to *Gerar*; *Rebeccah* was not ſo old, but that *Iſaac* might well ſay, ſhe was his *Siſter*, leſt he ſhould loſe his Life on her account; but *Abimelech* (this being the common Name of the King of *Gerar*, as it ſeems of *Picol*, was that of their *Generals*) having obſerved through the Window, that *Iſaac* behaved himſelf towards *Rebeccah* with greater freedom than is lawful with a Siſter, thereby he knew ſhe was his *Wife*; reprehending him for uſing this diſguiſement, ſtrictly prohibited all his *People* to offer him or her any Abuſe; yet at length, being jealous of his Proſperity, he made the *Wells* to be ſtopt, which *Abraham* had digg'd; and entreating him to depart out of his *Country*, he retreats much lower, cauſed the *Wells* to be cleanſed, which the *Philiſtins* had ſtopt up ſince *Abraham*'s departure; ſees ſome Conteſt to ariſe on this occaſion, between his *Herdſmen* and thoſe of *Gerar*, and goes up unto *Beerſhebah*. There the *LORD* appeared unto him, and aſſured him of his Favour; he there erects an *Altar* for his Service, where *Abimelech* comes, and treats an Alliance with him, according to the Terms of that which his Predeceſſor had made with *Abraham*, Gen. 26. 1, &c.

Whilſt theſe things hapned, *Jacob* and *Eſau* became Men, but of a very different humour; for *Eſau* apply'd himſelf to *Hunting*, ſpending his whole time in the *Woods* and *Foreſts*; whereas *Jacob* led a ſedentary and ſtudious Life. *Eſau* returning from *Hunting*, being very hungry, and finding his Brother *ſeething Broth*, he was ſo deſirous of it, that he made over his *Birth-right* to him, that he might ſatiate himſelf therewith, *Gen.* 25. 27, &c. This was the firſt Act of his Prophaneneſs; to which he added a ſecond, *viz.* the taking at 40 years of Age, (which was the time wherein his Father was married) two *Heathen Women* for his Wives, *Judith* the Daughter of *Beeri*, and *Baſmath* the Daughter of *Elon*, which was a great Grief to his *Father* and *Mother*, Gen. 26. 34, 35. This was in *Anno* 2208. Yet theſe two Twins divided in ſome ſort the Affections of their *Parents*; for *Iſaac* who loved *Veniſon*, with which *Eſau* often preſented him, had more love for him; but *Rebeccah*, who it ſeems had in this particular a better underſtanding, was more inclin'd to *Jacob*; ſo that *Iſaac* being become old, and ſo weak-ſighted, that he could no longer diſtinguiſh People, 'tis thought he was about 137; *Anno* 1242; thirteen years before died his Brother *Iſhmael*, having left twelve *Sons*, who poſſeſt and peopled all *Arabia*, Gen. 25. 12.) he deſired to give his Bleſſing to *Eſau* before he died, whereupon he declares to him his Intention, and ſends him to hunt for ſome *Veniſon* for him; *Rebeccah*, who was hearkning at what paſt, immediately makes ready a *Kid*, and dreſſes it according to her Husband's reliſh like *Veniſon*, wraps the *Neck* and *Hands* of *Jacob* with the Skin of the *Kid*, that in touching him he might take him for *Eſau*, who was an hairy Man; and obliges *Jacob* in this Dreſs to preſent the Diſh to his Father under the Name of *Eſau*, and to obtain the Bleſſing, which accordingly ſucceeded: For *Eſau* being returned a while after from *Hunting*, found out the Deceit, weeps for vexation, deſigns to kill *Jacob* as ſoon as his Father was dead. *Rebeccah*, as well to prevent this Misfortune, as to hinder *Jacob* from marrying, as *Eſau* had done; ſhe perſwades *Iſaac* to let him go into *Meſopotamia*, to *Laban* his Uncle, to ſeek there a Wife, *Gen.* 27. 1, &c. 28. 1, &c. After that *Iſaac* had diſpatch'd him for this Voyage, with his repeated Bleſſing, *Eſau* ſeeing that his *Heathen Wives* diſpleaſed his *Father* and *Mother*, went towards *Iſhmael*, that is, towards his Family; for he was already dead, to eſpouſe one of his Daughters, nam'd *Mahaleth*, Gen. 28. 6, 7, 8, 9. She is called *Baſmath*, and his two other Wives are named *Ada* the Daughter of *Elon*, and *Ahilobama* the Daughter of *Hava*, Gen. 36. 2, 3. it being likely the other had two Names, or rather, that being dead without *Children*, *Eſau* ſubſtituted to them theſe two other *Canaanites*; having had a particular Affection for her, who was called *Baſmath*, he gave the Name to *Iſhmael*'s Daughter, after he had taken her to Wife.

The Bleſſing of *Jacob*, and his Voyage to *Laban*, being co-incident with the Year 147 of his Father *Iſaac*'s Life, muſt be the 77*th* of his own, and the Year of the *World* 2245. In the Way, *GOD* appeared to him in a *Dream* by a myſterious *Ladder*, to aſ-

ſure him of his Protection in his *Travels*, both forwards and in his return, *Gen.* 28. 11, &c. Being arrived near *Haren*, he addreſſes himſelf to *Laban*, familiarizes himſelf with *Rachel*, is favourably received by his *Uncle*, in whoſe Service he engages himſelf for ſeven Years, on Condition of eſpouſing his youngeſt Daughter; but the time being come, he has *Leah* put upon him, and ſeven Years more Service is exacted of him for *Rachel* the younger; ſo that in ſeven days time he eſpouſes them both, he himſelf being at 84 years of Age, *Anno Mundi* 2252. His Father-in-law gives each of his Daughters a Servant, *Zilpha* to *Leah*, and *Bilha* to *Rachel*, who by Order and Conſent of their *Miſtreſſes*, ſtrove who ſhould have moſt *Children*, and ſerved the *Patriarch* as *Concubines*. And from theſe four Women (in *Meſopotamia*) he had 11 *Sons*, and 1 *Daughter*, Gen. 29. 30, &c. and 31. 1, &c. Here is near the order of their *Birth*; *Reuben* the eldeſt of *Leah*, was born in the 8*th* year of his Father's Service, *Simeon* in the 9*th*, *Levi* in the 10*th*, and *Judah* in the 11*th*. *Rachel* ſeeing this her Siſter's Fruitfulneſs, was vexed with Envy, and by *Bilha* her Servant obtains *Dan* in the 12*th* year, and in the year after *Nephthali*; *Leah* imitates her Siſter, and by *Zilpha* her Servant ſhe obtains *Gad* in the 12*th* year, and *Aſhur* in the 13*th*, having alſo during the pregnancy of her Servant, obtain'd of her Siſter *Rachel*, by her Sons *Mandrakes*, that their common Husband ſhould lie that Night with her, and he begat of her *Zabulon*, who was born in the 14*th* year; and a while after in the ſame year *Joſeph*, of *Rachel*; but *Dinah*, his only Daughter, was born of *Leah*, after the 14 years accompliſh'd, and in the 15*th* year of his abode with *Laban*; ſo that *Joſeph* began probably the ſeventh year of his Life, and *Dinah* the 6*th*, when he parted thence. For beſides the 14 years Service given to *Laban* for his Daughters, he ſuffered himſelf ſtill to be retained under certain Conditions, which were not obſerved, *Gen.* 30. 31, &c. And therefore at the end of twenty years, and by *GOD*'s expreſs Command, he leaves him without bidding him adieu, with his *Wives*, *Children*, and *Cattel*. *Rachel* ſecretly ſeizes on her Father's *Tutelar Gods*, who being informed of *Jacob*'s Retreat, haſtily purſues him, and overtakes him in the Mountain of *Gilead*; but he is divinely hindered from offending him, and parts good Friends, *Gen.* 31. 1, &c.

Jacob being thus got clear of *Laban*, almoſt at the entrance of *Canaan*, *Anno Mundi* 2265, and in the 97*th* year of his Life, ſends to advertize his Brother *Eſau* of his Return, who comes to meet him with 400 Men, of whom he is afraid. He prepares him a great Preſent, and cauſing it to paſs with all his Family before him, remains alone on this ſide the Brook *Jabbok*, and wreſtles all Night with *GOD*, who bleſſes him, and changes his Name of *Jacob* into that of *Iſrael*. The next Morning theſe two *Brethren* meet, and fraternally embrace, and ſo part, *Gen.* Chap. 32. and 33.

Eſau who is *Edom*, retires to the Mount of *Seir*, to which he was much addicted of a long time, as is ſeen, *Gen.* 33. 16, & 36. 1, &c. and where *Moſes* gives a long Liſt of his Deſcendents; but *Jacob* marching ſmall Journeys takes his Poſt at *Succoth*, on this ſide *Jordan*, where he built a *Houſe*, and ſet up *Tents* for his *Cattel*; and 'tis thought his abode here laſted a year and an half; from thence he paſſes over *Jordan*, and encamps near *Sichem*, where he purchaſes an Inheritance, and erects an *Altar* to the honour of *GOD*, Gen. 33. 17, 18, 19, 20.

The *Jews* imagine his abode there was 8 years and an half; but the laſt year was very grievous to him, by reaſon that his Daughter *Dinah*, aged 15 or 16 years, was raviſh'd and violated by *Sichem*, who endeavours to make her amends after this Affront, by demanding her in *Marriage*. But *Jacob*'s Children deceive the *Sichemites*, by obliging them to be Circumciſed; which theſe having admitted, *Simeon* and *Levi*, Brother Germans of *Dinah*, enter into the Town with *Swords* in their Hands (and theſe poor People in the midſt of their Dolours, being unable to defend themſelves) kill all the *Males* of them, and carry away much Booty; at which *Jacob* is greatly troubled, *Gen.* 34. 1, &c. and 49. 5, 6, 7. This Violence ſo cruelly exercis'd, obliged him to depart from thence, and *GOD* (who aſſiſted him) orders him to draw towards *Bethel*, where he had heretofore appeared to him, and there to remain. Before he ſet on his *Journey* he reforms his Family, purging it of all *Idolatrous Images*, which he burns at the Foot of an *Oak* near *Sichem*, Gen. 35. 1, &c.

Anno Mundi, 2275. At *Bethel* died *Deborah*, Nurſe to his Mother *Rebeccah*, whether he had brought her from *Meſopotamia* with him, or whether ſhe was ſent thither to call him thence, or whether from *Iſaac*, after *Rebeccah*'s Death, ſhe went in ſearch of him to *Sichem*, Gen. 35. 8. But in parting from *Bethel*, to come to his Father *Iſaac*, who dwelt near *Hebron*, his dear *Rachel* being big with *Child* the ſecond time, was delivered in the way of *Ephrat*, or *Bethlehem*, of her ſecond Son *Benjamin*, and died, *Gen.* 35. 16, &c. From thence he advances further, towards *Migdal-Heder*, which was between *Bethlehem* and *Hebron*, where his Father reſided; and there *Reuben* committed Inceſt with *Bilha* his Mother-in-law, *Gen.* 35. 21, 22. and 49. 3. As he made but ſmall Journeys, by reaſon of his great Train, ſo was his ſtay in every Place very ſhort; but at length he arrives in *Hebron* where *Iſaac* was, and this was his laſt Journey in the Land of *Canaan*.

Joſeph was born to *Jacob* in the 14*th* year of his Service, and the 91*ſt* of his Life; for *Joſeph* was 30 years old when he appeared before *Pharaoh*, Gen. 41. 46. and 7 years of *Plenty* and two of *Famine* were already paſt, ſince the time that *Jacob* came into *Egypt*, aged 130 years, *Gen.* 47. 9. which makes up our Reckoning; ſo that *Joſeph* being 17 years old, when he began to be hated by his Brethren, *Gen.* 37. 2. *Jacob* in the 11*th* year of his Return into the Land of *Canaan*, and which might be the firſt of his more near approaches to his Father, *Gen.* 35. 27. muſt be aged about 108 years. And this Age of *Jacob* and *Joſeph* falls in with the Year of the World 2276. Then *Joſeph*'s Brethren, eſpecially thoſe of the ſecond Rank, who were born of *Leah*, and *Rachel*'s Servants, began to proſecute him with their Hatred, as well for the relation of his *Dreams*, which preſaged the Dominion over them, as the Reports which he made to his Father, of their naughty Behaviour. But GOD having hindered (by *Reuben* and *Judah*) the murthering of him, which theſe unnatural Wretches projected, he was ſold to the *Midianite Merchants*, and by them to *Potiphar*, a great Officer under the *Egyptian* King, Gen. 37. 1, &c. Whilſt *Jacob* bewails the loſs of his *Joſeph*, the bloody *Coat* which was brought him, cauſed him to believe that he was torn by ſome *wild Beaſts*.

Iſaac his Father quietly ends the reſt of his days, *Anno Mundi* 2288, which were concluded with the 180*th* year of his Life, after the Death of *Rebeccah*, already deceaſed before his Return into *Canaan*. His two Sons were preſent at his Death, and honourably buried him, *Gen.* 35. 27. 28, 29. This was in the 120*th* year of *Jacob*'s Life, and the 12*th* ſince the ſale

ſale of *Joſeph*; after which hapned what's recited of *Judah* and *Tamar*, Gen. 38. The ſhort of which is thus; *Judah* was about ten years old when his Father returned into *Canaan*; having ſoon contracted too great familiarity with *Hira*, he was perſuaded to eſpouſe the Daughter of a *Canaanite*, who was ſcarce at the years of Puberty; yet he had a Son of her named *Er*, in the 13th or 14th year of his Life; at which we need not be aſtoniſh'd, if we remember the *Jews* hold by an old Tradition, that a Man is obliged to marry at 13 years of age. His two other Sons *Onan* and *Selah*, were born in the two following years. Thirteen or 14 years after, *Er* his eldeſt Son eſpouſes *Tamar*; but he immediately dies; the Father then gives to *Onan*, whom GOD likewiſe puniſhed by a ſpeedy death for his filthy Crime. *Judah* promiſes to give her to the third, when he ſhould be of Age, and obliges her in the mean time to remain a Widow in her Father's Houſe; but ſeeing herſelf deluded, ſhe diſguiſes herſelf in the Garb of an Harlot, and becomes a Proſtitute to *Judah* himſelf, without knowing who ſhe was. Having underſtood ſhe was with Child, he proſecutes her to Condemnation for an *Adultreſs*, as being betrothed to his third Son; but ſhe diſcovers to him who it was by; and was delivered of two Twins *Pharez* and *Zara*. See the Hiſtory of this, *Gen.* 38. And ſuppoſing the Marriage of *Judah*, and the Birth of *Er*, hapned in the fourteenth year of his Life, and four years after the return of *Jacob* into *Canaan*, and that 14 years after followed the Marriages of *Er* and *Onan* with *Tamar*, and that ſhe paſt one year of Widowhood in her Father's Houſe; the Birth of *Pharez*, and *Zara* may be terminated to the 19th or 20th year of *Jacob*'s return into *Canaan*; and ſo moreover may have been born of *Pharez* in the ſame Country, *Hezron* and *Hamul*, Gen. 46. 12. *Judah* muſt needs have been married much ſooner than his other Brethren, ſeeing he alone went down into *Egypt*, having already Children of his Children. 'Tis thought *Job* was born about this time, tho' the Scripture doth not take notice thereof. Whilſt theſe things paſt in *Canaan*, *Joſeph* ſerv'd in *Egypt*, and remained ſeveral years with *Potipher*, till refuſing the impure ſollicitations of his Maſter's Wife, he was by her Calumnies ſhut up in Priſon; to whom the *Gaoler*, in time, committed the chief Care of the Place. Here he interprets the Dreams of *Pharaoh*'s *Cup-bearer*, and *Baker*; he informs the *Cup-bearer* of his Innocency, and entreats him, when at Liberty, (which was three days after) that he would remember him; but he forgets him till two years after he was delivered out of Priſon, to interpret *Pharaoh*'s Dream, touching the years of *Plenty* and *Famine* which were to happen; whereupon (for this and the prudent Advice he gave on this occaſion) the whole Government of *Egypt* was committed to him, and the ſecond place of the Kingdom, that is next unto the King, given him, *Gen.* Chap. 39, 40, and 41. This was in *Joſeph*'s firſt year, *Gen.* 41. 46. and the 121ſt of *Jacob*, in which he was exalted in this high Dignity, and married *Aſenath* the Governour of *Onan*'s Daughter, *Gen.* 41. 45.

Anno Mundi 2289, *Manaſſes* and *Ephraim*, were born to *Joſeph* before the Famine began, *Gen.* 41. 50. *Jacob* ſends at the firſt year of Scarcity his Sons into *Egypt*, to buy Corn: *Joſeph* knew his Brethren, but is not known of them; retains *Simeon* as an *Hoſtage*, and enjoins them to bring *Benjamin*, Gen. 42. 1, &c. They return the year following, having *Benjamin* with them, and at the laſt he diſcovers himſelf to them, and ſends *Chariots*, Gen. 44.

Jacob then comes into *Egypt* in the ſecond Year of the Famine, being in the 130th year of his Life, with all his Family, which (reckoning *Joſeph* and his two Sons) are 70 *Souls*, and were entertained in *Egypt*, in the Land of *Goſhen*, Gen. 46. 27, 28. and Chapter 47. 9. *Anno Mundi* 2298. He lived moreover 17 years in *Egypt*, Gen. 47. 18. and having ſtipulated to be interred in *Canaan*, Gen. 47. 30. he bleſſes and adopts *Joſeph*'s two Sons, *Gen.* 48. 5. and prophetically declares to all his *Children* what would happen to them, *Gen.* 49. 1, &c. He died aged 147 years, and his Body was embalmed after the *Egyptian* manner; carried back in great ſolemnity into *Canaan*, and laid with his Fathers, *Gen.* 50. 1, &c. 'Tis thought that *Job* at 30 years of age, *Anno* 2315, almoſt about the ſame time when *Jacob* expired in *Egypt*, eſpous'd his Wife, whom the *Greek* Interpreters call *Balſorra*, originally of *Arabia*, of whom he had ſeven Sons and three Daughters, *Job* 1. 2.

Levi going down into *Egypt* with *Jacob* his Father, had three Sons, *Gerſhon*, *Kehath*, and *Merari*, all very young and unmarried; of *Kehath* was born *Amri*, the Father of *Aaron* and *Moſes*: And though the Scripture does not deſign the time of his Brith, we may conveniently refer it to the 91ſt year of *Joſeph*, and the 103d year of *Levi*, which is eleven years before the Death of *Joſeph*, who lived 110 years, *Exod.* 6. 16. A term which falls into the 60th year of the deſcent of the *Iſraelites* into *Egypt*.

Joſeph having gotten into the King's poſſeſſion all the Lands of the *Egyptians*, except thoſe of the *Prieſts*, provided for his Father's Family, aſſured his Brethren of his affection, happily governed *Egypt* 80 years, dies 54 years after his Father, and orders his Bones to be carried into *Canaan*, Gen. 50. 24, 25, 26.

The Vulgars making the Hiſtory of *Geneſis* of 2300 years, is partly to make the Number run ſmooth, and partly to place the Birth of *Abraham* in the 70th year of his Father *Terah*, altho' he was not born till the year 130, as has been already obſerved. A while after the Death of *Joſeph*, thoſe of *Gath* killed the Sons of *Ephraim*, who was thereat greatly afflicted, 1 *Chron.* 7. 20. The Scripture does not mark the years, nor the death of *Jacob*'s other Sons excepting *Levi*'s, who died aged 137 years, *Exod.* 6. 6. And thus ſuppoſing he was four years older than *Joſeph*, he muſt have lived 24 years more than he. We may preſume, that the others more aged nearly followed *Joſeph*; but 'tis certain none of them died before him, as may be ſeen, *Gen.* 50. 24. where he charges them to carry his Bones with them, when their Poſterity ſhould depart out of *Egypt*. Suppoſing that *Kehath* was aged 70 years when *Amri* was born, for the Scripture is ſilent, having lived 133 years, *Exod.* 6. 18. he muſt have died in the 123d year of the deſcent of *Jacob* into *Egypt*, 54 years after *Joſeph*, and 33 years after *Levi* his Father; which we diſtinctly repreſent, to verify, that all *Moſes* Anceſtors were dead, to wit, *Jacob*, *Levi*, *Kehath*, and *Amram*, who lived 137 years, *Exod.* 6. 20. when he was ſent to the deliverance of the People, ſeeing that ſince the 60th year of *Jacob*'s deſcent into *Egypt*, to the 215th year, in which his Poſterity went out, there are 155.

The death of *Joſeph*, and that of his Brethren, whom we may ſuppoſe not to have lived longer than *Levi*, was followed with the Perſecution which their Deſcendents ſuffered in *Egypt*, of which ſee *Exod.* 1. 6, 8, &c.

Amram in the 67th year of his Life, and 127 of the deſcent of *Jacob* into *Egypt*, eſpouſes *Jokebed* his Kinſwoman, either his Aunt, his Father *Kehath*'s Siſter, or his Couſin German, the Daughter of *Gerſhon*, or of *Merari*, one of his Uncles, *Exod.* 2. 1. and 6. 20. Of this Marriage was born firſt *Mary*, whom the

the Father called by this Name, by reaſon of the bitter condition in which all the People then lay, being under the violent Tyranny of this *Pharaoh*, whom common Writers have named *Amenophis*. Four years after the Birth of *Mary*, *Aaron* was born, and *Moſes* three years after him

After the Birth of *Aaron* the King ſeeing the means heretofore uſed for the oppreſſion of the People did not ſucceed, and that the more they were afflicted, the more they multiplied, *Exod.* 1. 12. took a Reſolution ſecretly to put to death all the Males, intending to oblige the Midwives *Siphora* and *Puah* to ſtifle them in the Birth; which they would not do, excuſing themſelves to the Tyrant by an ingenious Artifice, *Exod.* 1. 15, *&c.* But he afterwards uſed open violence, enjoyning that all the Males ſhould be drowned in the *Nile*. *Moſes* being born under this cruel Edict, in *Anno* 2428, was expos'd on the *Nile* 3 Months after. The Daughter of *Pharaoh*, whom ſome Name *Thermutis*, others *Merris*, cauſes the Thing in which he was, to be brought her from amongſt the *Ruſhes*, where the current of Water had carried it, and being moved with Compaſſion, reſolved to ſave its life, which *Mary* (a little Girl of 7 or 8 years old) obſerving, offers her ſelf to the *Princeſs* to find out a Nurſe, and brings her to the Mother, who is charged to ſuckle and take care of it, *Exod.* 2. 1, *&c.* When he was grown up, *Jokebed* his Mother brings him to the *Princeſs*, who adopts him for her own, gives him the Name of *Moſes*, becauſe ſhe had taken him out of the *Waters*, Exod. 2. 10. and has him carefully brought up in all the *Egyptian* Learning, *Acts* 7. 22, *&c.*

'Tis thought he had ſeveral great Offices in the *King's Court*, where he was conſidered as the preſumptive Heir of the Crown; but he ſlipped all the Honours and Advantages in the World, when they ſtood in competition with his Service of *GOD*, *Heb.* 11. 24, 25, 26. For at the Age of 40 years he reſolved to go and viſit his Brethren, kills an *Egyptian* who had wronged an *Iſraelite*, endeavours to reconcile two *Iſraelites* who were at variance, and finding the murther of the *Egyptian* was known, and that the King was offended thereat, reſolving to puniſh him, he fled into the Country of *Midian*, Exod. 2. 11, *&c.* Acts 7. 23, *&c.* He began to diſcover himſelf by the aſſiſtance he gave to *Rehuel's* Daughters, the *Prieſt*, or *Governour* of *Midian*, againſt the violence of *Shepherds*, who would hinder them from watering their Flocks. This *Rehuel* was the Father of *Jethro*, called alſo *Hobad*, whoſe Daughter *Moſes* eſpouſed, the Grand Daughter of *Rehuel*, named *Zipporah*, Exod. 2. 16, *&c.* and 3. 1. and 18. 1.

Deucalion's Flood is referred to the 67th year of *Moſes*, and the Conflagration of *Phaeton* to the following, which is to ſay, That the firſt of theſe years ſuffered great Inundations, and the following was tormented with intolerable Heat: Which *Heatheniſh* Narrations, have riſen from an Hear-ſay, of what the *Holy Scripture* recites of the *Deluge* of *Noah*, and burning of *Sodom*.

After *Moſes* had paſt the firſt 40 years of his Life at the *Court*, and the 2d in his Exile at *Midian*, the 3d was conſecrated to the Deliverance and Guidance of the People; for he was aged 80 years when *GOD* ſent him into *Egypt*, and *Aaron* 83, Exod. 7. 7. *Moſes* in this Age began his Journey towards *Egypt*, being in the year 2508, he ran a riſque of his Life for neglecting the *Circumciſion* of his Son; whereupon *Zipporah* grew outragious, and is ſent back to her Father, *Exod.* 4. 24, &c. *Aaron* comes and meets *Moſes*, whereupon they go together to the executing of their Charge, *Exod.* 4. 27, *&c.* See how they acquit themſelves of it, *Chap.* 5. &c. The firſt *Paſſover* is celebrating the 14th Month of *Niſan*, and in the ſame Night the *Iſraelites* go forth, and begin their Journey not only with the conſent, but even at the inſtance of the *Egyptians*, after the Tenth *Plague*, with which GOD had ſmote them that Night, *Exod.* 12. 29, &c. This was the 430th year after *Abraham* departed out of *Ur*, Exod. 12. 40. Galat. 3. 17. the 400th year after the Birth of *Iſaac*, Gen. 15. 23. Acts 7. 6. the 215th from the deſcent of *Jacob* into *Egypt*, the 145th year after the death of *Joſeph*, the 80th of the Life of *Moſes*, and of the *World* the 2508th.

CHAP. V.

Of the Fourth Age, or Period of the World.

THIS Fourth *Age*, or *Period*, as hath been already ſaid, begins at the *Children* of *Iſrael's* deliverance out of *Egypt*, being in the Year of the *World* 2513, and ends at the Foundation of the *Temple* of *Solomon*, which is in the Year of the *World* 2992, making an Interval of 479 years; which may be divided in ſuch a manner as is to be ſeen in the following *Table*, which ſhews who were the *Leaders* and *Rulers* of the People of *GOD* from *Moſes* to *Solomon*.

A Table of the Fourth Age, or Period of the World.

Year of the World.				Year before Chriſt
2553	*Moſes* died after the Deliverance out of *Egypt*	40	years	1451
2559	From the Death of *Moſes*, to the Reſt given by *Joſhua*	6	years	1445
2599	From thence, to the Peace made by *Othoniel*	40	years	1405
2679	From thence, to the Peace made by *Ehud*	80	years	1325
2719	From thence, to t he Peace made by *Debora*	40	years	1285
2759	From thence, to the Peace made by *Gideon*	9	years	1245
2768	*Gideon* being dead, the Children of *Iſrael* ſerved *Baal* for ſome years, probably about	9	years	1236
2771	Afterwards *Abimelech* governed the People	3	years	1233
2794	THOLA	23	years	1208
2816	JAIR	23	years	1188
2822	JEPTHA	6	years	1182
2829	ABESAN	7	years	1175
2839	AHIALON	10	years	1164
2847	ABDON	8	years	1157
2887	ELI	40	years	1117
2909	SAMUEL	21	years	1095
2949	SAUL	40	years	1055
2989	DAVID	40	years	1015
2992	The Foundation of *Solomon*'s Temple was laid in the beginning of the 4th year of *Solomon*'s Reign	4	years	1012
	The Total	490	years	

There is nothing in this *Table*, which is not taken from *Holy Scripture*: But nothing is here ſaid of *Sampſon*, as great and mighty as the Atchievments which he acted in the time of *Eli*; ſo that we muſt take half the years of *Eli* (that is to ſay 20) and give them to *Sampſon*; as ſeveral have done before.

But to proceed according to our former Method in the foregoing Ages. This *Period* is expreſly defined 1 *Kings* 6. 1. and in effect the Children of *Iſrael* were under the Conduct of *Moſes* 40 years, 17 under that of *Joſhua*, under *Judges* 299, under *Eli*, *Samuel*, and *Saul* 80, under *David* 40; and it was in the 4th year of *Solomon*, when the Foundations of the *Temple* were laid.

This expreſs *Text* of the *Old Teſtament* can't be oppoſed by the Paſſage of the *New*, in *Acts* 13. 20. which ſeems to denote about 450 year ſince the deſtruction of the 7 Nations to *Samuel*. For not to alledge here whatever may be ſaid for the reconciling of theſe two paſſages, all the difficulty will be removed, if we keep to ſome ancient *Greek Copies*, followed by the vulgar Verſion in the Book of the *Acts*; which contain, That *GOD having deſtroyed* ſeven *Nations in the Land of* Canaan, *de delivered their Lands by Lot about* 450 *years after, and afterwards gave them Judges, till the Prophet* Samuel. So that this term of 450 years agrees with what is ſaid in the 17th Verſe, That *GOD* had choſen our Fathers (in the Vocation of *Abraham*, and in the Birth of *Iſaac*) and that after the 450th of this Election, the People who were deſcended, had obtained under *Joſhua* the diviſion or portion of the Country; and this term will be eaſily found, if we join the 400 years which ſlipt till the Birth of *Iſaac*, to the departure of the Children of *Iſrael* out of *Egypt*, and the 40 years which paſt in the Deſart, with the ſeven firſt of *Joſhua*, after which began the dividing of the Country; and 'tis far better to keep to this, than to attempt the correcting of either *Text*, and to ſay, therein is an Error, whether in the firſt of 480 for 580, or in the ſecond of 450 for 350. 'Tis not neceſſary to cut the Knot when one may unty it.

Moſes then conducted the People 40 years in the *Wilderneſs*, which the *Scripture* aſſerts in ſo many places, that the matter is beyond all queſtion. In the firſt year of the Month *Niſan* was celebrated the firſt Paſſover. In the ſame Night the *Iſraelites* part from *Rameſes* to the number of 600000 Foot, without their *Wives* and little *Children*, and encamp in *Succoth*, Exod. 12. 37. of this number were *Joſhua* and *Caleb*, the firſt younger than *Moſes* by 27 years, and the 2d aged 39 years, when the People went out; *Joſhua* 14. 7. From *Succoth* they came into *Etham*, Exod. 13. 20. from *Etham* to *Pihahiroth*, where the firſt Murmur aroſe, *Exod.* 14. 2, 11. and whence they paſt the *Sea* dry, *Exod.* 12. 16, &c. Their 4th Poſt was in the Deſart of *Shur*, which ſeems likewiſe to be named the *Wilderneſs* of *Etham*, Exod. 15. 22. *Numb.* 33. 8. Thence they came to *Marah*, where again they murmur for the bitterneſs of the Waters, *Exod.* 15. 23, &c. Then they encamped in *Elim*, where they find ſweet Waters, *Exod.* 15. 27. *Numb.* 33. 9. In the parting from *Elim* they made towards the *Red Sea*, Numb. 33. 10. whence they came to the *Deſart* of *Sin*, between *Elim* and *Sinai*, the 15th day of the ſecond Month after their departure from *Egypt*, Exod. 16. 1. There aroſe another Murmur for *Bread* and *Fleſh*, whereupon GOD gives them *Quails* and *Manna*, with which they were fed 40 years, *Exod.* 16. 12, 13, 14, 15. from thence they removed towards *Dephka*, next to *Alus*, and from thence to *Rephidam*, which was their 11th Poſt, *Exod.* 17. 1. *Numb.* 33. 12, 13, 14. Here they murmured for want of Water, which the Rock of *Horeb* (ſtruck with *Moſes* Rod) furniſh'd them with, and under the Conduct of *Joſhua*, by the Prayers of *Moſes* they beat and repreſt the *Amalekites*, Exod. 17. 1, &c. Here alſo *Jethro*, *Moſes* Father-in-Law, comes to him, and brings his Wife and two Sons, *Exod.* 18. 1, &c. Being parted from thence they arrived at the *Deſart* of *Sinai*, famous for the publication of the *Decalogue*, 50 days after the Paſſover, on the 6th day of the Month of *Sivan*, anſwering partly to our *May*, and partly to *June*, in memory of which

the Feaſt of *Pentecoſt* was Anniverſary among the *Jews*. The People being terrified, prayed *Moſes* to interpoſe between *GOD* and them, and *Moſes* communing ſeparately with *GOD*, receives at ſeveral times ſundry Judiciary and Ceremonial *Laws*, which may be ſeen *Exodus* Chapters 20, 21, 22, 23. He is ſent to publiſh them to the People, and exact their obedience, who promiſes it; and having added theſe *Laws*, and thoſe of the *Decalogue*, to what he had already written by the divine Command, *Exod.* 17. 14. not only in *Geneſis*, written under the divine Inſpiration, or during the time whilſt he and *Aaron* ſollicited in *Egypt* the diſmiſſion of the People, or immediately after the paſſage over the *Red-Sea*; but alſo in the eighteen firſt Chapters of *Exodus*. He erects an *Altar* at the foot of the Mountain, environed with twelve *Stones*, and there offers federal Victims, and ſprinkles with their Blood the *Altar*, and the *People* (repreſented as well by the twelve *Columns* which joyn the *Altar*, as by the 70 *Ancients*, who aſſiſted at it) and the *Book* of the *Covenant*, which then contained *Geneſis*, and the 23 firſt *Chapters* of *Exodus*, having firſt read the four laſt, in which were contained the Clauſes ſtipulated, and promis'd in this *Covenant*, Exod. 24. 2, 3, 4, 5, 6, 7, 8. This Act being finiſh'd, *Moſes receives* a new Order to aſcend the *Mountain*, Exodus 24. 1, 2. but whilſt he there communes with GOD for forty Days together, without *eating* and *drinking*, and is divinely inſtructed of whatever is requiſite for the ſtructure of the *Tabernacle*, and the Conſecration of *Aaron*, and his Sons, *Exodus* Chapters 25, 26, 27, 28, 29, 30, 31. The *People* being impatient, require of *Aaron*, to have *Gods* to carry before them; whereupon the *Golden Calf* is melted, and they worſhip it: See the Hiſtory and Sequel thereto, *Exodus* Chap. 32, and 33. *Moſes* being vexed at theſe Peoples Idolatry, and broken by a juſt Indignation the two *Tables* of the *Law*, which *GOD* had given him, to be ſhut up in the *Ark* of the *Covenant*; but after the Cenſure of the *People*, and the Calcination of the *Golden Calf*, and the *Levites*, had killed 3000 of theſe *Idolaters*, and *Moſes* by his *Prayers* had obtain'd Pardon for the reſt, he made two other *Tables* like to the firſt, and goes up again towards the *LORD*, there tarrying 40 *days* more, and returns with his *Countenance ſhining*, *Exodus* Chapter 34.

All this paſt in the firſt 7 Months of the departure of the *Iſraelites*, and the reſt of this firſt year is employed in building the *Tabernacle*, Exodus *Chap.* 36, *&c.* In the beginning of the 2*d* year the *Tabernacle* of *Aſſignation* is prepared and conſecrated, and *Aaron* and his Sons eſtabliſh'd in the *Prieſthood*, according to the order preſcribed, *Exod.* 29. 35, *&c.* *Nadab* and *Abihu* are puniſh'd from Heaven for uſing ſtrange Fire, *Levit.* 10. 1, *&c.* and the *Paſſover* is celebrated in its Seaſon, *Numb.* 9. 2. A while after the *Blaſphemer* is ſtoned, *Levit.* 24 10, *&c.* and the *People* are numbred, *Numb.* Chap. 1. and 3. After *Iſrael* had ſojourned near a year in this place, they parted in the 2*d* year of their *Exit*, in the 20*th* of the 2*d* Month, and drew from *Tabera* or *Kibrothtaava*, towards the Deſart of *Paran*, where aroſe alſo another Murmuring for the difficulty of the Way, for which *GOD* puniſh'd them by Fire, which conſumed ſome of the Authors, *Numb.* 11. 1, *&c.* In the ſame place alſo began another Murmuring for *Fleſh*, which *GOD* appeaſed by a great quantity of *Quails*, of which they eat for a Month, *Numb.* 11. 4, *&c.* at the end of which *GOD* puniſhed them with a great *Plague*, of which ſeveral died, whereupon this place was called, *The Sepulchre of Covetouſneſs*, Numb. 11. 33, &c. Here was ſet up at the divine Appointment the great Council of *Seventy*, Numb. 11. 16, 17, 24, 25. of which two remaining in the Camp, *Eldad* and *Medad*, do alſo propheſy, *Numb.* 11. 26. 27. Thence they come into *Hatſeroth*, where *Mary* and *Aaron* quarrel with *Moſes* about his *Ethiopian* Wife; for which *Mary* is ſtruck with a *Leproſie*, and ſhut up for ſeven Days, *Numb.* 11. 35. and 12. 1, *&c.* After *Mary* was healed, they came to *Rithma*, Numb. 36. 18. which made a part of the great *Deſart* of *Paran*, Numb. 13. 1. which was called *Kadesbarnea*, Deut. 1. 2, 20, &c. becauſe the Town of this Name confined on it. From hence were ſent the *Spies* into the Land of *Canaan*, who returning at the end of 40 days, diſcouraged the People, as if it were inacceſſible, and impregnable; but *Joſhuah* and *Caleb*, who had been there, contradicted the others, and encourage the People, 13. 1, *&c.* However the People mutiny on this occaſion, and are for returning into *Egypt*, which made *GOD* pronounce, that none of them ſhould enter into *Canaan*, except *Joſhuah* and *Caleb*; and that they ſhould abide ſtill in the *Deſart* until the 40 years of their Exit were expired. The cowardly *Spies* are puniſhed with Death, *Numb.* 14. 1, *&c.*

The *Iſraelites* (having by a kind of Repentance) attempted to open a paſſage into the *Promis'd Land*, notwithſtanding *Moſes* Diſſuaſives, are beaten both by the *Amalekites* and the *Canaanites*, Numb. 14. 39, *&c.* Thence in the third year of their Exit, they turn towards the *Red-Sea*, and encamp near *Rimmon-Perets*, and in the other following ſpecified places, *Numb.* 33. 19, *&c.* Some conjecture, that the *Breaker* of the *Sabbath* was ſtoned in *Rimmon-perets*, Numb. 15. 32. and that the Schiſm of *Korath*, *Dathan* and *Abiram*, with all its conſequences, hapned in *Kehulah*, Numb. Chap. 16, and 17. in the 4*th* year of their Exit; but as to the particularities of the 35 other years, the *Scripture* ſays nothing, only in general, that they often changed their Poſts, *Numb.* Chap. 33, *&c.*

The laſt place of their abode was remarkable; *Mary*, Siſter to *Moſes* dies in the Deſart of *Tſin* in *Kadeſh*, in the firſt Month, *Numb.* 20. 1. The *Iſraelites* murmur again for want of *Water*, whereupon *Moſes* and *Aaron* are doubtful, *Numb.* 20. 12, *&c.* deſire a paſſage through the Land of *Edom*, which is refuſed them, *Numb.* 20. 14, &c. *Aaron* dies 4 Months after his Siſter on the Mount of *Hor*, aged 123 years, and his Son *Eleanor* ſucceeds him, *Numb.* 20. 25. and 33. 38. The *Iſraelites* defeat *Harad* King of the *Canaanites* in *Horma*, Numb. 21. 1, &c. Paſs from *Hor* into *Tſalmona*, and from thence to *Punon*. They murmur again againſt *GOD* who puniſhes them with *ſcorching Serpents*, againſt the biting of which the *Brazen Serpent* is ſet up, *Numb.* 21. 5. Paſſing from thence they go over the Brook *Zerea*, and that of *Arnon*, whence they ſend an Embaſſy to *Sihon* King of *Heſhbon*, to deſire paſſage, which is refuſed, raiſing an Army to hinder them, whereupon he is defeated, and his Countrey conquered, *Numb.* 21. 21. and *Deut.* 2. 24, *&c.* *Hog* or *Og*, King of *Baſhan*, is treated after the ſame manner, *Numb.* 21. 33. and *Deut.* 3. 1.

After theſe Victories, the *Iſraelites* poſt themſelves in the Campaigns of *Moab*; *Balac* King of *Moab* entreats *Balaam* to curſe the People, the *LORD* hinders him, *Numb.* 22, 23, 24. But by his pernicious Council *Balac* ſends *Harlots* into the *Iſraelite's Camp*, who draw them to *Corporal* and *Spiritual Fornication*; on account of which *Phineas* ſhews his Zeal in piercing with a Javelin *Zimri* and *Cosbi* (who was a *Midianite Woman*) in the very Act of their filthineſs, *Numb.* Chap. 25. This *Debauchery* having been ſeverely and ſpeedily puniſhed, the People were

were numbred again, that the Country might be divided amongſt the *Tribes* proportionable to their number, *Numb.* Chap. 26. *Moſes* advertis'd of his Death, eſtabliſhed *Joſhuah* for a Guide after him, *Numb.* 27. 12, *&c.* He is ſent with *Phineas* againſt the *Midianites*, who are defeated, and *Balaam* killed amongſt them, *Numb.* 31. 1, *&c.* The two Tribes of *Ruben* and *Gad*, and the half Tribe of *Manaſſes*, have for their Portion the Country conquered on this ſide *Jordan*, *Numb.* Chap. 32.

The laſt Month of the Year was employed by *Moſes* in the repetition of the *Law*, whence the Book of *Deuteronomy* has taken its Name; and having *ſang* his *Song*, and pronounced his *Benediction* touching each Tribe, *Deut.* Chap. 32, & 33, he goes up to the top of the Mountain of *Nebo*, where the *LORD* ſhewed him all the Country, after which he died aged 120 years, and his Body was diſpoſed of by *GOD* himſelf, never any one having known the Place where it lay.

Anno Mundi 2549. *Joſhuah* takes then in hand the Reins of the Government, ſends from *Shittim* Spies to *Jericho*, who lodge at *Rahab*'s, Joſhuah 2. 1, &c. After their return the People march, having carried before them the *Ark* of the *Covenant*, and paſs over *Jordan* dry-ſhod the 10*th* Day of the firſt Month, *Joſh.* Chap. 3, and 4. The next Morning the People are circumcis'd in *Gilgal*; the *Paſſover* is kept on the 14*th*; the *Manna* ceaſeth and the Son of *GOD* appears to *Joſhuah*, to encourage him, *Joſh.* 5. 1, *&c.* The next Morning of the *Paſſover Jericho* is inveſted; on the 7*th* Day its *Walls* fall of themſelves, and is burnt and deſtroyed; yet *Rahab* is ſpared, whom *Salmon* the Son of *Nahaſſon*, chief in the Tribe of *Judah*, takes to Wife, *Joſh.* 6, *&c.* *Matth.* 1. 4, 5. Some days after *Hai* is attack'd, and at firſt the *Iſraelites* are repuls'd with loſs, for *Achan*'s Crime, who had ſinn'd in *Jericho*; but the Fact being diſcovered, and puniſh'd, *Hai* is taken by Stratagem, is fired, and its King hang'd, *Joſh.* Chapter 8. After the taking of this Town the *Law* is again publiſh'd with its *Bleſſings* and *Curſings* on the Mountain of *Gerrizim* and *Hebal*, Joſh. 8. 30, *&c.*

The *Gibeonites* craftily provide for their ſafety, *Joſh.* 9. 3. *Joſhuah* ſeeing them attack'd by five *Canaanitiſh Kings* Leagued againſt them, marches to their aſſiſtance, and defeats their *Enemies*. Heaven it ſelf fighting for him with *Hail-ſtones*, and the *Sun* ſtopping in the midſt of its courſe, to give him time to purſue his Victory, *Joſh.* 10. 1, *&c.* This Victory is crown'd with the ignominious death of the five Kings, who had hid themſelves in a *Cave*, and with the taking of *Makkeda*, *Libna*, *Lakis*, *Heglon*, *Hebron*, and *Deber*, where all are put to the Sword, *Joſh.* 10. 16, *&c.* After theſe Exploits of the firſt year, the People retired into their *Camp* at *Gilgal*, Joſh. 10. 43. to the beginning of the next, in which they obtain Victories againſt *Jaban* King of *Hatſor*, and his Confederates, which are recited, *Joſh.* 11. 1, *&c.* The five following years were ſpent in other military Expeditions, of which we read *Joſh.* 11. 16, *&c.* and 12. 1, *&c.*

In the following was made the diſtribution and diviſion of the *Country*, *Joſh.* Chapters 13, 14, 15, 16, 17, 18, and 19. for this diviſion began not till after the 7*th* year of the People's entrance into *Canaan*, which clearly appears from what *Caleb* ſays, *Joſh.* 14. 10. *He was*, ſays he, 40 *years old when ſent with the other Spies, to diſcover the Country of* Canaan; *and when he ſpake to* Joſhuah *about making of a diviſion he was* 85. The *Cities* of *Refuge* are eſtabliſh'd, *Joſh.* 20. 11, *&c.* and thoſe of the *Levites*, Joſh. 20. 1, &c, The *Rubenites* and *Gadites*, with half the Tribe of *Manaſſes* are ſent to their Quarters beyond *Jordan*, who ſatisfie the reſt touching the erecting an *Altar*, before they paſt over it, *Joſh.* 22. 1. in fine, a good while after this, *Joſhuah* being old, calls all *Iſrael* to him at *Sichem*, ſets before them their Duty, renews the Covenant between GOD and them, conjures them to ſerve him in all Purity, and dies aged 110 years, *Joſh.* Chap. 23, and 24.

According to the Calculation of the moſt exact *Chronologiſts*, *Joſhuah* governed the People the ſpace of 17 years; for he could be no leſs aged than 53 years when the People came out of *Egypt*, ſeeing that in the ſame year he was made their *Captain General* againſt the *Amalekites*. At the ſame time alſo died *Eleazer*, the Son of *Aaron*, who had ſucceeded his Father in the *High Prieſthood*, which he left to *Phineas* his Succeſſor, *Joſhuah* 24. 33. being about the year 2566.

The Hiſtory of the *Judges* is ſomething harder to calculate, to reckon from the time it aſſigns to each *Judge*, and therein comprehending that of the oppreſſion, to the death of *Sampſon*, 'twill only contain the term of 299 years. Thoſe who will reckon ſeparately the time of the Servitude and Oppreſſion, find more difficulty, becauſe the term will increaſe full 111 years; whereas in joyning to theſe 299 years, the 57 years of *Moſes* and of *Joſhuah*, the 40 of *Heli*, the 40 of *Samuel* and of *Saul*, Acts 13. 21. the 40*th* of *David*, 1 Kings 2. 11. the 4*th* of *Solomon*, 1 Kings 6. 1. which are all marked in *Scripture*, we ſhall have preciſely the 480 years which are ſpecified, 1 Kings 6. 1.

And it ſignifies nothing to alledge, that in the time of *Jephtha*, the *Iſraelites* were ſince 300 years in poſſeſſion of the Country, *Judges* 11. 26. ſeeing that often in *Scripture* the even Number is put for the broken: If one would then reckon the Preſcription which *Jephtha* alledges, ſince the *Iſraelites* came out of *Egypt*, and were conducted by *GOD* to the taking and poſſeſſing the Country, there muſt have been more than 300 years to *Jephtha*; if it be taken from the Poſſeſſion, which was in the laſt year of *Moſes*, there will be ſomething leſs. And foraſmuch as 'tis denoted in the Argument of the Book of *Judges*, that the Hiſtory begins (according to the calculation of ſome) in the year 2511, and ends in the year 2810, this principally ariſes from the *Hypotheſis* of thoſe, who think *Abraham* was born in the 70*th* year of *Thares*, whereas we reckon he was born ſixty years after. And as in this Argument we have followed the *French*, ſo we believe 'tis by the *Printer*'s fault, there's inſerted 2511 for 2541, and 2810 for 2840, to which if you add five years of the firſt vocation of *Abraham*, whence we begin the 430 to the *Exit*, this Calculation will amount to ours. Let us then reckon from the Death of *Joſhuah* in the Year of the World 2565, to that of *Hothniel* 40 years, *Judges* 3. 11. under which are comprehended the Anarchy which followed the death of *Joſhuah*, of which ſee Examples, *Judges* Chapters 17, 18, 19, 20, 21. the defection of the People, to the Worſhip of *Idols*, the vexation of eight years, which they ſuffered by the King of *Meſopotamia*, Judges 2. 10, 11. and 3. 7, 8. and the re-eſtabliſhment of all by *Hothniel*, to the time of his death, which was the forty years after that of *Joſhuah*, Joſh. 3. 11. ſo that the Hiſtory of the Idolatry of *Micah*, and the taking of *Lais* by thoſe of *Dan*, *Judges* Chapters 17, and 18. and that of the War of the other Tribes againſt the *Benjamites*, for the Injury committed by them of *Gibeah* againſt a *Levite* and his Concubine, *Judges* Chapters 19, 20, 21. belong

to

to theſe firſt forty years of *Judges*. But the reſt of the *People*, whom *GOD* had procured them by *Hothniel*, made them ſome return to their firſt train, and therefore they fell under a freſh Oppreſſion from *Heglon* King of *Moab*, which laſted eighteen years, till *Ehud* was rais'd up for a Deliverer, who having kill'd *Heglon*, the Country was at reſt till the 80*th* year after the death of *Hothniel*, Judges 3. 30. excepting ſome ſlight Incurſions of the *Philiſtins*, which hapned at that time; whom *Shamgar*, though ill arm'd, Heroically repreſt, *Judges* 3. 31.

The death of theſe two was followed, as it were, by a new Corruption of the People, as alſo with a violent Oppreſſion of them by *Jabin* King of *Hatſor*, and *Siſera* the General of the Forces, which laſted the ſpace of twenty years, and till *Deborah*, who then judged the People, animated *Barac* to Arms, and then they together defeated *Siſera*, who ſaving himſelf on Foot, and being retired into the Tent of *Jabel*, the Wife of *Heber Kenian*, was there killed by her, which procured more reſt, till the year 40, ſince the Death of *Ehud* and *Shamgar*, *Judges* Chapters 4, and 5. 31.

After this ſignal Deliverance, *Anno Mundi* 2725. the *Iſraelites* being return'd to their Vomit, *GOD* raiſed the *Midianites* to chaſtiſe them, and after a ſeven years Moleſtation, *Gideon* called *Jerubbal*, was ſent to deliver them. See the Hiſtory *Judges* Chapters 6, 7, 8. which lays down till other 40 years, to the deceaſe of *Gideon*, Judges 8. 28. He modeſtly refuſed the *Scepter*, which was offered him, *Judges* 8. 22. 27. His Death was followed by a new Corruption of the *Iſraelites*, Judges 8. 33. of their Ingratitude againſt his Houſe, *Judges* 3. 34. of the Murther of ſixty nine of his legitimate Children by *Abimelech*, his natural Son, induced by thoſe of *Shichem* to Tyranny, *Judges* 9. 1, &c. This Domination of *Abimelech* was as ſhort as violent, laſting only three years, *Judges* 9. 22. for a miſ-intelligence hapning between the *Sichemites* and him, at the Inſtigation of *Gabal*, he took, and razed the *Town*, burnt all the principal Perſons in a *Tower* where they had retired, and beſieging that of *Tebets*, a *Woman* bruiſed his Head with a great *Stone*, whereupon he made his Servant put an end to his Life, *Judges* 9. 23, &c. whereby it came to paſs, what *Jotham* the youngeſt of his Brethren, who had eſcaped his Violence, had foretold in his Apology, *Judges* 9. 7.

Anno 2768. Afterwards came *Tolah*, who judged *Iſrael* twenty three years, *Judges* 10. 1, 2. Now as the Waſtes which the *Midianites* made every year before *Gideon* defeated them, cauſed without doubt a great Dearth in *Iſrael*, which obliged *Elimelech*, and *Nahomi* his Wife, to retire with their Family into the Land of *Moab*; ſo 'tis very likely that *Nahomi* return'd to *Bethlehem* with *Ruth* his Daughter-in-Law, under the Government of *Tolah* *Jair* ſucceeded him in the like Office for the ſpace of 22 years, *Judges* 10. 3. Theſe 22 years were not very peaceable, nor conſecrated by the *Iſraelites* to the Service of *GOD*: And therefore in the eighteenth year of his Government *GOD* began to chaſtiſe them, on one hand by the *Philiſtins*, and on the other, chiefly and more violently by the *Ammonites*, Judges 10. 7, 8, 9. whereupon *Jephtha* the *Gileadite*, whom his Brothers had driven away, is recall'd by thoſe of *Gilead* to be their *Captain*: He defeats the *Ammonites*, executes on his Daughter (by a formal Death) the raſh Vow he had made, *Judges* 11. 1, &c. ſeverely chaſtiſes the *Ephramites*, who had mutinied againſt him, *Judges* 12. 1, &c. and dies, having governed 6 years, *Judges* 12. 7. The taking of *Troy* is referred to the time of *Jephtha*.

Anno Mundi 2819. *Ibtſan* the *Bethlemite*, who had 30 Sons and as many Daughters, governed ſeven years, *Judges* 12. 8, 9. *Eglon* the *Zabulonite* ten years, *Judges* 12. 11. and *Habdon* the *Pirathonite*, eight years, *Judges* 12. 13, 14. which makes 25 years for the three. In the ſame time as the *Ammonites* (towards the end of the Government of *Jair*) uſed their endeavours againſt the People of *GOD* whom *Jephtha* repreſt; the *Philiſtins* alſo made new Attempts, *Judges* 10. 7. after the firſt Eſſay in which *Shamgar* had reſiſted in his time; and they continued the ſpace of forty years, *Judges* 13. 1. until *Sampſon*, the *Iſraelites Hercules*, who judged *Iſrael* twenty years, began to encourage them; for afterwards the *Iſraelites* lay not ſtill without Retaliations, frequently oppoſing the *Philiſtins* even under *Eli*, although with different Succeſſes, ſometimes beating, and other whiles being beaten, till *Samuel*, Judges 16. 31. He is alſo called *Bedan*, 1 *Sam.* 12. 11. See the miraculous Hiſtory of *Sampſon*, Judges Chapters 13, 14, 15, 16. After his Death, in which expired the Year 299 from that of *Joſhuah*; *Eli* the *High-Prieſt* judged *Iſrael* forty years, 1 *Sam.* 4. 18. The Sacred Hiſtory does not denote, when died *Phineas* the Son and Succeſſor of *Eleazer*, in the *High Prieſthood*; nor how this Dignity paſt from *Eleazer*'s Family, who was *Aaron*'s eldeſt Son, into that of *Ithamar*, who was the youngeſt: For *Eli* deſcended of *Ithamar*, as is ſeen 1 *Sam.* 8. 3, 4. and 1 *Chron.* 3, 4. So alſo it returned in *Zadock* to its firſt Branch, 1 *Kings* 2. 27. and 1 *Chron.* 6. 8. Some make *Eli* to ſucceed immediately to *Phineas* about the time when *Sampſon* began to act againſt the *Philiſtins*; but there appears no Reaſon for giving of *Phineas* ſuch a long Life, which muſt have exceeded the Term of 300 Years. Some ſay *Phineas* was depoſed on occaſion of *Jephtha*'s Vow; ſome ſay for having approved of the bloody Execution, and others for deſigning to hinder it.

Joſephus pretends, that after *Phineas*, ſucceeded in their order *Abiſhah* his Son, and *Bukki* his Grandſon, of whom is mention, 1 *Chron.* 6. 50, 51. And perhaps after the immature Death of *Bukki*, we ſhould paſs by *Eli* to the Branch of *Ithamar*, not to find any one in that of *Eleazer*, who was of competent Age, or who had all the requiſite Conditions for this employ.

Samuel was born under him, and grew up with the time, fit for the *Tabernacle*, which was then at *Shiloh*, 1 *Sam.* Chap. 1, & 2. The Sons of *Eli*, *Hophni* and *Phineas*, behave themſelves ill, at which he is reprehended by a *Prophet*, 1 *Sam.* 2. 22, 27, &c. and alſo by the Miniſtry of *Samuel*, 1 *Sam.* 3. 1, &c. Towards the end of the Government, and Life of *Eli*, there was a great Fight between the *Philiſtins* and *Iſraelites*, in which theſe latter were worſted, *Eli*'s two Sons killed, and the *Ark* taken; at this ſorrowful News brought to *Philoh*, *Eli* aged 98 years, and deprived of the uſe of his ſight, falls from his Chair and breaks his Neck; and his Daughter-in-Law, the Wife of *Phineas*, dies in *Child-bed*, and calls her Son *Ichabod*, more afflicted for the taking of the *Ark*, than for the Death of her Husband, 1 *Sam.* 4. 10.

Anno 2984. The *Ark*, although a Priſoner, yet triumphs over the *Philiſtins*, 1 *Sam.* 5. 1, &c. who ſent it back again into *Iſrael* at the end of 7 Months; and arrives at *Bethſhemes*, and the People of thoſe parts are puniſhed with a great *Plague*, for having look'd into the *Penetralia* of it; for there died 70070 Men, 1 *Sam.* 6. 1, &c. From *Bethſhemes* it's carried to *Kirjathjeharim* to *Aminadab*, where it remained twenty years without being removed, 1 *Sam.* 7.

7. 1, 2. for it ſeems not to have been till *Samuel* made it be brought and ſet down at *Gilgal*, for a while after the Anointing of *Saul*, which is thought may be collected from 1 *Sam.* 12. 14. & 13. 4.

Now although 'twas ſome Conſolation to the People to ſee the *Ark* returned, yet they found their Affairs in great diſorder after the loſs of ſo great a *Battle:* But *Samuel* having convocated the People at *Mizpeh*, the *Philiſtins*, who took hold of this occaſion to invade the *Iſraelites*, are put to flight by means of a great *Thunder*, and purſued as far as *Bethcar*, 1 *Sam.* 7. 3, &c. From that time the *Philiſtins* were kept in ſome awe, till after the deceaſe of *Samuel*; for he retook the *Towns* which they had obtained from the *Iſraelites*, and continued in his Magiſtracy as long as he lived, 1 *Sam.* 7. 13, 14, 15. And tho' *Saul* was eſtabliſhed King by him, yet he ſtill retain'd ſome remains of his firſt Authority till his death.

St. *Paul* attributes forty years to *Samuel*, and to *Saul* conjoyntly, *Acts* 13. 21. But we are not certain how many years *Saul* reigned, nor how many he ſurvived *Samuel*, whoſe Death is mentioned 1 *Sam.* 25. 1. 'Tis certain that *Samuel* being old, and his Sons, whom he began to eſtabliſh *Judges* over *Iſrael* degenerating from his Virtue, the Ancients of the People ask'd a *King* of him, and he ſet before them, what they muſt then expect, 1 *Sam.* 8. 1, &c.

Saul the *Benjamite* is divinely directed to *Samuel*, who anoints him as *King*, and preſents him to all the People convocated at *Mizpeh*, 1 *Sam.* Chap. 9. and 10. His firſt Exploit of War was to raiſe the Siege, which *Nahaſh* the *Ammonite* had laid againſt *Jabeſh* of *Gilead*; which ſucceeding, he thereby won the affection of the People, even of thoſe who had at firſt deſpiſed him, and he is by *Samuel* ſolemnly confirmed in his Dignity, 1 *Sam.* 11. 1, &c, *Samuel* takes occaſion in this Aſſembly to juſtifie his Conduct, to reprehend the People for their lightneſs, to exhort them to their Duty, and to aſtoniſh them by a great Miracle, 1 *Sam.* 12. 1, &c. In the 2d year of King *Saul* *Jonathan* his Son repels the *Philiſtin Garriſon*, which lay near *Gilboa*; whereupon they reinforce themſelves, and come to *Michmaſh*. *Samuel* in this publick Conſternation had charged *Saul* to expect him at *Gilgal*; but he being impatient, and under pretence of *Devotion*, offers Sacrifices; for which he is ſharply reprehended by *Samuel*, who makes known to him his Rejection, and that another ſhould be ſubſtituted in his Place, 1 *Sam.* 13. 1, &c. Now in this Terror the People being half unarm'd, *Saul* ſtands only on the defenſive, and contents himſelf with guarding the Paſſages: But *Jonathan* having only his *Shield-bearer* with him, aſcends between two *Rocks* to attack the *Philiſtins Corps de Gard*, and does great Execution amongſt them, and thereby puts the *Enemies Army* into great Confuſion and Diſſenſion: Upon which *Saul* (with his Army) purſues them; and thoſe *Iſraelites*, whom Fear had made to hide themſelves, now come out and joyn themſelves to him; ſo that the Defeat was very great. See all the particulars, 1 *Sam.* Chap. 14. Being heartned by his Victory, he beats this Enemy on all ſides, 1 *Sam.* 14. 47. receives Commandment by *Samuel* to fall on the *Amalekites*, over whom he gains a ſignal Victory; but ſpares King *Agag*, and great ſtore of *Cattel* and *Booty*, contrary to the Divine Command. But *Samuel* put *Agag* to death of his own Authority, and from that time he ſaw *Saul* no more, 1 *Sam.* 15. 1, &c.

David, when as yet young, not exceeding 20 or 22 years, is ſecretly Anointed by *Samuel* King over *Iſrael*, 1 *Sam.* 16. 13. But *Saul* being troubled with an Evil Spirit, *David* is ſent for to play on *Muſical Inſtruments* before him, during theſe vexatious Paroxiſms, 1 *Sam.* 16, 18, &c. The *Philiſtins* having reaſſembled their Forces, have *Goliah* in their Army, who braving that of the *Iſraelites*, and offering to decide the Quarrel by a ſingle Combat, is undertaken, and kill'd by *David*; which conciliates a real Kindneſs from *Jonathan*, and the Envy and Hatred of *Saul*, 1 *Sam.* 17. 1. From hence aroſe divers Perſecutions againſt *David*, which the Sacred Story gives a particular account of, 1 *Sam.* Chap. 18, &c. to which we owe ſeveral of his *Pſalms*. Firſt, *Saul* endeavoured to pierce him with his *Javelin*, 1 Sam. 18. 10, 11. Then he makes him a Collonel of a 1000 Men, to make him periſh by his Enemies; but he met every where with Succeſs, 1 *Sam.* 18. 13, &c. He afterwards promiſes him *Merab* his eldeſt Daughter, but gives her to *Hadriel*, 1 *Sam.* 18, 17, &c. but in her ſtead he gives him *Michal*, the youngeſt, and demands of him for her Dowry, 100 of the *Philiſtins* Fore-skins. *David* furniſhes him with double the number, and eſpouſeth her, 1 *Sam.* 18. 20, &c. After this Marriage, *Saul* deſigns to aſſaſſinate him; but *Jonathan* hinders him the firſt time, 1 *Sam.* 19. 1, &c. and *David* being well received again by the King, obtains from him a notable Victory againſt the *Philiſtins*, 1 *Sam.* 19. 7, 8. This laſted not long, for being vexed with his Evil Spirit, as *David* played on the Harp before him, he tries again to kill him with his *Javelin*. *David* declines the Stroke, and haſtens to his own Houſe: *Saul* beſieges it; but by the Prudence of *Michal* he eſcapes alſo this Danger, 1 *Sam* 19. 11, &c. He comes then towards *Samuel*, and retires with him to *Naioth*; where *Saul* ſends firſt, and then comes himſelf to take him, but in vain, 1 *Sam.* 19. 18, &c.

David being afterwards come ſecretly to *Jonathan*, they contrive together how to provide for his ſafety; he is determin'd for *Nob*, where *Ahimelech* the *High-Prieſt* gives him the *Conſecrated Bread*, for want of other, and *Goliah*'s *Sword*, with which he goes towards *Achiſh* King of *Gath*; where ſeeing his Life in danger, he counterfeits himſelf mad to eſcape, and is on this account driven from the Court, 1 *Sam.* Chap. 20, &c. 21. This *Achiſh* is alſo called *Abimelech*, Pſal. 34. 1. But as to the *High Prieſt*, *Ahimelech*, he was the Son of *Ahitub*; and this was of *Phineas* the Son of *Eli*, 1 Sam. 14 3. and 22. 11. ſo that *Ahitub* obtained the *High-Prieſthood* after his Father's and Grandfather's Death, and left it afterwards to his Son *Ahimelech*, who was alſo called *Ahiah*, 1 Sam. 14. 3. Thence he ſaves himſelf in the Cave of *Adullam*, where his near Friends came and found him, together with others, to the number of 400 fighting Men. He ſecures his Father and Mother in the Country of *Moab*, whence he parts by the advice of *Gad*, an holy Prophet of great eſteem in that time, to come into the Land of *Juda*, in the Forreſt of *Hareth*, 1 *Sam.* 22. 1, &c. In the mean time *Doeg* the *Idumean* tells *Saul*, he had ſeen him at *Nob*, and how *Ahimelech* received him; wherefore *Saul* not only puts him, but all the *Prieſts* of his Family to death, to the number of 85, deſtroys the whole Town of *Nob*, and puts all the Inhabitants (without diſtinction of Sex or Age) to the Sword. *Abiathar* the Son of *Ahimelech* having only eſcaped this Slaughter retired towards *David*, and brought him the News, and ſucceeded him in his time in the Dignity of *High Prieſt*, 1 Sam. 22 9, &c.

Tho' *David* was only armed for his own Preſervation, yet he ceaſed not on all occaſions to uſe his Arms for the Publick, and therefore he goes and Charges the *Philiſtins* at *Keila*, and delivers the Town from their hands. *Saul* thinks to ſurprize him,

him, and the Inhabitants were ready to deliver him; but being warned of their Deſign from *GOD* he departs, and retires to the Deſart of *Ziph*, where *Jonathan* comes and finds him. The *Ziphians* advertize *Saul* thereof, and offer themſelves for his Guides to purſue him: But *David* having notice of his March, ſhifts from him, until the *Philiſtins* being entred into the Country obliged *Saul* to deſiſt from his Purſuit, 1 *Sam.* 23. 1, *&c.*

David being delivered from ſo imminent a Danger in the Deſart of *Mahon*, retires to the ſtrong Places of *En-gedi*, of which *Saul* being advertiz'd, goes in ſearch of him and falls into the hands of *David*, in a *Cave* where he was hid, and contented himſelf with cutting of a piece of his *Garment* as a Token that he might have killed him, if he would, whereupon *Saul* acknowledges his Innocency, and deſires of him, that when he ſhould come to the Crown, he would not deſtroy his Family, 1 *Sam.* 24. 1. Not long after this *Samuel* dies, and *David* retires with his Friends to the Deſart of *Paran*; he ſends to demand Proviſions of *Nabal*, whoſe People had received all manner of good Offices from him in the Deſart, yet he refuſes them; but *Abigal* his Wife dexterouſly prevents the Miſery which her Husband's Churliſhneſs had drawn on him, at which he dies with Vexation, and *David* marries his Widow, whom he adds to *Ahinoam* his other Wife, which he had eſpouſed after *Saul* had taken *Michal* from him, and married her to *Palti*, 1 *Sam.* 25, 1, &c. After this the *Ziphians* go to *Saul* the ſecond time, and advertize him, that *David* was again returned towards them; whereupon he again purſues him with 3000 Men. *David* enters by Night into his *Camp*, goes into his *Tent*, takes his *Javelin* which ſtuck at his Beds-head, and his *Pot of Water*, and paſſes on the other ſide, rouzes *Abner* and *Saul*, and ſhews them again, that the King's Life was in his hands; at which *Saul* confus'd, acknowledges his Fault, and promiſes to deſiſt from perſecuting him, 1 *Sam.* 26. 1, &c. Yet *David* durſt not confide in his Word, but retires into the Country of the *Philiſtins* towards *Achiſh* King of *Gath*, who gives him *Ziklag* for a Place of Surety and Retreat, which he made his Place of Reſidence 16 *Months*, until the death of *Saul*, whence he made his Inroads on the inveterate Enemies of *Iſrael*, and always return'd laden with *Booties*, which *Achiſh* thought to be taken from thoſe of *Judah*, 1 *Sam.* 27. 1, &c.

Achiſh being confirmed by this Opinion which he had of *David*, declares to him, that he would make uſe of him and his Men, 1 *Sam.* 28. 1, *&c.* And thereupon a new Expedition is form'd by the *Philiſtins* againſt the *Iſraelites*. *Saul* deſtitute of Counſel, addreſſes himſelf to a *Witch*, to call up the Spirit of *Samuel*; and the *Spectrum* which appeared (by means of her Charms) foretels him of the Misfortune he ſhould meet with the next Morning, 1 *Sam.* 28. 7, *&c.* This was in *Anno* 2944. The *Armies* being almoſt in ſight of one another, *David* and his Men, on the Miſtruſt which the other *Philiſtins* conceived at him, are ſent away by *Achiſh*, 1 *Sam.* 29. 1, *&c.* But whilſt *Ziklag* was burnt and plunder'd by the *Amalekites*, who had carried away the *Women* and *Children* Captives, *David* in this ſorrowful Accident purſues the *Amalekites*, overtakes them in diſorder, and recovers the *Perſons* and the *Booty* which they had brought away from *Ziklag*. He equally divides the *Booty* amongſt the People, and returns to *Ziklag*, and ſends Preſents to his Friends in *Iſrael*, 1 Sam. 21 1, *&c.* In the mean time the *Battel* is given between the *Philiſtins* and *Iſraelites*; theſe laſt being beaten, *Saul* falls on his Sword; his three Sons, *Jonathan*, *Abinadab*, and *Malchiſuah*, are killed, and their Bodies with their Fathers ignominiouſly hang'd on the Wall of *Bethſhan*, whence the Inhabitants of *Jabeſh* carry them off in the Night, to the end they might have an honourable Burial, 1 *Sam.* 31. 11. The News of this is brought to *David*, two days after his return to *Ziklag*, and three days after the *Battel:* He put the Meſſenger to death, who vaunted of his having fallen upon *Saul*, although at his Requeſt to haſten his Death; and utters a Funeral Elegy on this occaſion, 2 *Sam.* 1. 1, *&c.*

We have repreſented all this at large, to ſhew how much thoſe miſreckon themſelves, who allow only 2 years to the Reign of *Saul*, ſeeing all the things mentioned do require a longer term. He may indeed have abſolutely reigned but 2 years after the death of *Samuel*, who retain'd the dignity of a *Judge* all the time of his life; or that he did not govern properly, but only the two firſt years, after which he was rejected of GOD, and *Samuel* ſaw him no more; but 'tis certain, many years paſt more ſince his Anointing by *Samuel* till his Death, of which here is an unqueſtionable Proof. *David* was 30 years old when he began to reign, and reign'd 40, 2 *Sam.* 5. 4. and the 2*d* of *Saul* was ſpending, or ſpent, 1 *Sam.* 13. 1. when *David* was anointed by *Samuel*, being the youngeſt of his Brethren, 1 *Sam.* 16. 13. And when *Goliah* was killed, *David* was then but a Youth; on which account alſo *Saul* durſt not hope for good Succeſs in this Duel; *Goliah* himſelf likewiſe deſpiſing him for this Reaſon, 1 *Sam.* 17. 33. 42. So that in the time of this Combat he muſt be above 22 years old; whence it evidently follows, we may reckon ten years from the anointing of *Saul* to his death; ſo that he reigned at leaſt 2 Years as legitimate King, the 6 following in the unjuſt Proſecution of *David* till the Death of *Samuel*, and the two laſt to his death. And as *Samuel* could have no leſs than ſixty years, when being old the People demanded a King of him, 1 *Sam.* 8. 1. 5. ſo 'tis eaſie to conceive he was at the Age of 34 years when he began to judge the People after the death of *Eli*, and thus more than 60 years when the People required of him a King, becauſe he was ſaid to be then old: So that he judged above the ſpace of 30 years, and retained ſtill the Dignity 8 years from *Saul*'s Anointing, and that dying aged 72 years, *Saul* ſurvived him by 2, which makes up 40 years, aſſigned joyntly to *Samuel* and *Saul*, Acts 13. 20.

Saul dying, *David* comes to the Crown in the Year 2944. being 8 years after the death of *Sampſon*, 40 years after that of *Eli*, and 436 after the *Iſraelites* Exit; for parting from *Ziklag* he comes into *Hebron*, where thoſe of *Judah* anoint him, and acknowledge him for their King. *Abner* ſets up *Iſhboſheth*, *Saul*'s Son, againſt him, who having already reigned 2 years over the other *Tribes*, made his Troops to advance under the Conduct of *Abner* againſt thoſe of *David*, led on by *Joab*, near *Gabaon*, where *Abner* is worſted, and loſes *Hazael* his Brother, 2 *Sam.* 21. 1, *&c.*

This *War* continued ſtill above 5 years, until *Abner* grew offended by *Iſhboſheth*, quitted his Intereſts and Party, ſends *Michal* to *David*, he diſpoſes the other *Tribes* to receive him, and comes to inform *David* of this at *Hebron*, where he is well received; but having forſaken the *King*, *Joab* and *Abiſhai* his Brother baſely kill him; whereat *David* was greatly offended, 2 *Sam.* 3. 1, *&c.* A while after *Iſhboſheth* is aſſaſſinated by two of his own Captains, *Rechab* and *Bahana*, who bring his Head to *David*, but inſtead of thanking them for their Preſent, cauſed them to be put to death as vile Fellows, 2 *Sam.* 4. 1, *&c.*

Then

Then the other *Tribes* reſolve to acknowledge *David*, and hereupon wait on him at *Hebron*, where he had already reigned over *Judah* 7 years and an half; whence he departs to ſeize on the Fort of *Sion*, and to drive the *Jebuſites* from *Jeruſalem*. There *Hiram* King of *Tyre* ſends to him *Ambaſſadors* and *Cedar-Wood*, with Workmen to build his Court, 2 *Sam.* 5. 1, &c. This was in *Anno Mundi* 2950.

In the 9th year of his Reign he obtains 2 notable Victories over the *Philiſtines*, the firſt in *Baal-Perat-ſim*, and the ſecond in a place where there were a great many *Mulberry-Trees*, 2 *Sam* 1. 17, &c. And it ſeems 'twas on this occaſion that 3 of *David*'s Valiant Men went to *Bethlehem* for Water for him through the midſt of the Enemies Forces, 2 *Sam.* 23. 15, 16, 17. After theſe Victories he again eſpouſeth more Wives, 2 *Sam.* 5. 13. and tranſports the *Ark* from *Kirjathjeharim*, called *Baale* of *Judah*, deſigning to ſettle it in *Sion*; but being affrighted by the death of *Uzzah*, he durſt not receive it in within his own Houſe, till having known that *Obed Edom* was bleſt by it, to whoſe Houſe he had ſent it; he made it be brought thence into *Sion* with great ſolemnity, his Wife *Michal* blaming him for having Danced publickly before it; he is greatly offended with her Reproof, 2 *Sam.* 6. 1, &c. He afterwards deſigns the building of the *Temple*, which GOD by the Prophet *Nathan* orders him to remit to his Succeſſor, 2 *Sam.* 7. 1, &c. yet he then prepared, or Divinely received the Model of it; of which ſee 1 *Chron.* 28. 11, &c.

He beats again the *Philiſtins*, and wins them the Fort of *Metheg-amma*, 2 *Sam*, 8. 1. ſubjugates the *Moabites*; and 'twas in this Expedition that *Benaja* ſlew two of the moſt mighty Men amongſt them, and a *Lion* in a Snowy day, 2 *Sam.* 23. 30. He defeats *Hadadezar* King of *Zebah*, ſubdues the *Syrians*, 2 *Sam.* 8. 3, &c. and overcomes the *Idumæans*, 2 *Sam.* 8. 12, 13, 14. Then he took *Mephiboſheth* the Son of *Jonathan* home to him, (who was but 5 years old when his Father died, 2 *Sam.* 4. 4.) and committed the care of his Lands to *Ziba*, 2 *Sam.* 9. 1, &c. which ſeems not to have hapned till about the 15th of *David*'s Reign, ſeeing *Mephiboſheth* had then a Son named *Micah*, 2 *Sam.* 9. 12.

It's not certain, whether the War againſt the *Ammonites* preceded that which *David* had againſt the *Syrians*; yet it ſeems the one had great Coherence with the other, of which you may ſee the occaſion in *David*'s Embaſſy violated by *Haman*, 2 *Sam.* 10. 1, &c. and the end of it, by taking of *Rabba*, 2 *Sam.* 12. 28, &c.

Whilſt *Joab* carried on the Siege, *David* commits Adultery with *Bethſheba* the Wife of *Uriah*, and procured ſecretly by *Joab* her Husband's Death at the Siege of *Rabba*, 2 *Sam.* 11. 1, &c. *Nathan* is ſent to *David*, to reprehend him for this double Crime, and the Child born in Adultery died at the end of 7 days, 2 *Sam.* 12. 1, &c. But in the year following, which may be was the 17th of *David*, was born of her *Solomon*, 2. *Sam.* 12. 24, &c. And hence it appears that *Solomon* was the eldeſt of all thoſe which ſhe had ſince her Marriage with *David*, although *Shammuah*, or *Shimba*, and *Shobah*, and *Nathan* be named before him, 2 *Sam.* 5. 14. and 1 *Chron.* 3. 5. The Famine which the Country ſuffer'd, and the Expiation made by the Crucifixion of *Saul*'s 7 Sons, at the inſtance of the *Gibeonites*, 2 *Sam.* 21. 1, &c. is commonly referred to the 20th year of *David*'s Reign. New Wars againſt the *Philiſtins* deſcribed, 2 *Sam.* 21. 15, &c.

Being delivered from all Enemies round about him, he ſings to GOD the *Canticle* which we read 2 *Sam.* 22. 1, &c. and *Pſalm* 18. 1, &c. But being puſt up by all theſe Proſperities, he cauſes the People to be numbred, although *Joab* diſſuaded him from it; and was reduced (by the Miniſtry of *Gad*) to one of theſe 3 points, *viz.* to ſuffer from GOD either *War*, *Plague*, or *Famine*, 2 Sam. 24. 1, &c.

A while after followed the Diſorders of his Houſe: *Ammon* (one of his Sons) violates *Thamar*; but *Abſolom* her own Brother reveng'd himſelf 2 years after, by killing him, and flies into *Geſhur*, where he remains 3 years; at the end of which (by the addreſs of *Joab*, and the Interceſſion of a *Tekoite*) he comes again to *Jeruſalem*, where he lives two years without ſeeing his Father; but at length is reconciled publickly, 2 *Sam.* 1. 13, 14. From that time he began to make Cabals, and to aſpire to the Crown, till at length he openly conſpired againſt his Father, and forceth him to fly from *Jeruſalem*, and to paſs over *Jordan*. This hapned at the end of 40 years, that is, either after the Election of *Saul*, or ſince the Birth of *Abſolom*, 2 Sam. 15. 1. 7, &c. In this flight *Zeba* obtain'd by Calumny the confiſcation of *Mephiboſheth*'s Eſtate: *Shimei* Curſes *David*; *Cuſhai* pretends to join himſelf to *Abſolom*, and diſſipates the Counſel of *Achitophel*; who hence perceiving that *Abſolom*'s Enterprize would have ill ſucceſs, makes an end of himſelf. The Battle was given between *David*'s and *Abſolom*'s Forces, the latter of which is beaten, and he flying through a Foreſt, remains hanged by the *Hair* of his Head between the Branches of an Oak, where he was ſlain: *David* bears his Death with great impatience; but at length ſhews himſelf to the People, and is ſolemnly brought into *Jeruſalem*, 2 Sam. Chap 16. 17, 18, 19.

Sheba the Son of *Bichri* takes occaſion from ſome Miſintelligence which hapned amongſt the *Tribes*, on the account of *David*'s Reſtitution, to raiſe a new Faction againſt him; but *Joab* beſieged him in the City of *Abel*, and had his head given him, having firſt aſſaſſinated *Amaſa*, whom *David* ſeemed to have preferred before him, 2 *Sam.* 20. 1. &c. After theſe Civil and Domeſtick Broils, *David* obtaining ſome Reſt in the laſt years of his Reign and Life, applies to himſelf entirely to the aſtabliſhment of good Order in the Service of *GOD*, as 'tis repreſented, 1 *Chron.* Chap. 23, 24, &c.

Being now grown in years, he Eſpous'd *Abiſhag*, to give him Warmth *Adonijah* treads in *Abſolom*'s ſteps, and draws *Joab* and *Abiathar* to his party; but whilſt he Feaſted with his Conſpirators, *Nathan* and *Bathſheba* inform *David* of it, who on this occaſion makes *Solomon* to be Anointed King, which diſſipated *Adonijah*'s Faction, yet whom *Solomon* at firſt pardon'd, 1 *Kings* 1. 1, &c.

David having given divers Orders to *Solomon*, dies, after he had reigned 40 years, 1 *Kings* 2. 1, &c. and *Solomon* ſucceeds him, who reigned as long. He immediately puts to death *Adonijah* who had demanded *Abiſhag* to Wife, depoſes *Abiathar* from the *Prieſthood*, which he transfers to *Zadock* of the branch of *Eleazer*, and cauſes *Joab* to be ſlain at the Horns of the *Altar*, giving the charge of this to *Benaja*, 1 Kings 2. 1. He alſo confines *Shimei* to *Jeruſalem*, whom going out thence 3 years after (contrary to his Order) was alſo put to death, 2 *Kings* 2. 36, &c. Theſe things hapned about *Anno Mundi* 2984.

Having eſpous'd the Daughter of *Pharaoh*, he obtain'd of GOD a ſingular Wiſdom in governing, of which he gave the firſt inſtance between 2 *Harlots*, and reduces the Officers of the Crown into great order, and the People live under his Conduct in abundance and great ſecurity, 1 *Kings*, *Chap.* 3, & 4.

CHAP.

CHAP. VI.

Of the Fifth Age, or Period of the World.

THE farther we go from the Creation of the World, the more perplexity we meet with in *Holy Scripture*, in adjuſting the Accounts of time; but this is in ſome part recompenced by the Light which on the contrary we have cleared in the greateſt diſtance from the Writings of *Profane Authors*.

This fifth Age of the World, begins at the Foundation of the *Temple* of *Solomon*, in the Year 2992; and ends at the *Jewiſh Captivity*, in the Reign of King *Cyrus*, *Anno Mundi* 3468; which *Period* contains the ſpace of 476 years.

The Temple was 7 years and an half in Building, and was Dedicated in the year 3001, which began the Fourth *Millenary* of the World. *Solomon* reigned 40 years, and died in the year of the World 3029, being 975 years before the Birth of Jeſus Chriſt. But it is incredible to think what a confuſion in *Chronology*, is cauſed by the diviſion of his Kingdom between the Kings of *Judah* and *Iſrael*, which hapned after his Death. Even thoſe that have taken moſt pains in this matter, have had much ado to reconcile the difficulties that here occur; but to make things as clear as it may, here follows a double Table, with the Kings of *Judah* on the one ſide, and the Kings of *Iſrael* on the other, between which are marked the years ſince *Solomon*.

The TABLE *of the Kings of* Judah *and* Iſrael.

Years of the World	*Kings of* JUDAH.	Years of the Reign,	Years ſince the death of *Solomon*, and the diviſion of the 10 Tribes.	Years of the Reign,	*Kings of* ISRAEL.	Years before the Birth of Chriſt.
3029	*Rehoboam* Reigned 17 years.	1 17		1 17	*Jeroboam* Reigned 22 years.	775
3046	*Abijam* in the 18th year of *Jeroboam*, ſucceeded his Father, and Reigned 3 years.	1 2 3		18 19 20		958
3049	*Aſah* in the 20th year of *Jeroboam*, ſucceeded his Father, and Reigned 41 years.	1 2	20	21 22.1	*Nadab* in the 2d year of *Aſah*, ſucceeded his Father *Jeroboam*, and Reigned 2 years.	955
		3 .. 26	23 46	1.2 .. 24.1	*Baaſa*, in the 3d year of *Aſah*, uſurped the Kingdom, and Reigned 24 years. *Elah* ſucceeded *Baaſa* his Father in the 26th year of *Aſah*, and Reigned 2 years.	
		27 28 29		2 1 2	*Zamri*, in the 2d year of *Elah*, and the 27th of *Aſah*, comes to the Crown, and Reigns 7 days. *Amri* is made King by the People, and Reigns 12 years.	
		30 31 .. 38 41	50 58 62	3 4 5 .. 1.12 .. .. 4 5	*Ahab* ſucceeds his Father in the 38th year of *Aſa*, and Reigns 22 years.	918 914
3090	*Jehoſaphat* ſucceeded his Father *Aſah* in the 4th year of *Ahab*, and Reigned 25 years.	1 17				
3106	*Jehoſaphat*, after the Example of *Ahab*, eſtabliſh'd *Joram* his Son Vice-Roy.	18	78	21.1	*Ahab* in the 17th year of *Johoſaphat*, conſtituted his Son *Ahaziah* Vice-Roy, who governed the Kingdom 2 years.	898
3112	*Jehoſaphat* now grown old, reſigns his Regal Power to his Son *Joram*, who he before had conſtituted his Vice-Roy, in the 5th year of *Joram* King of *Iſrael*.	19 .. 23.1	80	22.2 1 .. 5	*Joram* the Son of *Ahab*, after the death of his Brother *Ahaziah*, ſucceeded him in the 18th year of *Jehoſaphat*, and Reigned 12 years.	896 892
3119	*Ahaziah* ſucceeded his Father in the 12th year of *Joram*, Son of *Ahab*, and Reigned one year.	.. 1.8	84	.. 12		885
3120	*Athaliah* poſſeſt the Kingdom for the ſpace of 6 years.	1 .. 6	91	1 .. 6	*Jehu* conſtituted King by a Prophet, Reigned 28 years. This was he who ſlew *Ahaziah* King of *Judah*, together with *Joram* King of *Iſrael*.	884
3126	*Joaſh* at 7 years old was ſhewed to the People by the High-Prieſt *Jehojada*, and Anointed in the 7th	1 ..	98	7 ..		878
3147 3148	year of *Jehu*, and Reigned 40 years.	.. 22		28		
3163		23 .. 37	120	1 ..	*Joahaz* ſucceeded his Father *Jehu*, in the 23d year of *Joaſh* King of *Judah*, and Reigned 17 years.	857 856
3165	*Amaſiah* ſucceeded his Father in the 2d year of *Joaſh*, and Reigned 29 years.	38 40.1	135	1 2.27	*Joaſh* the Son of *Joahaz* was his Partner in the Kingdom, in the 37th year of *Joaſh*, 16 years.	
3168		4 .. 15	140 151	3 .. 6.1	*Jeroboam* the 2d was this year conſtituted King by *Joaſh* his Father, when he went to make War againſt the King of *Syria*	839 836
3179						
3194	*Uzziah*, or *Azariah*, after his Father was ſlain, Reigned in the 27th year of *Jeroboam*, and his Reign laſted 52 years.	29 1 .. 26	165	16.1 1 15	But in the 15th year of *Amaſiah*, *Joaſh* being dead, the Scripture ſaith, that *Jeroboam* Reigned in his ſtead 41 years.	825
		27 .. 38	191 203	16.17 .. 41	After the death of *Jeroboam* all things were in diſturbance, and there was an *Inter-regnum* of 12 years.	
3232		39 40	205	1 .. 12.1	*Zachariah* after this *Inter regnum*, Reigned 6 Months.	772
3233		49 50	214	1 ..	*Shellum* having ſlain *Zachariah* in the 39th year of *Uzziah*, Reigned a Month.	771
3242		51 52	216	10 1	*Manahem* ſlew *Shellum*, and Reigned 10 years by the help of *Phul* King of *Aſſyria*. *Pekahiah* ſucceeded his Father *Menahem* in the 50th year of *Uzziah*, and Reigned 2 years.	762
3245	*Jotham* ſucceeded *Uzziah* in the 2d year of *Pekah*, and Reigned 16 years.	1 .. 16	218	2 1 .. 2	*Pekah*, the Son of *Remaliah*, having ſlain *Pekahiah*, Reigned 20 years.	759
3262	*Ahaz* ſucceeded his Father *Jotham* in the 17th year of *Pekah*, and Reigned 16 years.	1 2 3 4 .. .. 12 13	234 237 245	17 18 19 20 1 .. .. 9 1	*Hozea*, Son of *Elah*, having ſlain *Pekah*, Reigned in his ſtead; but his great Troubles cauſed an *Inter-regnum* of 9 years, after which he again took the Government of his Kingdom.	742 739
3265						
2277	*Ezechiah* was made Co-partner in the Kingdom by his Father *Ahaz*, and Reigned 29 years.	1.16 .. 6	249 254	1 3 4 .. 9	In the 9th year of *Hozea*, and the 6th of *Ezekiah*, *Salmanaſſar* took *Samaria* after a Siege of 3 years, and carried away the 10 Tribes Captive. Thus ended the Kingdom of *Iſrael*, which laſted 254 years, ſince its ſeparation from that of *Judah*.	727 721
2383						

Here follows the Kings of Judah, *after the Ruine of* Samaria.

Years of the World.		Years before Chriſt.
3288	It hath been declared in the foregoing *Table*, that *Samaria* was taken in the 6th year of *Ezekiah*.	720
3291	*Senacherib*, King of *Aſſyria*, came againſt it in the 14th year of his Reign. It was at this time that *Ezekiah* being ſick to death was miraculouſly recovered, and the continuance of his Reign for 15 years longer, the aſſurance thereof was confirm'd to him by a Miracle, which hapned upon *Ahaz* Dial.	713
3295	All *Senacherib*'s Army deſtroyed by an *Angel*.	709
3306	*Ezekiah* died in the 29th year of his Reign.	698
	His Son *Manaſſes* ſucceeded him at the Age of 10 years, and Reigned 55.	
	Manaſſes was taken and carried into *Babylon* in the 22th year of his Reign; but Afflictions bringing him to a ſenſe of his former Tranſgreſſions, and to a ſerious and hearty Repentance; God ſoon brought him back to *Jeruſalem*, where he Reigned 33 years, during which time hapned what is contained in the Hiſtory of *Judith*.	
3361	*Manaſſes* died.	645
3363	*Amon* his Son Reigned after him 2 years.	641
3370	His Son *Joſias*, at 8 years of Age was made King after him, and Reigned 31 years.	634
3374	In the 12th year of his Reign, he purged *Judah* and *Jeruſalem* from Idolatry.	630
3381	In the 18th year of his Reign, he celebrated a ſolemn *Paſſover*.	623
3394	Having upon a ſlight occaſion undertaken a War againſt *Neco*, or *Necao* King of *Egypt*, he was ſlain in Battle, and there by all *Judah*'s Joy was turned into ſorrow.	620
	After the death of *Joſiah*, the People Anointed his Son *Shellum*, otherwiſe called *Jehoahaz*.	
	Neco King of *Egypt* returning from *Aſſyria*, depoſed *Jehoahaz* after he had Reigned not above 3 Months, and ſet up his eldeſt Brother *Eliakim* King in his ſtead, changing his name from *Eliakim* to *Joakim*, or *Jehojakim*, and carried *Jehoahaz* Captive with him into *Egypt*, where he died.	
3398	This year *Nebuchadneſor* King of *Babylon* took *Joakim* Priſoner, and carried him to *Babylon*, afterwards releaſing him upon very hard Conditions, he left him at *Jeruſalem*, where he remained as his Vaſſal, and took away with him part of the Veſſels of the *Temple*, and ſeveral Children of the Royal Blood, with others of chiefeſt Quality, amongſt whom were *Daniel* and his Companions.	606
	From hence we are to begin to reckon the 70 years of the Captivity.	
3405	*Joakim* being at laſt ſlain by the *Babylonians*, and thrown out without Burial, his Brother *Conias*, or *Jeconiah*, Reigned 3 Months at *Jeruſalem*, and then was carried Captive to *Babylon* by *Nebuchadoneſor*, together with his Mother and Nobles of his Court, amongſt whom were *Ezekiel* and *Mordecai*; *Eſthers* Uncle, and all the Riches of *Judah*, with all the remaining Veſſels of the *Temple*.	599
	In his room his Uncle was made King, and his Name changed to *Zedekiah*.	
	Zedekiah Reign'd at *Jeruſalem* 11 years. In the 11th year of *Zedekiah*, *Jeruſalem* was ſack'd by the *Babylonians*. *Zedekiah* flying was brought back Priſoner, his Children being ſlain in his ſight, and his Eyes put out; he was loaden with Chains, and carried to *Babylon*: By which was accompliſh'd the Word of the *Prophet*, which foretold that he ſhould be carried to *Babylon*, and yet not be converted. Moreover they burnt his *Palace*, deſtroyed the *Temple*, beat down the *Walls* of *Jeruſalem*, and carried all the People of *Judah* to *Babylon*, where they remain'd till the year of the *World* 3468. Thus	

Thus having given a brief Account of this *Period* in this foregoing *Table*, we ſhall now ſpeak more at large of the Tranſactions that hapned in this fifth *Age*, or *Period* of the World, according to the former Method.

Anno Mundi 2988. *Solomon* having treated with *Hiram* King of *Tyre*, for Materials for the *Temple* which he deſigned, began the Building in the 4*th* year of his Reign, and the 480*th* ſince the *Iſraelites* Exit out of *Egypt*, 1 Kings 6. 1.

See the Hiſtory of his Buildings, both Sacred and Civil, 1 *Kings* Chap. 6. and 7. The Temple finiſhed at the end of ſeven years, he makes the Dedication of it in the 11*th* year of his Reign, 1 *Kings* 7. 37, 38. and 8. 1, *&c.*

Having ſpent ſeven years in building the *Temple*, he conſumed 13 more in building his *Houſe*; and at the end of theſe twenty years, which is in the 24*th* of his Reign, *GOD* appeared to him again with *Promiſes* and *Threats*, 1 Kings 9. 1, 10. Of his other Buildings, Navigations in *Ophir*, and the Viſit he received from the Queen of *Sheba*, ſee 1 *Kings* 9. 15, *&c.* and 10. 1, *&c.* Alſo his ſtrange and numerous Wives, having 700 that were *Princeſſes*, beſides 300 that were *Concubines*; how towards the Declenſion of his Life he turned away his Heart after other Gods, to connive (at leaſt at their Worſhip) and tolerate them againſt his Duty, ſee 1 *Kings* 11. 1, &c. *GOD* denounces to him, whether immediately in a Dream, or Viſion, or by the Prophet *Ahijah*, who then flouriſh'd, the tearing away of his Kingdom, and raiſes up Enemies to him, in the Perſons of *Hadad* the *Idumæan*, in *Rezon* the *Syrean*, and in *Jeroboam* the *Ephramite*, to whom *Ahijah* foretold he ſhould be King of ten *Tribes*, 1 Kings 11. 9, *&c.* In fine, he dies, having reigned 40 years, and having lived 62 or 63, leaving his Crown to *Rehoboam* his Son, aged 41; which ſhews, that what he ſaid in his Prayer, 1 *Kings* 3. 7. concerned the Confeſſion of his Incapacity, and not his want of years.

Rehoboam for following the Counſel of the youngeſt, ſaw himſelf abandoned by the 10 *Tribes*, who rebelled againſt him, and ſet up *Jeroboam* the Son of *Nebat* for their King, 1 *Kings* 12. 1, *&c.* From that time was made a diſtinction between the Kings and Kingdom of *Judah*, and thoſe of *Iſrael*; and ſome will have this to be the beginning of the 390 myſtical Days in *Ezek.* 4. 4. which is to ſay, of 390 years, during which *GOD* bore with the Sins of this People.

Rehoboam whom *Solomon* had of an *Ammonite* Woman, 1 *Kings* 14. 22. not being able either to retain by Love or Force the 10 *Tribes* Obedience to him, and *Adoram* whom he had ſent to them having been ſtoned, 1 *Kings* 12. 16, *&c.* and GOD himſelf having forbidden him by the Prophet *Shemaiah*, and thoſe of *Judah* and *Benjamin*, to take up Arms on this account againſt thoſe of *Iſrael*, 1 Kings 12. 22, *&c.* underwent another Vexation five years after by means of *Siſhack* King of *Egypt*, 1 *Kings* 14. 25.

Jeroboam, who began with him in *Iſrael*, to ſettle himſelf in this new Authority, did ſet up an idolatrous and vicious Worſhip, 1 *Kings* 12. 26, *&c.* *Zadoc* having exerciſed the Office of *High-Prieſt* under *Solomon*, after the depoſing of *Abiathar*, tranſmits it to his Son *Ahimaaz*, who officiated in the time of *Rehoboam*, 1 Chron. 6. 8, 53. An anonymous Prophet came to *Bethel*, to reprehend *Jeroboam*, and to foretel, that *Joſias* would one day overthrow the *Altar*, which he came now from ſetting up; but he himſelf having not followed *GOD*'s Order, was kill'd by a *Lion*, 1 *Kings* 13. 1, *&c.*

Jeroboam having by his Wife (diſguis'd) conſulted *Ahijah* the Prophet on his Son's Sickneſs, is ſeverely cenſured with the Prediction of the entire Ruin of his Houſe, and the approaching Death of his ſick Son, 1 *Kings* 14 1, *&c.*

Rehoboam dies, *Anno* 3046, having reigned 17 years, and lived 58, 1 *Kings* 14. 21. leaving *Abigam* (called alſo *Abiah*) his Son Heir of his Crown of *Judah*, and quarrels againſt *Jeroboam* King of *Iſrael*, in the beginning of the 18*th* year of his Uſurpation. But *Abijam* reigned only three years, as little religious and happy as his Father, 1 *Kings* 15. 1, *&c.* (In his time flouriſh'd the Prophet *Iddo*, the Compiler of this Hiſtory, 2 *Chron.* 12. 15.) yet *GOD* gave him ſome advantageous Succeſſes againſt *Jeroboam*, 2 *Chron.* 13. 1, *&c.*

Anno Mundi 3049. To *Abijam* ſucceeds his Son *Aſa*, who comes to the Crown at the 20*th* year of the expiration of *Jeroboam*, a Prince of great Piety, and who (without concerning himſelf at his Grandmother *Mahaca*, the Daughter of *Abiſcalom* of *Gibeah*) purged the Land of *Idols* and *filthineſs*, 1 *Kings* 15. 2. 9, *&c.*

In the beginning of *Aſa*'s 2d year, *Nadab* the Son of *Jeroboam*, having reigned over *Iſrael* 22 years, 1 *Kings* 14. 28. ſucceeds his Father; but ſcarce had he began to enter into the 2d of his Reign, but *Bahaſca*, or *Baaſha*, King of *Iſrael*, of the Tribe of *Iſſachar*, conſpired againſt him at the Siege of *Gibbethon*, and killed him before the third year of *Aſa* was ended; and exterminated *Jeroboam*'s whole Houſe, 1 *Kings* 15. 25, *&c.*

This *Baaſha* alſo undertook a War againſt *Aſa*, and deſigned to build *Ramah*, to ſerve him as a Fort againſt *Judah*; But *Aſa* gives him ſo great a diverſion by *Benhadad* King of *Aſſyria*, that he of all *Iſrael* was conſtrained to lay aſide his deſign, 1 *Kings* 15, 16, *&c.* Therefore this Proceeding of *Aſa* was not approved of from Heaven; for GOD reprehended him for it by the Prophet *Hanani*, 2 Chron 16. 7, *&c.*

Anno Mundi 3090. *Aſa* reigned 41 years and died, being only ill of his *Feet*, for having put greater confidence in *Phyſicians* than in *GOD*, 1 *Kings* 15. 10. 23. under *Aſa* and *Abijam* his Father; the *High Prieſthood* was adminiſtred by *Azariah* the Son of *Ahimaaz*, *Radock*'s Grandſon, and perhaps by *Johanan* his Son, 1 *Chron.* 6. 9. In the mean time *Baaſha* continuing in the Sin of *Jeroboam*, was reprehended by *Jehu* Son of *Hanani* the Prophet, and threatned with the like Puniſhment, and having reigned 23 years, died in the beginning of the 24*th*, 1 *Kings* 15. 33. leaving his Crown to his Son *Elah*, in the 26*th* year of *Aſa*, 1 *Kings* 16. 8. whence it appears, that *Aſa*'s 36*th* year, in which he was attacked by *Baaſha*, 2 *Chron.* 16. 1. is not to be underſtood of the Reign of *Aſa*, in the 26*th* of which *Baaſha* died; but of the *Kingdom* of *Aſa*, which had taken its Birth in the ſeparation of the *Tribes*, ſince which he found theſe 36 years: For *Rehoboam* had reigned 17, and *Abijam* 3, and *Aſa* 15 or 16, when *Baaſha* openly invaded him. Now it hapned the ſame to *Elah*, as to *Nadab* the Son of *Jeroboam*; for at the entrance of the ſecond year of his Reign, in the 27*th* of *Ahab*'s, *Zimri* killed him at *Tirza*, and afterwards put to death all thoſe of his Houſe, and got into his Place, 1 *Kings* 16. 1, 2, *&c.* But *Zimri* was not King above 7 Days; for *Omri* (General of the Army, with which he beſieg'd *Gibbethon*) having heard of *Zimri*'s Fact, raiſed the Siege, and ſat cown before *Tirza*; which *Zimri* ſeeing was taken, entred into the *Royal Palace*, and burnt himſelf in it, that he might not fall alive into *Omri*'s hands, 1 *Kings* 16. 15, *&c.*

After

After the Death of *Zimri*, altho' *Omri* had already been declared King by all the Army, yet there were formed two Parties amongſt the People, one for *Tibni* Son of *Ginah*, and the other for *Omri*; but this latter prevailing aſſured himſelf of the Crown by the death of his Competitor. This Conteſt having laſted about four years, he began to reign abſolutely without any Controuler; As the 33*th* year of *Aſa* ended, and continued 8 years; having transferr'd the Royal Seat from *Tirzah* to *Samaria*, which he built; and having bought the Ground of *Shemer*, who was Lord thereof: So that the 12 years that are attributed to him muſt be reckoned not from the death of *Tibni*, but from that of *Elah*, for the Revenge of which he had been tumultuouſly declared King, 1 *Kings* 16. 15, &c. He left *Ahab* his Son Succeſſor to the Crown of *Iſrael* in the 38*th* year of *Ahab*. He was a wicked Prince, doing great Miſchief, 1 *Kings* 16. 29, &c. *Aſa* having reigned 41 years *Jehoſhaphat* his Son ſucceeded him; an Imitator of his Father's Piety and Virtue. He came to the Crown at 35 years of Age, and reigned 25 years, 1 *Kings* 22. 42. There's ſome Cauſe to ſuſpect that *Azariah*, who exerciſed the *High Prieſthood* under *Jehoſhaphat*, 2 *Chron.* 19. 11. is the ſame as *Johanan*, 1 Chron. 6. 9. and that he continued in this Office (under the Name of *Jehojada*) in the time of *Joaſh* *Jehoſhaphat* ſtrengthens himſelf againſt *Iſrael*, ſeeks the *Baalites* to exterminate them, and from the 3*d* year of his Reign procures by his Officers, that the People be well inſtructed in the Law, 1 *Chron.* 17. 1, &c.

Anno Mundi 3095. 'Tis thought that in the 10*th* year of *Jehoſhaphat*, and the 14*th* of *Ahab*, began the *Famine* foretold by the Prophet *Eli*, which laſted 3 years and a half, during which GOD ſeveral ways provided for the Prophet's Nouriſhment, 1 *Kings* 17. 1. This term expiring, *Elijah* preſents himſelf to *Ahab*, evidently verifies that the LORD is the true *GOD*; cauſes the 450 Prophets of *Baal* to be put to death, and obtains *Rain* for the Land, 1 *Kings* 18. 1, &c. This falls in with the 14*th* year of *Jehoſhaphat*. After this Execution, *Elijah* gets away to avoid the Fury of *Jezebel* the Wife of *Ahab*, 1 *Kings* 19. 1, &c. *Benhadad* King of *Syria*, imagining, that the *Famine* of the *Iſraelites* had much weakned them, therefore hoped to make *Aſa* and his Kingdom Tributaries to him; but he is twice defeated and beaten, loſing in the laſt Battel 100000 Foot beſides 27000 who periſhed under the Walls of *Aphek* where they had retired; he is conſtrain'd himſelf to ſurrender to *Ahab*, who ſpares him, and treats an Alliance with him, which the *LORD* reproves by a Prophet, 1 *Kings* 2. 1, &c. Theſe *Proſperities* of *Ahab* againſt the *Syrians*, were immediately followed by the Violence executed againſt *Naboth* for his *Vineyard*, 1 *Kings* 21. 1, &c. *Jehoſhaphat* enjoying particular Bleſſings, contracted an unfortunate Alliance with *Ahab*, and ſo order'd it, that his Son *Joram* eſpouſed *Athaliah* Daughter of *Ahab*, 2 *Kings* 8. 16. and 2 *Chron.* 18. 1. and in the 17*th* Year of his Reign, he aſſociated to the Crown his Son *Joram*, *Ahab*'s Son-in-law.

Anno Mundi 3106. In the ſame year *Jehoſhaphat* comes (in purſuance of this Alliance) to viſit *Ahab* who made him great Feaſts, and engaged him with him in the War againſt the *Syrians*, to have *Ramoth* of *Gilead*, which they ſhould have ſurrendred by vertue of a Treaty made with *Benhadad* three years paſt. In this Combat *Jehoſhaphat* was in great danger, and *Ahab* was there killed (according to *Michaiah*'s Prediction) in the 2d year of his Reign. See 2 *Kings* 8. 28. and 9. 1. and 2 *Chron.* 18. 2, &c. *Jehoſhaphat* being returned ſafe from ſo great a danger, is cenſured by *Hanani* the Prophet, for having joyn'd his Arms with *Ahab*'s, and eſtabliſhes *Judges* for Civil and Eccleſiaſtical Affairs, 2 *Chron.* 9. 1, &c. But he ſaw himſelf in the mean time attacked by the *Moabites* and *Ammonites*, over whom GOD gave him the Victory by their own *Arms*, they not being obliged to draw their Swords, 2 *Chron.* 2. 1, &c.

After *Ahab*'s death, the *Moabites* revolt; *Ahaziah* his Son and Succeſſor having had a great Fall, conſults *Baalzebub*, and would have *Elijah* brought to him; who at the ſecond Summons comes to him, and foretels him he would never be cured of his Wound, 2 *Kings* 1. 1, &c. He would have had *Jehoſhaphat* been Partners with him in the Trade to *Tarſis*: This Project did not ſucceed, for *Jehoſhaphat* (who ſeemed at firſt inclinable to this *Navigation*, for which he was reprehended by the Prophet *Eliazar*, who denounced to him the Shipwreck of his Veſſel, 2 *Chron.* 20. 35.) at laſt refuſed it, 1 *Kings* 22. 50. Thus died *Ahaziah* without Children in the 2*d* year of his Reign, which was the 18*th* of *Jehoſhaphat*, and the 2*d* of the firſt Aſſumption of this good Prince's Son *Joram* to the Crown, 2 *Kings* 1. 17. At the ſame time *Elijah* was taken up into *Heaven* in a *fiery Chariot*, leaving *Eliſha* the Heir of his *Cloak* and *Office*, 2 Kings 2. 1, &c. having firſt written for King *Joram*, *Jehoſhaphat*'s Son, what concerned him. *Eliſha* works extraordinary things, of which ſee 2 *Kings* 4. 1, &c.

Joram, the Brother of *Ahaziah*, and *Ahab*'s Son, ſucceeds him the 18*th* year of *Jehoſhaphat*, and reigned 12 years. *Jehoſhaphat* and the King of *Edom* joyn together, in the 18*th* year of *Jehoſhaphat*, and reigned 12 years. Alſo *Jehoſhaphat* and the King of *Edom* joyn together againſt the *Moabites*, who were revolted ſince *Ahab*'s death. *Eliſha*, who was in this Expedition, obtains *Water* for the Army, and the *Moabites* are defeated, and their King reduced to ſuch extremities in his capital *City*, that for deſpair he ſacrifices his own Son on the *Walls*, 2 Kings 3. 1, &c.

Anno Mundi, 3112. *Jehoſhaphat* in the 22*th* year of his Reign, which was the 5*th* of *Joram* King of *Iſrael*, renewed the Title of King to his Son *Joram*, aged 32 years, with ſome enlargements of Authority, greater than that he had conferred on him 5 years before, in the 17*th* year of his Reign, 2 *Kings* 1. 17. and thence ſhould be taken the term of eight years, which the *Scripture* aſſigns him, 2 *Kings* 8. 17. and 2 *Chron.* 21. 5. ſeeing the firſt of theſe eight years falls with the 5*th* of *Joram*, 2 Kings 8. 16, which was alſo the 22*th* of *Jehoſhaphat*, 2 Kings 3. 1. And therefore 'tis ſaid, 2 *Chron.* 21. 3, that *Jehoſhaphat* had given the Kingdom to *Joram*, becauſe he was the eldeſt, having made other Donations to his youngeſt.

Anno Mundi 3115. *Jehoſhaphat* in the 25*th* year of his Reign, and in the 4*th* of this Royal Dignity, conferr'd on his Son *Joram*, died aged 60 years, 1 *Kings* 22. 24. much about the time the Son of the *Shunammite Woman* was raiſed to Life by *Eliſha*, 2 Kings 4. 16. It was alſo in this time that the ſeven years *Famine* began, predicted by him, 2 *Kings* 4. 38. and 8. 1, 2, 3, &c. *Joram* reigned alone (after the death of *Jehoſhaphat*) 4 years, or thereabouts. He followed the Courſes of the Houſe of *Ahab*; put to death all his ſix *Brethren*, with ſome of the Chief of *Iſrael*, and advanced *Idolatry* as much as he could: He ſaw the Revolt of the *Idumæans*, and of *Libna*; he ſuffered the *Philiſtins* and *Arabians* to pillage his Treaſures, and to lead his *Wives* and *Children* into Captivity; and having been ſick for two years, he

died

died aged 40 years (without being lamented by any one) of a filthy and languiſhing Diſtemper, according to all which was denounced to him in the Writing of *Elijah*, 2 *Chron.* 21. 1, &c. The 8 years Reign which the *Scripture* gives him were not compleat; for the firſt concurring with the fifth of *Joram* King of *Iſrael*, the 8*th* year ſhould come in with the 12*th*, with which is alſo adjuſted the beginning of *Ahaziah* in *Judah*, 2 *Kings* 8. 16. 25. And as to what is ſaid, That *Ahaziah* began to reign in the 11*th* year of *Joram*, the Son of *Ahab*, 2 Kings 9. 27. this muſt be underſtood of the eleventh year expiring, or expired; it being moreover eaſily conceived, That the firſt year of *Joram* in *Judah*, preceded by ſome Months the fifth of *Joram* in *Iſrael*; and thus he muſt have began his 8*th* and laſt year a little before the 12*th* of this Prince; whence 'tis that the *Scripture* puts the firſt year of *Ahaziah* in *Judah*, beginning at the end of the 11*th* year, and concurring with the 12*th* of *Joram* King of *Iſrael*, in the Paſſages above cited.

During the Reign of the two *Jorams*, *Naaman* was ſent into *Iſrael* by the King of *Aſſyria* to be cleanſed of his *Leproſie*, 1 Kings 5. 1, &c. The Deſigns of the *Syrians* are diſcovered to the King of *Iſrael* by *Eliſha*, and thoſe whom the King of *Aſſyria* had ſent to ſeize on him at *Dothan*, are conducted by him to *Samaria*, 2 Kings 6. 8, &c. A while after *Benhadad* beſieges *Samaria*, which otherwiſe had ſuffered a long time under a grievous *Famine*; but a panick Fear made him raiſe the Siege on a ſudden, whereby the City was furniſhed with Supplies, according as *Eliſha* had propheſied, 2 *Kings* 6. 24. It was after this Siege, ſo miraculouſly raiſed, that happned the things recited touching *Benhadad*'s Sickneſs, and the ſending of *Hazael* to *Eliſha*, to conſult him, which was followed by his death; after which *Hazael* becomes King of *Syria*, 2 Kings 8. 7, &c.

Licurgus (the famous Legiſlator amongſt the *Lacedemonians*) flouriſhed about this time.

Anno Mundi 3119. *Joram* King of *Judah* being dead at the entrance into his 8*th* year, the 4*th* after the death of his Father *Jehoſhaphat*, and at the beginning of the 12*th* and laſt of *Joram* King of *Iſrael*, *Ahaziah* his Son (ſometimes called *Ochozias*, and *Jehoahaz*) ſucceeds him, aged 22 years, 2 *Kings* 8. 24, 25, 26. and to what is ſaid to his having been then 42 years, thoſe who would cut the Knot, think that in the *Hebrew Text*, by the Ignorance of *Tranſcribers*, are here joyned to the two Numerical Letters *Mem* and *Beth*, which ſtand for 42, inſtead of *Caph* and *Beth*, which ſtand for 22: but this Conjecture ſeems to others the leſs juſtifiable, in that this Number is expreſt at length in the *Original Hebrew*, and is not there denoted by *Cyphers*; and therefore thoſe that are for untying it, think, that in the laſt place is not mark'd the Age of *Ahaziah*, but the term which paſt ſince the Crown of *Iſrael* was in the Houſe of *Ahab*, and the King's Seat at *Samaria*.

Ahaziah following the Train of the Houſe of *Ahab*, and of which he was by *Athaliah* his Mother, the Daughter of *Ahab* and *Jezebel*, the Grandchild of *Omri*, join'd himſelf to *Joram* his Uncle, againſt *Hazael* King of *Aſſyria*, who ſeemed to deſign the retaking of *Ramoth Gilead*, which *Ahab* had heretofore recovered with the Price of his Life: But *Joram* in ſome Rencounter was wounded by the *Aſſyrians*, and carried to *Jezreel* for his Cure, 2 *Kings* 8. 27. whilſt he was under the *Phyſicians* hands, and that *Ahaziah* King of *Judah* came to viſit him, *Eliſha* ſends one of his Diſciples to *Ramoth Gilead*, to anoint *Jehu* King; who parts the next Morning with the other *Officers* of the *Army*, Conſpirators with him, to come to *Jezreel*: *Joram* and *Ahaziah* come to meet him; the firſt is immediately killed and thrown into *Naboth*'s *Field*, the ſecond mortally wounded, and is thence carried to *Jeruſalem*, and there buried, 2 *Kings* 9. 1, &c. Thus died *Joram* King of *Iſrael* in the 12*th* year of his Reign, and *Ahaziah* his Nephew, King of *Judah* in his firſt year.

Jehu comes to *Jezreel*, cauſes *Jezabel* to be thrown out of the Windows, who is eaten with Dogs, 2 *Kings* 9. 30. and cauſes the Heads of 70 of *Ahab*'s Sons to be brought him from *Samaria*, whereunto he bends his Courſe, and finds in the way the chief of *Judah* and *Ahaziah*'s Kindred, to the number of 42 Men, and puts them all to the Sword. Being arrived at *Samaria*, he convocates the Servants of *Baal* in the Temple of the *Idol*, and there cauſes them to be deſtroyed, 2 *Kings* 10. 1, &c. his Reign was long enough, to wit, 28 years, 2 *Kings* 10. 36. but he ſuffered many vexations from the *Syrians*, who retook *Ramoth Gilead*, and poſſeſt much of the Country, 2 *Kings* 10. 32, 33.

Anno Mundi 3120. *Athaliah*, the Mother of *Ahaziah*, ſeeing her Son dead, tyrannically ſeizes on the Soveraign Authority; and to confirm her ſelf in her Uſurpation, put to death all ſhe could find in *Jeruſalem* of the *Blood Royal*: But *Jehoaſh*, the Son of *Ahaziah*, was pluckt out of the Paws of the Lioneſs by the dexterity of *Jehoſhebah*, the Daughter of King *Joram*, the Conſanguin-Siſter; but not a German of *Ahaziah*, Aunt to *Joaſh*, and Wife of *Jehojada* the *High-Prieſt*, 2 Kings 11. 1, &c. ſome think (and there's probability of it) that this *Jehojada* is the ſame which is called *Jehonan*, amongſt the Deſcendents of *Zadock*, 1 Chron. 6. 9, 10. and he ſeems to be called thus diſtinctly with theſe three Names, to wit, *Jehonan*, *Amaziah*, and *Jehojada*.

Anno Mundi. 3126. During 6 years *Joaſh* remains hid in the *Temple*, whilſt that *Athaliah* ſways the *Scepter*; but in the ſeventh year ſhe is killed, and *Joaſh* is declared King of *Iſrael*, 2 Kings 11. 1, &c. The Reign of *Joaſh* was of 40 years; and as long as *Jehojada* lived, he took particular care of the Service of *GOD*, 2 *Kings* 12. 1, &c. and 2 *Chron.* 24. 1. As the 22*th* year of *Jehu* King of *Iſrael* ended with his Life, ſo *Jehoaſh* his Son ſucceeded him in the 22*th* year of *Joaſh*, and reigned over *Iſrael* 17 years, 2 *Kings* 13. 1.

After the death of *Jehojada*, aged 130 years, *Jehoaſh* grew looſe even to the ſuffering the re-eſtabliſhment of *Idolatry*, and to cauſe to be ſtoned *Zacharias* the Son of *Jehojada* (named alſo *Jehonan*, 1 Chron. 6. 9. and *Azariah*, 2 Chron. 19. 11. and *Barachias*, Matth. 23. 35.) between the *Temple* and the *Altar*, 2 Chron 24. 15, &c. But for this he did not go long unpuniſhed; for having redeemed himſelf of *Hazael* King of *Syria*, by all the Treaſures of his Fathers, 2 *Kings* 12. 17, &c. a ſmall Troop of *Aſſyrians* entred into *Judea*, defeated his great Army, and carried away much Booty. The Affairs of *Jehoaſh* proceeded no better in *Iſrael*; but two years before his Death, he aſſociates to the Crown his Son *Joaſh*, of the ſame Name as the King of *Judah*, in the 37*th* year of this Prince; which *Joaſh* reigned in *Iſrael* 16 years, 2 *Kings* 13. 1, &c. the two firſt of which preceded the Death of his Father, and the ſecond concurr'd with the laſt of *Joaſh* King of *Judah*, who was killed by his own Servants, leagued againſt him, 2 *Kings* 12. 20. and 2 *Chron.* 24, 25, &c.

Anno Mundi 3165. *Amaziah* of 25 years of Age, ſucceeds in the Kingdom of *Judah*, in the ſecond year of *Joaſh* King of *Iſrael*, and reigned commendably 29 years; and as ſoon as ever his Authority

was confirmed, he put to death thoſe who had ſlain his Father, 2 *Kings* 14. 1, &c.

Joaſh was a great Deliverer in *Iſrael*; he viſits *Eliſha* on his Death-bed, who foretels his happy Succeſſes againſt the *Syrians*, and he recovers from *Benhadad* the Son of *Hazael* King of *Aſſyria*, all the Places he was poſſeſt of in *Iſrael*, 2 Kings 13. 15, &c.

Amaziah had likewiſe good Succeſs over the *Idumeans*, againſt which he went out with a ſtrong Army conſiſting of 100000 *Iſraelites* which he had taken into Pay; but having disbanded them by the Advertiſement of an Anonymous *Prophet*, they made a great diſorder in the frontier Towns of his Kingdom, and carried away much Booty; yet with his own ſingle Troops he killed 100000 *Idumeans*, and having taken 10000 others Priſoners, his *Souldiers* precipitated them from the top of a Rock; herein uſing his Victory ill, that having taken the *Idumean*'s *Idols*, he fell down before them, 2 *Kings* 14. 7. and more at length 2 *Chron.* 25. 5, &c. puſt up with his Victory, and vext with the Diſorders which the *Iſraelites*, disbanded from his Army, made on his *Frontiers*, he ſent a *Cartel* of defiance to *Joaſh* King of *Iſrael*, who not being able to diſſuade him from this War, comes out to meet him with his Forces at *Beethſhemeſh*, he overthrows his Army, takes him Priſoner, enters victoriouſly into *Jeruſalem*, cauſes a great Tract of the Wall to be taken down, and carries thence all the Treaſures, 2 *Kings* 14. 8, &c. 2 *Chron.* 25. 17, &c. This hapned towards the end of the Reign and Life of *Joaſh*, whom *Amaziah* ſurvived by 15 years, 2 *Kings* 14. 17. and 2 *Chron.* 25. 25. After *Joaſh* ſucceeds his Son *Jeroboam*, the 2*d* of the Name, in the 15*th* year of *Amaziah*; and reigned 41 years, 2 *Kings* 14. 21.

About this time flouriſhed the Prophet *Jonah*, who foretold *Jeroboam* the Victories which he won over the *Aſſyrians*, 2 Kings 14. 25. and was ſent afterwards to *Nineveh*, *Jonah* 1. 1, &c.

Amaziah died 15 years after *Jonah*, and attempting to ſave himſelf out of *Jeruſalem* from a Conſpiracy which was formed againſt him, he was purſued to *Lachiſh*, and there killed, 2 *Kings* 14. 19, 20.

Anno Mundi 3194. *Azariah*, named alſo *Oſias*, or *Uzziah* his Son, ſucceeds him in the Throne of *Iſrael*, at the Age of 16 years, and reigned 52. Some pretend he reigned a while with his Father, or for him, whilſt he was a Fugitive at *Lachiſh*, which his few years will not admit. Others (on the contrary) pretend, there was an *Inter-regnum* of ſeveral years between him and his *Father*, (tho' the *Scripture* be ſilent of it, making him to ſucceed his *Father*) after a recital of his Death, at the Age of 16 years, 2 *Kings* 14. 21. and 15. 2. and 2 *Chron.* 26. 11. The Opinion of the *Inter-regnum* is grounded on what we read in 2 *Kings* 15. 1. But we may underſtand it of the continuation of his Reign, which began immediately after his *Father*'s death, in the 16*th* year of his Life; for he was in full Vigor, as well in reſpect of Body, as that of the State; and ſhould we ſuppoſe that he was but one year old when his *Father* died, and that he was not declared competent till the Age of 16, falling in with the 27*th* of *Jeroboam* the ſecond, this would make no *Inter-regnum*, becauſe that in a ſucceſſive Kingdom, as that of *Judah*, a King that is a Minor, is however a King, ſo that ſtill there will be only to reckon from the Death of *Amaziah* to his, no more than 52 years, which the *Scripture* allots him.

The firſt Inſtitution of the *Olympiads*, which ſerv'd as an *Epoche* to the *Greeks*, is referr'd to the 5*th* year of his Reign, which was the 20*th* of *Jeroboam*. Under this King began *Iſaiah*, *Hoſea*, *Joel* and *Amos* to propheſie, he rebuilt *Elah*, 2 Kings 14. 22. apply'd himſelf to Piety, through the wiſe Counſel of the Prophet *Zachary*, beat the *Philiſtins* and *Arabians*, obliged the *Ammonites* to acknowledge him, fortified *Jeruſalem*, took great care of the Tillage of the *Earth*, and of the *Militia*, 2 Chron. 26. 1, &c.

Jeroboam the 2*d* having reigned 41 years, 15 of which fall in with the firſt of *Oſias*, muſt have died in the 26*th* year; whence is gathered, there was an *Inter-regnum* in *Iſrael*, after the death of *Jeroboam*, ſeeing his Son *Zachary* (who ſucceeded him, and reigned but ſix Months, and in whom the Race of *Jehu* was extinct) did not come to the Crown till towards the end of the 38*th* year of *Oſias*, 12 years after the death of his Father, and that *Shallum* killed him; and in the 39*th* year of the ſame *Oſias*, *Menahem* having killed *Shallum*, poſſeſt the Throne of *Iſrael*, which he held 10 years, 2 *Kings* 15. 18, &c. This *Menahem* exerciſed great Cruelties at *Tipſah*, and loaded the People with a great Tribute, to furniſh him with the 1000 Talents of *Silver*, which he was to pay to *Pull* King of *Aſſyria*, 2 *Kings* 15, 16, &c.

During theſe Revolutions in the Kingdom of *Iſrael*, *Oſias* having undertaken to offer Incenſe in the *Temple*, notwithſtanding the Remonſtrances and Oppoſitions of *Azariah* the *High-Prieſt*, is ſtruck from Heaven with a *Leproſie*, and obliged to live apart according to the Law; ſo that he remained a Recluſe the reſt of his Life, which hapned (according to the Opinion of ſeveral) ſeven years before his Death, during which his Son *Jotham* adminiſtred the Affairs of the Kingdom, 2 *Kings* 15. 5. and 2 *Chron.* 26. 16, &c. This zealous *Prieſt* ſeems to have been the Son of *Johanan*, 1 Chron. 6. 10. and thus that of *Jehojada* (who was the ſame, and the Brother of *Zachary*) who having ſucceeded his Father *Jehojada* in the *High Prieſthood*, was ſtoned between the *Temple* and the *Altar*, under King *Joaſh*, by his Order, and towards the end of his Reign, 2 *Chron.* 24. 20, &c.

Menahem being dead at *Samaria*, his Son *Pekahia* ſucceeds him in the 50*th* year of *Oſias*, and governs but two years, being kill'd by *Pekah* the Son of *Remalia*, 2 *Kings* 15. 26, 27.

Thus died *Oſias*, having reigned 52 years in *Judah*, and ſeen ſix Kings ſucceed in the Kingdom of *Iſrael* with great Confuſion. Now, becauſe 'twas from the beginning of the 52*d* year of *Oſias*, that *Pekah* the Son of *Remaliah* began to reign, and reigned 20; the Scripture makes the firſt year of *Jotham*, the Son of *Oſias*, (reigning in *Judah*) to concur with the 2*d* of *Pekah* in *Iſrael*, 2 *Kings* 15. 32.

Anno Mundi 3245. *Jotham* was a wiſe and pious Prince, who ſucceeded his Father at the Age of 25 years, and reigned 16 years, 2 *Kings* 15. 32, &c. and 2 *Chron.* 27. 1, &c. and in that there is mention of the 20*th* year of *Jotham*, 2 *Kings* 15. 30. 'Tis not to ſay that *Jotham* reigned 20 years alone, but either to declare, that *Pekah* was ſlain 20 years after *Jotham* came to the Crown, or that *Jotham* before he reigned alone, which he did for 16 years together, after the death of his Father, had yet exerciſed the Office of a Regent, and King ſome years before, during his Father's Confinement. Under him *Micah* began to propheſie, and *Obediah* was contemporary with him; and the City of *Rome* was built at the ſame time. Touching the *Buildings* and *Victories* of *Jotham*, ſee 2 *Chron.* 27. 3, &c. and of the Diſgraces on the contrary which *Pekah* ſuffered by the Arms of *Tiglah Pileſer* King of *Aſſyria*, 2 *Kings* 15. 29.

Anno Mundi 3262. *Ahaz*, Son of *Jotham*, aged 20 years, ſucceeded in the Throne of *Judah*, and reigned 16 years; but ill, with Injuſtice and Impiety, 2 *Kings* 16. 2. and 2 *Chron.* 28. 1, &c.

Pekah

Pekah King of *Iſrael*, who was now 17 years old when *Ahaz* came to the Crown, 2 *Kings* 16. 2. joyn'd himſelf with *Rezin* King of *Aſſyria* to invade *Judea*, which Deſign did not ſucceed, 2 *Kings* 16. 5. yet did they great Miſchief, for *Rezin* took away *Elath* from the Kingdom of *Judah*, and made great Spoils, and *Pekah* kill'd in one day 120000 Men of *Judah*, and his *Soldiers* in one courſe carried away 200000 Priſoners with great Booty; but *Obed* the Prophet made them be ſent back free, and their Booty to be reſtored, 2 *Chron.* 28. 5, *&c.*

Ahaz obtained indeed ſome diverſion by *Tiglath Pileſer*, King of *Aſſyria*, but all this Aſſiſtance turn'd to a Snare, and his Ruin; and he brought from *Damaſcus*, which *Tiglath Pileſer* had taken from *Rezin*, the Model of an *Altar*, which he cauſed to be ſet up in a Place wherein ſtood that of the Lord, to which *Uriah* the *High Prieſt* (apparently the ſame which is named *Amariah*, 1 *Chron.* 6. 11.) lent his hand, 2 *Kings* 16. 10, *&c.*

Ahaz was alſo diſturb'd by the *Idumeans* and *Philiſtins*, who took away ſeveral Places from him, 2 *Chron.* 28. 17, 18. In fine, in the 4*th* year of *Ahaz*, 20 years after his Father *Jotham* was come to the Crown, *Pekah* having reigned 20 years in *Iſrael*, died by the Conſpiracy of *Hoſea*, who ſlew him to poſſeſs his Place; but his Authority was debated for the ſpace of 8 years, till either thruſt in by the *Aſſyrians*, or victorious over the contrary Party, he began to reign without oppoſition in the 12*th* year of *Ahaz*, after which he ſtill ſubſiſted 9 years, and then *Samaria* was taken by *Shalmaneſer*, and all the People tranſported thence, 2 *Kings* 15. 27, 30. and 17. 1. and 18. 10.

Anno Mundi 3265. *Ahaz* being delivered from *Pekah* and *Rezin* had ſome reſpite, and died in the 16*th* year of his Reign, when the 3*d* of *Hoſea* ended, the laſt King of *Iſrael* leaving his Crown to *Ezechias*, aged 25 years, 2 *Kings* 18. 1. ſo that his Father was not older than the Son but by eleven years; whence 'tis eaſy to gather, that *Mahaſei*, killed by *Zicri*, may have been King *Jotham*'s Son, but not of *Ahaz*, who could not have in the 22*th* year of his Life, a Son capable to expoſe himſelf to the perils of War, and to be killed by an Enemy. In the time of this good and wiſe King, the Son of a wicked Father, and Father of a wicked Son, was *Azariah* High Prieſt, another than he who oppoſed King *Oſias*, and the Son of *Oriah* who obtained this Dignity under *Ahaz*, whom ſome pretend was named *Amariah*, 1 *Chron.* 6. 11.

As ſoon as *Ezekiah* was come to the Crown of *Judah*, in which Government he continued 29 years, 2 *Kings* 18. 2, of which the two firſt were alſo the two laſt of his Fathers Reign, as appears from the 2 *Kings* 17. 1. and 19. 9, 10. he ſet in good order the Service of GOD, deſtroyed Idolatry, beats in pieces the *Brazen Serpent*, to which the People offered Incenſe, refuſed to pay Tribute to the *Aſſyrians*, ſmites the *Philiſtins*, and is proſperous in all things, 2 *Kings* 18. 4, *&c.* and 2 *Chron.* Chap. 29. 30, 31.

Anno Mundi 3277. Whilſt he buſies himſelf in ſetling Religion, and preſerving his Frontiers, in the 4*th* year of his Reign, with which concurred the 7*th* of *Hoſea*, who having a deſign to revolt from *Salmoneſer* King of *Aſſyria*, whoſe Tributary he had been 3 years, he drew on him the Arms of the Monarch, who having held *Samaria* three years beſieged, took it at the end of the 9*th* year of *Hoſea*, and the 6*th* of *Hezechia*; then were the *Iſraelites* tranſported into *Aſſyria*, and other Colonies of People placed, and mixt in their Country, where they ſet up an Idolatrous Worſhip, 2 *Kings* 17. 1, *&c.* and 18, 9, 10. whence came the firſt riſe of this *Samaritaniſm* ſo often mentioned in the *Holy Scriptures* and *Jewiſh Writings* with an odious Character, yet it ſince received a new Form, when *Manaſſes* by the favour of *Samballet*, one of *Darius*'s great Men, built the *Temple* of *Gerrizim*, and drew many ſchiſmatick *Jews* after him. And thus ended the Kingdom of *Iſrael*, having laſted 256 years ſince its ſeparation from that of *Judah*.

About eight years after *Senacherib* King of *Aſſyria*, and *Salmoneſer*'s Succeſſor, being angry at *Ezekiah*'s refuſing the Tribute, to which his Father *Ahaz* had ſubmitted himſelf, 1 *Kings* 18. 7. invades *Judah*; whereupon *Ezechiah* treats with him, and redeems himſelf by a Fine of 300 Talents of *Silver*, and 30 of *Gold*; but *Senacherib* violating this Agreement, ſends Officers to *Jeruſalem*, charged with Invectives againſt *Ezechias*, and Blaſphemies againſt GOD, to oblige him to ſurrender himſelf; againſt which *Ezechias* oppoſes his *Prayers* and *Faith* in the Words brought him by the Prophet *Iſaiah* from the Lord, who diſmays *Senacherib* by the expedition of *Tirhaka* King of *Ethiopia* againſt him, and by the Miniſtry of his *Angel* kills in one Night 185000 Men in his Camp, which obliges him to retire in Confuſion into his capital City *Nineveh*, where two of his Sons, *Adrammelech* and *Shareezer* killed him in the Temple of his *Idols*, and his Son *Eſarhaddon* ſucceeded him, 2 *Kings* 19. 1, *&c.* After this deliverance *Ezechias* falls ſick; but is miraculouſly cured; with a Promiſe he ſhould live fifteen years longer, whereof he obtains an admirable Token, by the retrogradation of the *Sun*, on occaſion of which *Berodac*, (or *Merodac-Baladan* King of *Babylon*, for he is called by both theſe Names in the *Scripture*) who is thought to have been the Son of *Nabonaſſar*, and the Grandfather, or great Grandfather of *Nebuchadnezar*; ſends to viſit him by a ſolemn Embaſſy, as well to congratulate his Recoveey, as to be perfectly informed of this Miracle, 2 *Kings* 20. 1, *&c.* Iſaiah 39, 1, *&c.* and 2 *Chron* 32. 31. and under *Ezechia*, *Nahum* began alſo to propheſie.

Anno Mundi 3360. To *Ezechias*, at the end of 29 years, ſucceeded *Manaſſes* his Son at twelve years of Age, whoſe Reign was 55 years, and very unfortunate, he having faln into all ſorts of Abominations and Impiety againſt *GOD*, and Cruelty againſt *Men*, 2 *Kings* 2. 1, &c. and 2 *Chron.* 33. 1, &c. 'Tis thought that amongſt others he cauſed the Prophet *Iſaiah* to be ſawn aſunder, unto which the *Apoſtle* alludes, *Heb.* 11. 37. His Crimes did not eſcape unpuniſh'd; for he was taken Priſoner by the Enemy, and carried into *Babylon* laden with Chains, whereupon repenting and humbling himſelf before *GOD*, he was re-eſtabliſhed in his firſt Dignity, 2 *Chron.* 33. 11, 12, 13, 14. and died, leaving his Son *Amon* his Heir at the Age of 22 years, not of his Repentance, but of his Crimes, which he exerciſed for two years together, at the end of which his own Servants conſpired againſt him, and killed him, 2 *Kings* 21 19. and 2 *Chron.* 33. 21, &c.

Anno Mundi 3370. *Joſias* the Son of *Amon* ſucceeds him at the Age of 8 years, and reigned 31, with Piety and Virtue, having cauſed the Temple to be repaired, and the pure Service of *GOD* to be obſerved, renewed the Covenant of the *Lord* with the People, overthrows the High-places and *Idols*, profanes the Altar of *Bethel*, according as it was foretold, 1 *Kings* 13. 2, and celebrated the *Paſſover*, The High Prieſt *Hilkia* much contributed to this holy Reformation, which this good King undertook, as may be ſeen 2 *Kings* 2. 22. 24, *&c.* This *Hilkia* was the Son of *Shallum*, who after his Father *Zadoc*, and

and the death of *Ahitub* his Grandfather, who was alſo called *Azariah*, in the time of *Hezekias*, had exercis'd the Prieſthood in the corrupt and troubleſome times of *Manaſſes* and *Amon*, 1 Chron. 6. 11. *Hilkia* repairing the Temple finds the Original of *Deuteronomy*, the reading of which fills the King with Conſternation, who ſends *Hilkia* and others to conſult the Propheteſs *Huldah*, from whom they only brought a certain denunciation of Evils, which were ready to fall on the Town and People, with this Conſolation for *Joſias*, that GOD would take him away in Peace before theſe things hapned, 2 *Kings* 22. 8, &c. This good King intending in favour of the *Aſſyrians*, to oppoſe himſelf near *Euphrates* againſt *Pharaoh Neco*, was vanquiſhed, and wounded to death, 2 *Kings*, Chap. 22. and 23.

Anno Mundi 3401. Under this King *Zephaniah* the Prophet appear'd; but it ſeems *Habakkuk* preceded him. His Son *Jehoahaz*, a vicious Prince, ſucceeds him for 3 Months, aged 23 years; for *Pharaoh Neco* dethroned him, and carried him Priſoner into *Egypt*, where he died, putting his Brother *Eliakim*, whom he named *Jehoiakim*, in his Place, which he held for 11 Years together; and certainly by the order of his Birth, the Kingdom was rather due to him than to *Jehoahaz*, who was younger than him by two years; but being older he was not wiſer, 2 *Kings* 23. 30, &c. ſo was his Reign unfortunate, and his end Tragical. It appears from *Jeremiah*, Chap. 25. 1, 2, 3, that the firſt year of *Nebuchadnezar*, falls in with the 4th of *Jehoiakim*, and the 23th of the Predictions of the Prophet, beginning from the 13th of *Joſias*.

From that time *Nebuchadnezar* continuing the War which his Father had with *Egypt*, began to become the Scourge, as well of that Country as of *Judea*; which was *Feudatory* ſince the death of *Joſias*, and the Progreſſes of *Nebuchadnezar* were ſo quick on this ſide the *Euphrates*, that in a ſmall time he diſpoſſeſt *Pharaoh* of whatever he had conquered; ſo that *Judea* was ſubmitted to him, and *Jehoiakim* forced to follow the Victorious Party, and to pay to *Nebuchadnezar* the ſame Tributes, and make the ſame Acknowledgments, which he had hitherto done to the King of *Egypt*; but about 3 years after, this Prince (through ill Counſel) revolts againſt *Nebuchadnezar*, and by this means in the third year, not abſolutely of his Reign, but of his Reign as Vaſſal of *Chaldea*, he draws on him the Arms of *Nebuchadnezar*, and his Ruin; for after the waſting of the Country, by the Incurſions of the *Chaldeans*, he was at length made his Priſoner, and laded with Chains, to be carried into *Babylon*, 2 Kings 24. 1, &c. 2 Chron. 36. 6. Dan. 1. 1. But it ſeems he died in the way, and was caſt into the Common-Shoar, as *Jeremiah* had foretold, *Jerem.* 22. 19. And then *Daniel* and his Companions were tranſported into *Babylon*, Dan. 1. 3.

Anno Mundi 3405. To *Jehoiakim*, in whoſe Captivity and Death began the 70th year, ſpecified *Jerem.* 25. 11. & 29. 10. ſucceeded *Jehoiakim* his Son, who is alſo ſometimes called *Jechonias* and *Coniah*; he was aged 18 years, when he would have collected the Wrecks of this Crown, and wore it but 3 Months, 2 *Kings* 24. 8. His Father to confirm it to his Poſterity, had aſſociated himſelf to the Throne, and made him be declared King with him, when he was but 8 years old, 2 *Chron.* 36. 9. but he was 18 when his Father died; and the 18th year of his life, in which he began actually to Reign, and alone, concurr'd with the eighth of the Reign of *Nebuchadnezar*; who having conceived ſome ill ſuſpicion of this young Prince, who was indeed viciouſly given, 2 *Kings* 24. 9. returned to beſiege *Jeruſalem*, and *Jehoiakim* choſe rather to ſurrender and ſubmit himſelf to the diſcretion of the moſt Powerful, than to ſtand out by reſiſtance; ſo that then was made the firſt great Tranſportation of the *Jews* into *Babylon*, the Prelude of which began three Months before in the carrying away of *Daniel*, and his Companions, 2 *Kings* 24. 8, &c. *Matt.* 1. 11. And thus is found (near the Matter) the Account which we have denoted at the Head of this Period of 482 years ſince the Foundation of the *Temple*, to the end of the Captivity.

Nebuchadnezar ſubſtituted then to *Jehoiakim*, whom he carried away into *Chaldea*, with the principal Forces of *Judea*, (the Prophet *Ezekiel* was of the Company) his Uncle *Mattania*, *Joſias* his 3d Son, and whom he named *Zedekias*, who was 21 years old when he came to the Crown, and wore it eleven years, 1 *Kings* 24. 18. But having falſified the Faith he had given to the King of *Babylon*, he drew his Indignation on him, ſo that in the ninth year of his Reign and continu'd Captivity, *Jeruſalem* was beſieged, reduced to great Extremities, and at length taken after a Siege of eighteen Months, the beſieged being vexed with Famine and great Mortality in the eleventh year of *Zedekias*, who was the laſt King of *David*'s Race, 2 *Kings* 25. 3. *Jerem.* 39. 3, &c. and 52. 6. *Jeremiah* does himſelf repreſent how much he ſuffered during this Siege, *Jerem.* 37. 12, 13, &c. and 36. 6. as *Ezekiel* repreſented the horrours and ſequels of it in *Chaldea*, Ezek. *Chapters* 4, 5, 6, 7, 9, &c. *Zedekias* ſeeing the City taken by the Enemies, would have eſcaped by a private Gate with the reſt of his Troops, and Chief Men of the Nation; but he was purſued by the *Chaldeans*, who took him, and led him to *Riblah*, which is thought to have been ſince called *Antioch*, where *Nebuchadnezar* expected the event of two important Sieges, to wit, that of *Tyre* and *Jeruſalem*, and there was his Sentence given; his Children had their Throats cut in his ſight, and all the Chief Men of *Judah*, (amongſt which were alſo *Skeraiah*, *Hilkiah*'s Grandchild, and *Hazariah*'s Son, who had ſucceeded his Father in the *High-Prieſthood*, involv'd unqueſtionably in this Slaughter, having been of the Counſel of *Zedekias*; and afterwards he had his Eyes put out, and was carried Priſoner into *Babylon*, where he died, *Anno Mundi* 3405. Then was the *Temple* burnt, and City diſmantled and laid waſte, the Sacred Veſſels carried away, and moſt of the People which remained were tranſported, 1 *Kings* 25. 4, &c. *Jeremiah* 52. 1, &c. All this hapned at the expiration of the 18th year, and at the beginning of the 19th of *Nebuchadnezar*, Jeremiah 52. 12, 29. In the firſt Tranſportation with *Jehoiakim*, ſometimes called *Coniah* (by *Jeremiah*) 3023 *Jews* were carried away into *Babylon*, and into this laſt (ſo greatly had the Miſeries of the Siege conſumed the reſt) there were only found 832 in all, *Jeremiah* 52. 28, 29. Thoſe who could remain in *Judea*, being of the meaneſt of the People, tarried behind, amongſt whom *Jeremiah* was one, *Jeremiah* 39. 14. and 40. 5, 6. were put by the Authority of *Nebuchadnezar*, under that of *Gedaliah*, *Jeremiah* 40. 5, 8, 11. But having been ſoon aſſaſſinated at *Mizpah*, by *Iſmael*, of the Royal Race, and his Accomplices, *Jerem.* 41. 1, 2, 3. Theſe ſorrowful remains were carried into *Egypt*, by *Johanan* and the other Officers with *Jeremiah*, againſt his Will, and the endeavours he uſed to diſſwade them, and miſerably periſh'd, *Jerem.* Chap. 42. 43, 44. after they had, as 'tis thought, ſtoned the Prophet.

During all theſe ſad times, and from the 13th of *Joſias*, agreeing with the year of the World 3362. *Jeremiah* (the Son of *Hilkiah*, not of the *High-Prieſt*, who flouriſh'd under *Joſias*, but of an ordinary Prieſt, who reſided at *Anathoth*, Jerem 1. 1, 2.) did all he could

could to diſſwade both ſmall and great from their Debaucheries, without gaining any thing but Injuries, and Threats of Impriſonment; *Baruch* always kept him company. 'Tis thought *Zephaniah*, *Huldah*, and he Propheſied at the ſame time; He in the Streets, *Zephaniah* in the Synagogues, and *Huldah* to the Women. 'Tis certain theſe two were Contemporaries with *Jeremiah*, and perhaps *Nahum* likewiſe.

The firſt 16 Chapters of *Jeremiah*, excepting the 10th, which concerns *Zedekias*, and the 13th which reſpects *Jehoiakim* and *Zedekias*, belong to the time of *Joſias*, and contain Cenſures and Threatnings. The 22th Chapter belongs alſo to *Jehoiakim*, and *Jechonias*, and his Preaching, for which he is blamed to the 26th Chapter, wherein he recites the Cruelty exerciſed by *Jehoiakim* againſt the Prophet *Uriah*, whom he brings from *Egypt* to be put to death. To this time, about the 8th year of *Jehoiakim*, ſhould be referred the Chapters 17, 25, 27, 36, 45, and 46. and to the 7th year of this ſame King, the 13th and 35th; and to *Jechonias*, the 32d and 33d Chapters. What we read in 10, 18, 24, 27, 28, 30, 31, 48, and 49, concerns the firſt years of *Zedekias*. To the 4th belong the Chapters 19, 20, 50, 51, and what he ſays Chap 13. to the King and Queen, 2 *Kings* 24. 20. and 25. 1. To the 9th, the Chapters 34, 37, and 47. To the 10th, the Chapters 21, 32, and 33. And to the 11th, the Chapters 38, and 39. In fine, to the time which followed the taking of the Town, and the deſtruction of the Temple, the Chapters 40, 41, 42, 43, and 44.

At the time when *Jeremiah* Propheſied in *Judea*, *Ezekiel*, who was alſo of the Sacerdotal Order, and had been left Captive in *Chaldea*, treated of the ſame things as *Jeremiah*; and confirm'd what he had writ to the Captives, Chapters 28, 29. to forewarn them againſt the Seducements of *Hananiah* and *Shemaiah*, falſe Prophets, who aſſur'd them of a ſpeedy Return.

The Scripture ſaying nothing of the death of theſe two Prophets, we ſhall not mention any thing of what the Ancients tell us. 'Tis obſervable that in the 11th year of the Captivity, *Ezekiel* being divinely advertiz'd, that the *Tyrians* inſulted over the Miſeries of *Jeruſalem*, prophetically denounces to them their ſudden ruin, Chapters 26, 27, 28; and in the 29th Chapter he promiſes, that *Egypt* and its plunder ſhall be *Nebuchadnezar*'s, and his Army's, for the travel they ſhould ſuffer in the Siege of *Tyre*. After theſe Misfortunes of *Judea*, and the whole Nation, the City of *Tyre* taken, and *Egypt* ſubdued by *Nebuchadnezar*, as the Prophets foretold, he began to ſet up for a Sovereign Monarch, and to reckon the years from that time. It was then in the ſecond year of this Monarchy, and in the following that hapned the things related in *Daniel*, Chapters 2, 3, and 4, it being impoſſible to determine the time of the Expulſion of this Monarch amongſt the *Beaſts*, nor how long it laſted; the ſeven times mentioned, *Dan.* 4. 16. being expounded by ſome of the ſeven years, and others by 3 years and a half.

Nebuchadnezar having reigned 45 years, *Anno Mundi* 3439. left his Son *Evilmerodac* the Succeſſor of his Kingdom, in the 26th year of the death of *Zedekias*, and 37th of the Captivity of *Jehoiakim*, or of *Jeconias*, 2 Kings 25. 27. Jerem. 52. 31, in which this miſerable Prince was taken out of Priſon, unladen of his Irons, ſet at Liberty, and treated as a King, by the favour of this Monarch, who is thought to have had ſome knowledge of the true GOD, and in deriſion whereof the *Chaldeans* nam'd him *Evilmerodac*, which is, the Fool *Merodac*, for this laſt word was the common Title of their Kings.

Since the coming of *Evilmerodac* to the Crown, the 33 years which remain to end the 70 years of the Captivity, muſt be divided between him, *Belſhazar*, and *Darius*, for the Scripture ſpeaks only of theſe three. *Jeremiah* had foretold, that the *Jews* and other Nations ſhould ſerve *Nebuchadnezar*, his Son, and Son's Son, which is, to the third Generation. *Nebuchadnezar* in dying, tranſmits this great Empire to *Evilmerodac* his Son; *Evilmerodac* his Son, to *Belſhazar* his Grandſon, who according to the ſtyle of the Scripture is call'd the Son, *Dan.* 5. 2. 18. 22.

Thoſe who allow only two years to *Evilmerodac*, ſpeak without grounds, and ſeem to contradict the Scripture, 2 *Kings* 25. 29, 30. and this way of ſpeaking that *Jehoiakim*, being by *Evilmerodac* ſet at liberty, on the 27th day of the 12th Month, as expired either the year 37 of the Captivity, or the firſt of *Evilmerodac*, and eat with him, and was fed by him all the time of his Life, doth methinks expreſs a longer time than a year or two; and therefore ſome of the Ancients attribute to *Evilmerodac* 18 years Reign, and others twelve. Thoſe who make him Aſſaſſinated by *Nerigliſſar*, his Brother-in-Law, *Nebuchadnezar*'s Son-in-Law, and *Belſhazar*'s Father, with whom he reigned four years, and *Belſhazar* alone after his deceaſe, about nine Months, produce no convincing Proofs, but are feign to borrow from Prophane Hiſtories uncertain Conjectures, finding themſelves more perplext when they be to agree about the time and qualities of *Darius*.

Let us then, without defining the particular time of the Reign of theſe three, of which the Scripture is ſilent, allow them together the 33 years in queſtion. It is true indeed, that *Daniel* paſſes immediately from *Nebuchadnezar* to *Belſhazar*; but 'twill not be gather'd from thence, that *Evilmerodac* ſurviv'd his Father only two years; when perhaps *Daniel* was abſent during his Reign from the Court, attending in ſome diſtant Province on the Functions of his Charge; and certainly he muſt have liv'd a long time out of *Babylon*, ſeeing he was ſo little known there when *Belſhazar* died, *Dan.* 5. 13. And therefore neither does he ſpeak of *Belſhazar*, as a Youth, who came now from loſing his pretended Father *Nerigliſſar*, under whoſe Tutelage he had lived; (this great Feſtival which he celebrated would have been little agreeable to the year of Mourning) but he ſpeaks of him as a perfect Man, who feaſts not only his Gentlemen, but likewiſe his Wives and Concubines, *Dan.* 5. 2 and diſtinctly recites thoſe Viſions he had in the firſt year of *Belſhazar*, *Dan.* 7. 1. and in the third, *Dan.* 8. 1. which he could not ſay, had *Belſhazar* reigned only nine Months. I would give then 20 or 25 years to *Evilmerodac*, and to *Belſhazar* his Son, and the reſt to *Darius*, Subrogat to *Belſhazar*, after he had been killed by the Conſpiracy of his own, in the Night of his Sacrilegious Feſtival, in the which the end of a Myſtical Hand, by a Writing which *Daniel* alone could read and expound, had denounced to him his ruin, *Dan.* 5. 30. ſo that ſtill the laſt year of this *Darius*, who is the ſame that Writers have call'd *Nabonides* and *Labonules*, as they name *Belſhazar*, *Laboſoarchodes*, will fall in with the firſt of *Cyrus*, and the laſt of the Captivity.

He was not King of *Media*, but of *Chaldea*, as may be ſeen *Dan.* 5. 31. and 9. 1. and he is ſurnamed of *Mede*, not ſo much for having liv'd amongſt the *Medes*, but becauſe he was an originary, and that *Ahaſuerus* his Father, *Daniel*, 9. 1. is the ſame, who is termed by the other Greeks *Cyaxares* (Father of *Aſtyages*, and *Cyrus* his Grandfather) who being King of *Mede* joined his Arms to thoſe of *Nebuchadnezar*,

for the taking of *Nineveh*, and the ſuppreſſion of the *Aſſyrians*; for as *Nebuchadnezar* had eſpous'd *Nitocris*, the Daughter of *Cyaxares*, and Siſter of *Aſtyages*, ſo it ſeems he brought into his Court this *Darius*, his Wives Brother, and that he there lived in great Credit, ſeeing he was 62 years of Age, when he was ſubſtituted to *Belſhazar*, by the Faction of thoſe who aſſaſſinated him, and of whom perhaps he was the Chief, *Dan.* 5. 31. And this was the firſt ſtep of what GOD had denounced to him, that his Kingdom ſtould be divided, and given to the *Medes* and *Perſians*, Dan. 5. 28. ſeeing that this Perſon being originary of *Mede*, poſſeſt it after him, and ſettled the Government of it on the Platform of what was practis'd by the *Medes* and *Perſians*, lately re-united under the Government of *Cyrus*, (after the death of *Aſtyages* his Grand-father) as may be gather'd from *Dan.* 6. 1, 8, 12, 15.

This *Darius* the *Mede* in favouring *Daniel*, and eſtabliſhing him one of the *Triumvirs*, who preſided over the 120 *Satrapes* or *Governours*, which at his coming to the Crown he had eſtabliſhed over all the Kingdom, to ſhare his Authority with thoſe from whoſe Suffrage he had received it, expos'd him to the envy and hatred of all others, who deſigned by a wicked and cruel Edict, to make him be thrown into a Den of *Lions*, where he was miraculouſly preſerved, to the great Joy of the King, and the confuſion of his Enemies, *Dan.* 6. 1, &c. As *Daniel* had under *Belſhazar*, the firſt and the third year of his Reign, the Viſions he deſcribes in the 7th and 8th Chapters of his Book; ſo hapned under *Darius* of *Mede*, in the firſt year of his Reign, what he did and ſaw in the 9th Chapter.

Some few years after, *Cyrus*, who was mentioned by the name, almoſt two Ages before his death, to be the Deliverer of the People of *GOD*, and the Reſtorer of his Temple, *Iſai.* 44. 5. 8. and 45. 1. perſuing his other Conqueſts, laid Siege before *Babylon*, during which he Storm'd the Caſtle of *Borſineppe*, where *Darius* the *Mede* had withdrew, whom he received into Favour, as being his Kinſman, and made him Governour of *Caramania*, and in fine, took the Town by Stratagem, having cut another courſe for the *Euphrates*, than that through which it entred into the Town, even when the Inhabitants mock'd at his Attempts, and ſecurely followed their Debaucheries, *Iſai.* 21. 5. and *Jerem.* 51. 32, 39, 41.

And this is the term or ending of the Empire of *Babylon*, as may be ſeen *Jerem.* 25. 12.

CHAP. VII

Of the Sixth Age, or Period of the World.

As from the Foundation of the Temple *(laid in the Year of the* World **2988***) we reckon about* 482 *Years; ſo from the Taking of* Babylon, *and the Ending of the* Captivity, *to the Death of our* Saviour JESUS CHRIST, *there are (according to ſome)* **490** *Years, and (to others)* 74 *Years more, and again (according to others)* **13** *Years more.*

ANNO *Mundi* 3470. DANIEL, who had been till then *Darius*'s Favourite, and remained in this quality in the Capital City, inſinuated himſelf ſo prudently into the Favour of the Conquerour (by the Bleſſing of GOD) that he continued to him the ſame Employs he had under *Darius*, Dan. 6. 28. And there's great likelihood 'twas at the *Prophet*'s perſwaſion (who without doubt communicated to him the Predictions of *Iſaiah* and *Jeremiah*) that he publiſhed in favour of the *Jews* the Edict of their Liberty, from the firſt year of the taking of *Babylon*, and the *Chaldean* Monarchy's ſubmiſſion to the Diadem of the *Perſians*, 2 Chron. 36. 22. Eſdr. 1. 1. in the Year of World 3470. Some Learned Men begin here the 70 Weeks of *Daniel*, and end them at the Death of the *Son of GOD*, Dan. 9. 24. as if GOD would have had the *Septenary* of the Servitude to be followed by another *Septenary*, which ſhould bring us in the Death of *Jeſus Chriſt*, the true *Meſſias*, the Liberty of our *Souls*. The *Jews* ſeem in ſome ſort to favour this Sentiment, ſeeing they make their ſecond Temple to ſubſiſt but 420 years; and 'tis apparent, 'twas overthrown by *Titus* and *Veſpaſian*, in the 70th or 72d year after the Birth of our Saviour. But others, to adjuſt the *Holy Chronology* with Foreign Accounts (although they be in ſeveral chief Points uncertain, eſpecially in what concerns the *Perſian Monarchy*) they hold one muſt deſcend lower, and begin the Account of 70 Weeks in the 7th of *Artaxerxes*, in which *Eſdras* came into *Judea* with ample Commiſſion, to ſet the Republick in order, *Eſdr.* 7. 7. or what appears more agreeing with the 20th, in which *Nehemiah* obtain'd the Office of Governour, and the Authority of re-building the *Walls* and *Streets* of the Town, *Dan.* 9. 28. *Nehem.* 2. 1. Others have moreover on this Subject, Sentiments leſs reaſonable than the preceeding, the laſt of which is prefixable to all the reſt: We intend not to enter into the diſcuſſion of theſe *Chronological Punctillo's*, in which one may ſooner gueſs at, than demonſtrate things.

After the Edict of *Cyrus* was publiſhed, *Zorobabel* the Son of *Salathiel*, of the Royal Family, called otherwiſe *Shesbatſhar* by the *Chaldeans*, Eſdr. 1. 8. and *Attirſhatta*, which is the Governour for the King, in reſpect of his Dignity, *Eſdr.* 2. 63. compared with *Eſdr.* 3. 2. and *Joſhua* the High-Prieſt the Son of *Jozadeck*, and *Sheraiah*'s Grandſon, who was executed with *Zedekias*, laden with the Sacred Veſſels, which he cauſed to be reſtored, with a great number of Perſons ſpecified, *Eſdr.* Chap. 2. and *Nehem.* Chap. 7. arriv'd in *Judea* in the ſecond year of *Cyrus*, a while before the ſeven Months, and ſet to re-building the *Altar*, and offering their *Sacrifices*, Eſdr. 3. 1. In the following year they laid the Foundations of the *Temple*, Eſdr. 3. 8. But they immediately met with oppoſition, by the Credit which their Enemies found at Court, whence it came that *Cambyſes* (*Cyrus* his Son, who was employ'd afar off in the Expedition againſt Queen *Tomyris*) favour'd them not. And this was the cauſe of the Faſting and Prayers of *Daniel*, in the third year of *Cyrus*, Dan. 10. 1. But the *Prophet* died a while after the laſt Viſion which he had, as may be gathered from the words of the Angel, and in ending it, *Dan.* 12. 13.

This oppoſition continu'd under the Reign of *Ahaſuerus*, and more violently under that of *Artaxerxes*, as is ſeen *Eſdr.* 4. 6. 7, &c. And as theſe two Names ſeem to have been common to the Kings of *Perſia*

Perſia and *Mede*, (compared *Dan.* 9. 1. *Eſther* 1. 1. and *Neh.* 2. 1.) yet it ſeems we ſhould underſtand by this *Ahaſuerus*, the Son and Succeſſor of *Cyrus*, whom the generality of *Hiſtorians* have called *Cambyſes*, who was found the Heir of his Scepter three or four years after the taking of *Babylon*, and reigned ſeven or eight years; and by *Artaxerxes*, who followed him. This Impoſtor who would paſs for *Smerdis*, *Cyrus* his ſecond Son, whom the eldeſt had put to death; for his Impoſture having been diſcover'd, and he puniſh'd, *Darius Hiſtaſpis* came to the Crown, and the *Jews* ſeeing him ſettled, and moreover conſidering, that tho' *Cambyſes* (prejudic'd by his Flatterers had conniv'd at their Oppreſſion, without confirming the Edict which his Father had publiſh'd in their Favour, yet there was no contrary and prohibited one, other than that of the falſe *Smerdis*, who is the firſt *Artaxerxes* of the Scripture, and that he not having been lawful King, the Prohibition he had made of rebuilding was of no validity; they therefore took Courage at the ſollicitation of the Prophet *Haggai*, and *Zachary*, and ſet to work in the ſecond year of *Darius*, Eſdr. 4. 24. and 5. 1. *Hagg.* 1. 1. *Zach.* 1. 1. And *Darius* having chang'd the Officers of the Crown on this ſide *Euphrates*, and ſubſtituted to *Biſhlam*, *Metredath*, *Rehum*, &c. who in the time of *Cambyſes*, and the Impoſtor *Smerdis*, had ſo hotly oppos'd the building of the Temple, *Tattenas*, *Shetherboznai*, &c. who were more moderate, *Eſdr.* 5. 3. They ſeeing this Work advanced, came to *Jeruſalem*, to inform themſelves on the Spot; hear from *Zorobabel* and *Jeſhuah*, the Authority they had from the Edict of *Cyrus*, and made a faithful Report by their Letters to *Darius*, entreating him to inform himſelf of the Truth of the matter, and to ſend his Commands, touching what he would have them to do in this Point, *Eſdr.* 5, 3, 4, 5. &c. On theſe *Letters Darius* caus'd ſearch to be made in the *Archives* of the *Empire*, for what might concern this Order of *Cyrus*; and finding the Writing, he confirmed it by a ſecond Edict, more careful to maintain the Will of *Cyrus*, whoſe Daughter he had eſpous'd, than had been *Cambyſes* his own Son, *Eſdr.* 6. 1, &c. Thus was finiſhed the *Temple*, and the Dedication of it was celebrated, and they began to worſhip in it in the *6th* year of King *Darius*, *Eſdr.* 61. 5, &c.

If it be alledged, That according to this reckoning the interruption of this *Temple* muſt have laſted no more than 10 or 12 years at moſt, whereas 'tis ſaid (*John* 2. 20.) it had been 46 years in building; one may anſwer, either that the *Jews* ſaid this at a venture, without any certain Information; or that they miſreckon'd the time employ'd by *Zorobabel* in this Work; or that in giving moreover a year or two to the Life of *Cyrus* ſince the Work began, ſeven to *Cambyſes*, one to the Impoſtor *Smerdis*, and 36 to *Darius*, they find preciſely theſe 46 years between the ſecond of *Cyrus*, in which the *Jews* return'd from *Babylon* had follow'd this deſign, and the laſt of *Darius*, their ſecond Benefactor, under whom the Work was again undertaken and finiſhed.

It ſeems that *Darius*, ſince the *Temple* was finiſh'd, took no more care of the Intereſt of the *Jews*; whether he was otherwiſe employ'd in continual Wars; or whether he thought it was ſufficient the *Temple* was built tho' the Walls were not raiſed.

To *Darius*, after a Reign of 36 years, which is commonly given him, his Son *Xerxes* ſucceeded, who was born to him by *Cyrus* his Daughter: It's he who is indicated *Dan.* 11. 2. and of whom is mention *Eſther* 1. 1, &c. He repudiated *Vaſhti*, eſpouſes *Eſther* in her Place, takes *Haman* into favour, who vex'd at *Mordecai* for his refuſal to bow to him, took a deſign, not only of deſtroying him, but at one and the ſame time all the *Jews*, which were to be found in the Empire; but the King having read the publick Regiſters, and the ſingle Service which *Mordecai* had rendred him, would have him worthily recompenc'd by the very hands of his great Favourite; who as he was juſt on the point of oppreſſing the *Jews*, *Eſther* oppoſes her ſelf with ſuch ſucceſs, by the Counſel of *Mordecai*, that all the miſchief which this inſolent Favourite had prepared againſt him, fell on his own Head, and turn'd to the ſhameful Ruin of himſelf and his Family. As *Mordecai* (*Eſther's* Uncle) is without doubt another, than he who came up from *Chaldea* with *Zorobabel* and *Jeſhuah*, Eſdr. 2. 2. and *Nehem.* 7. 7. ſo what is ſaid *Eſther* 2. 6. that he had been tranſported with the King *Jechonias*, is not to be underſtood of his Perſon, but of that of his Father or Grandfather: But in ſuppoſing he was tranſported in the Reigns of his Father, or Grandfather, and born towards the end of the Captivity; or after 'twas ended; here will be no longer difficulty.

Thoſe who collect the Hiſtory of *Eſther* as far as *Artaxerxes*, or *Darius Ochus*, increaſe this Difficulty; and thoſe who terminate it in *Darius Hyſtaſpis*, do diſingage themſelves little better. Thoſe who underſtand it of *Cambyſes* are contradicted, becauſe 'twas the *7th* year of *Ahaſuerus* when he eſpouſed *Eſther*, and *Cambyſes* ſcarcely paſt over the *7th* of his Reign, having moreover been a conſtant *Enemy* to the *Jewiſh* Nation to his Death; and thoſe who would underſtand the *Ahaſuerus* of *Eſther*, of *Cyaxaris*, who was the Father of *Darius* of *Mede*, cannot attribute to him the magnificence and extent of the Empire, deſcrib'd *Eſther*, Chap. 1. beſide, that he was not King of *Media* and *Perſia*.

Zorobabel and *Jeſhuah*, who had the Conduct of the People from *Cyrus* this year, died, apparently under the Reign of *Xerxes*, and by their deceaſe left their new ſpringing Republick in very bad order; to ſpeak humanly, there cannot be given more than 60 years in their Adminiſtration, and in giving moreover 4 to *Cyrus*, after the taking of *Babylon*, 7 to *Cambyſes*, 1 to the Impoſtor, and 36 to *Darius*, according to the common Reckoning, they muſt have liv'd no farther than the beginning of *Xerxes*, to whom there are allotted 21; at the end of which ſucceeds his Son *Artaxerxes Longemain*, that is *Long-hand*, who is made to have worn the Crown 40, or 41 years. And in effect it appears from the Relation of *Eſdras*, that Corruption had ſo greatly gain'd ſince their deceaſe, that *Jeſhuah's* Children are reckoned among the *Prieſts*, who had taken ſtrange Women, *Eſdr.* 10. 18.

Eſdras, who was of the *Prieſtly Order*, well vers'd in the Law, having without doubt heard in *Babylon*, that by the death of *Zorobabel* and *Jeſhuah*, and apparently from the two Prophets, *Haggai* and *Zachary*, who had ſo well ſeconded them, that all things went ill in *Judea*, was divinely inſpir'd to return there alſo, and to bring along with him a conſiderable Company of *Prieſts*, *Levites*, and *Nethinians*; which he did under the Authority and Favour of *Artaxerxes*, in the *7th* year of his Reign, with rich Preſents, authentick *Letters Pattents*, and a very advantageous *Commiſſion*, to eſtabliſh *Magiſtrates* and *Judges* amongſt the People, *Eſd.* Chap. 7, and 8.

Anno Mundi 3538. 13 years after the arrival of *Eſdras* in *Judea*, which is to ſay, the *20th* year of *Artaxerxes*, *Nehemiah* (who is held to have been of the Tribe of *Judah*, and even of the *Royal Race*, yet another than he ſpoken of, *Eſdr.* 2. 2. and *Nehem.*

kem. 7. 7.) obtains an expreſs *Commiſſion* of the ſame King to go into *Judea*, to re-eſtabliſh the City of *Jeruſalem*, with a very authentick *Commiſſion* to govern the Nation; of which ſee *Nehem.* Chapters 1, 2, 5, and 14. And it ſeems that this Edict of *Artaxerxes*, is the Word, *That they ſhould return and re-build* Jeruſalem, *and raiſe up the deſolate places*; whence begin the 70 Weeks, *Dan.* 9. 25. ſeeing that of *Cyrus* (confirmed by *Darius*) ſpake only of building the *Temple*, not of rebuilding the *Town*, encloſing it and putting it into a condition of Defence.

Nehemiah being arrived at *Jeruſalem*, builds up the *Walls*, and makes it tenable in 52 days, *Nehem.* 6. 15. See *Nehem.* 12. 27. and the Orders he eſtabliſh'd amongſt the People, as well in Civil as Sacred Matters, *Nehem.* Chapters 5, 6, 8, 9, 10, 11, 12. and 13.

It appears, that in the time of *Eſdras* and *Nehemiah*, *Joakim* the Son of *Jeſhuah* exerciſed the *High Prieſthood*, Nehem. 12. 26. but it ſeems he died a while after the arrival of *Eſdras*, ſeeing *Eliaſhib* his Son was already in this Dignity when the *Walls* of the Town were rebuilt, *Nehem* 3. 1. & 20.

Nehemiah was 12 years Governour, or *Attirſhatta*, that is, *Ethnarch*, ſince the 20*th* to the 32*d* of *Artaxerxes*, Nehem. 5. 14. and 8. 10. but at the end of this term he return'd to the King, as well to give him an account of what he had done, as becauſe his *Commiſſion* was expired, *Nehem.* 13. 6.

During his abſence new Diſorders aroſe, to which *Eſdras* apparently not being able to withſtand, the King was entreated from the *Jews* to ſend them *Nehemiah*, who at his Return us'd his Authority even on the *High Prieſt Eliaſhib*; who allying himſelf with *Tobiah* the *Ammonite*, had went ſo far as to lodge this ſtranger in one of the Chambers of the *Temple*, whence *Nehemiah* made his Moveables be thrown out, and appointed for its proper uſe, *Nehem.* 13. 6, 7, and 8. Then alſo *Nehemiah* proſecuted the diſſolution of the Marriages contracted by the *Jews* with ſtrange Women, which had been ſtipulated and begun by *Eſdras*, Eſdr. 10. 3. And *Nehemiah* proceeded ſo far on this Point, that he drove away from *Jeruſalem* one of his Sons, who had eſpous'd the Daughter of *Sanballat Honorite*, Nehem. 13. 28.

We cannot certainly determine, how long *Eſdras* and *Nehemiah* liv'd; but theſe are infallible Maxims, which may give ſome light to the *Hiſtory*. Firſt, that *Eſdras* was divinely inſpir'd, to make the laſt Review of the *Scriptures* of the *Old Teſtament*, and reduce them into a Body; and that he joyn'd with the Book which bears his Name, thoſe of the *Chronicles*, that of *Eſther* (written by *Mordecai*) and that of *Nehemiah*. 2dly, That *Malachi*, the laſt of the *Prophets*, has either been the ſame as *Eſdras*, as ſeveral hold, or at leaſt contemporary with him; it being certain, that ſince the cloſing up of the Canon by *Eſdras*, there has been neither Writing nor Writer Canonical under the *Old Teſtament*. 3dly, That *Eſdras* had already writ the *Chronical Books*, before *Nehemiah* wrote his Hiſtory, ſeeing they be therein cited, *Nehem.* 12. 23. 4thly, That they have liv'd both of them to the time of *Darius Codomannus*, in whoſe Death (vanquiſh'd by *Alexander the* Great) ended the Empire of the *Perſians*, ſeeing they have both extended the Succeſſion of the *Prieſts*, to the Reign of *Darius* of *Perſia*, as is expreſly read, *Nehem.* 12. 22. 5thly, That the Prieſt *Jadduah*, who is the laſt mention'd by *Nehemiah*, was contemporary with *Alexander* the Great, and went before him with great ſolemnity, as appears from *Joſephus*. 6thly, That *Sanballat* mention'd in *Nehemiah*, was *Manaſſes* his Father-in-Law, the brother of *Jadduah*, in favour of whom he ſollicited by *Darius*, and obtain'd at length of *Alexander*, to whom he went and ſurrendred himſelf, the liberty of building the *Temple* of *Gerizim*, that he might therein exerciſe the *Prieſthood*, Nehem. 13. 28.

Theſe Truths acknowledg'd by moſt *Chronologiſts*, divide them in their Opinions, ſome pretending, that the *Artaxerxes* of *Eſdras* and *Nehemiah*, is he whom ſecular Writers have ſurnam'd *Mnemon*; and others judging it more convenient to ſtop at *Longhand*; and as the ſequel of the *Holy Hiſtory* leads us rather to him, ſo without curtailing the term which profane *Hiſtorians* aſſign to each of the *Kings*, which have followed the great *Xerxes*, though with little certainty and conſent, 'twill be eaſie to find ones Reckoning. It's thought the *Perſian Monarchy* laſted about 200 years, and according to the moſt juſt Account, the 20*th* of *Artaxerxes Longhand* was 86 of it: So that in ſuppoſing *Nehemiah* was then 25, and liv'd 135, which has nothing extraordinary, he might have ſeen *Darius Codomannus* arrive to the Crown; and there's great probability *GOD* took them both away, *Eſdras* and *Nehemiah*, a while after *Alexander* had paſt the *Boſphorus*, that they might not ſee the entire ruin of an Empire, which had almoſt continually favour'd their Nation. It's not found any one ſucceeded *Nehemiah* in his Office of *Governour*, and it ſeems as if after his death, the ſuperiour Authority remain'd in *Jadduah* the *High Prieſt*.

Darius, attack'd ſo violently and ſucceſsfully by *Alexander*, and in fine wholly vanquiſh'd, inveſted himſelf with the Monarchy by his death in the 7*th* year of his Reign. See with what violence the *Ram* was attack'd by the *Goat*, Dan. 8. 6, 7, &c. Here began the *Monarchy* of the *Greeks*, which is the Kingdom of *Braſs*, Dan. 2. 39. and the third Beaſt like unto a *Leopard*, Dan. 7. 6.

Anno Mundi 3670. *Sanballat*, the *Satrapas* of *Samaria* for *Darius*, had timely joyn'd himſelf to *Alexander*'s Party, and obtain'd by his Favour what *Darius* had refuſed him, to build the *Temple* of *Gerizim*, and to eſtabliſh *Manaſſes* his Son in-Law, the Brother of *Jadduah*, High Prieſt; whence aroſe the Controverſie mentioned *John* 4. 20. and the inveterate Hatred between the *Samaritans* and the *Jews*, Joſeph. *lib.* 11.

Alexander being angry with the *Jews*, after the taking of *Tyre*, marched to *Jeruſalem*, to deſtroy it; but *Jadduah* coming to meet him, procur'd not only his Favour, but alſo his Veneration, putting him in mind of a Dream he had in *Macedonia*, in which a Man made and cloathed like *Jadduah*, had exhorted him to attack the *Perſians*, and promis'd him the Victory over them. This *Alexander*, who is called by *Daniel* the King of *Javan*, Dan. 8. 21. and 10. 20. outlived *Darius* but 6 years, and his Kingdom was divided to four Strangers: *Seleucus* had great *Aſia* towards the North for his part: *Ptolemy*, *Egypt* towards the South; *Antigonus*, *Aſia Minor* to the Eaſt; and *Caſſander*, *Macedonia* towards the Weſt, *Dan.* 7. 6. and 8. 8. and 23. and 11. 4. Wars ſoon aroſe between theſe four Kingdoms, and namely between the *Seleucides* and the *Ptolomies*; whence ſprang many difficulties to the *Jews*, ſituated between *Egypt* and *Syria*, increas'd by their own Diſſenſions; and the Marriages which theſe *Princes* contracted often together, were rather Snares than Alliances.

The 2d *Ptolomy* was the *Philadelphian*, ſo nam'd, becauſe he had married his Siſter, under whom 'tis ſaid there was made at his Inſtance, becauſe he gathered a great Library, the *Greek* Tranſlation of the *Old Teſtament*, called vulgarly the LXX.

'Tis

'Tis ſaid alſo, That this *Prince*, better affected towards the *Jews* than his Father had been, reſtored to liberty 100000 Slaves of that Nation. Then was *Eleazer* High Prieſt, the Brother and Succeſſor of *Simon* the Juſt, who was the Son of the firſt *Onias*, and he of *Jadduah*, according to *Joſephus*. There were already ſeveral Miſunderſtandings between the firſt *Seleucus* the Son of *Nicanor*, and the firſt *Ptolomy* the Son of *Lagos*, conteſting for *Syria*; and according to the viciſſitude of War, the *Jews* were conſtrain'd to obey ſometimes one, and ſometimes another: But the *War* growing more fierce between the 2*d Ptolomy* and the 2*d Seleucus*, *Seleucus Soter*, to whom ſoon ſucceeded *Antiochus Theos*, the third of the ſame *Seleucides*; *Philadelphe* by a Treaty of Peace gave his Daughter *Laodicea* in Marriage to *Antiochus*, and obliged him afterwards to leave her, altho' he had already two Sons by her, and to take *Berenice* his other Daughter inſtead of her, which produc'd diſmal Tragedies; for *Antiochus* ſeeing his Father dead, put away *Berenice*, and recall'd *Laodicea*, who poyſons her Husband, and put to death her Siſter, and a Child ſhe had in a Cradle: But a while after *Ptolomy Evergetes*, the 3*d* of the Name, the Brother of *Berenice* and *Laodicea*, attacks *Callinus Seleucus*, the 4*th* of the *Seleucides*, Son of *Antiochus Theos*, and gains on him great Victories, *Dan.* 11. 5, 6, 7, 8, 9. Yet *Seleucus Cerannus*, the 5*th* of the *Seleucides*, and his Brother *Antiochus* the Great, both the Sons of *Callinicus*, took their Revenge, and eſpecially *Antiochus* the Succeſſor, and Heir of his Brother, the 6*th* King of *Syria*, comes againſt *Ptolomy Philopater* the Son of *Evergetes*, the 4*th* of the Name, who awaking from his Debauches, takes the Field, defeats *Antiochus* the Great, and regains moſt of the Places which had been taken from him, *Dan.* 11. 10, 11, 12. See the 3*d* Book of the *Macchabees*, which ſerves as an Explication to theſe *Propheſies*, and relates what hapned to this *Ptolomy*, being withheld at *Jeruſalem*, to enter into the *Holy Places* againſt the Law of *GOD*, who became alſo a Protector in *Egypt* of the Nation, on which this miſerable *Prince* would have reveng'd himſelf.

During theſe Stirs, *Manaſſes* the Uncle of *Eleazer* had ſucceeded him in the *Sacerdotal Dignity*, and to *Manaſſes Onias* the 2d Son of *Simon* the Juſt; and to *Onias*, *Simon* the 2d. *Antiochus* having treated with *Philopater*, watches an occaſion, and ſeeing him dead, and that his Son *Ptolomy Epiphanius*, the 5*th* of the Name, was as yet but a Child, invades *Egypt*, ſtrengthens himſelf with Alliances againſt her, takes *Cæloſyria*, and ſeveral other Places, *Dan.* 11. 13, 14, 15. After which he comes into *Judea*, drawn thither by the Factions which divided her, and puts all into great Confuſion, *Dan.* 11. 16. See *Joſephus*, *Book* 12. *Chap.* 3. But being ſtopt by the conſideration of the *Romans*, who became Protectors of *Ptolomy Epiphanes*, he enters into League with him, and gives his Daughter *Cleopatra* in Marriage, who (contrary to the Father's Intention) remains faithful to her Husband; but deſigning againſt the *Romans* themſelves he was ſmartly handled by them, and in fine knock'd on the Head, as he was plundering a *Temple* in *Syria*, Dan. 11. 17, 18, 19.

Seleucus Philopater his Son, the 7*th* of the *Seleucides*, comes to the Crown, forms a Deſign of pillaging the *Temple* of *Jeruſalem*, and ſends thither *Heliodorus* for this effect; but his Enterprize did not ſucceed, *Dan.* 11. 20. and ſee *Macchabees* Chap. 3. He quickly died, being poyſon'd by *Heliodorus* and *Antiochus*, ſurnam'd *Epiphanes*, or the *Illuſtrious*; who being an Hoſtage at *Rome*, ſecretly went thence, and came into *Syria*, and taking on him immediately the Quality of Protector of *Demetrius*, the Son of his Brother *Seleucus Philopater*, invades afterwards the Kingdom. 'Twas this *Antiochus*, not ſo properly *Epiphanes*, as *Epimanes*, or the *Enraged*, whom *Daniel* deſcribes, and offers as the lively Image and Type of *Antichriſt*, Dan. 7. 8. and 8, 9, 10, 11, 12, 13, 14, 23, 24. and 11. 21, &c.

In the beginning of his Reign *Hircanus* kill'd himſelf, according to *Joſephus*, *Book* 12. *Antiq.* Chap. 4. and under him began the Soveraign *High Prieſthood* to be Mercenary, and in the diſpoſal of the King. *Onias*, the 3d Son of *Simon* the Second was then in this Office; but his Brother *Jaſon* obtain'd it by *Money*, in the 137*th* year of the *Seleucides*, and began to introduce Paganiſm amongſt thoſe of his Nation, 1 *Macc.* 1. 11. and 2 *Macc.* 4. 7, 8, 9, &c. yet he enjoy'd it not long, for *Menelaus*, whom he had ſent towards *Antiochus* to carry him his Preſents, ſupplanted him, and obtained the Dignity, 2 *Macc.* 4. 23. and hence was ſeen the ſequel of his Crimes. About this time prodigious ſigns of Armies were ſeen fighting in the Air over *Jeruſalem*; and *Jaſon* on a Report that *Antiochus* was dead, gathers People and drives away *Menelaus*, who retires towards the *Lacedemonians*, where he dies poor, and without a Sepulchre, 2 *Macc.* 5. 2, &c. In the mean time *Antiochus* was employ'd in the War againſt *Egypt*, (where reign'd *Ptolomy* the 6*th*, as yet a young Child, and ſurnamed *Philometer* by *Antiphraſis*, for the hatred which *Cleopatra* his own Mother, and Siſter of *Antiochus* bore him) which he ended by the Treaſon of the Miniſters of *Egypt*, who having admitted him into the Countrey, as his Nephews Protector, furniſhed him with the means of becoming Maſter of ſeveral important Places, by Craft, Bribes, and Intrigues, *Dan.* 11. 22, 23, 24. 1 *Macc.* 3. 30. But *Ptolomy* being grown up in years and courage, found means to retake them, and make them ſhake off the *Syrian* Yoke; who bearing this impatiently, invades *Egypt* with great vigour, gains the Battel againſt *Ptolomy*, who was betray'd by his own People, and renews a fraudulent Peace with him, which was of ſhort durance, *Dan.* 11. 25, 26, 27. For a while after he began new Attempts, upon which the *Romans* intervening for *Ptolomy*, he was conſtrain'd to deſiſt, and came and diſgorg'd his Fury on *Jeruſalem*, *Dan.* 11. 28, 29, 30, 31, &c.

It was in the 143*d* Year of *Seleucides*, that returning from *Egypt* he enters into *Jeruſalem*, favour'd by thoſe of his Faction; there exerciſes great Cruelties, profanes the *Sanctuary*, and pillages the *Temple*, 1 *Macc.* 1. 21, &c. 2 *Macc.* 5. 11, &c. two years after he continues his Cruelties by *Apollonius*, and by a publick Edict commands all the *Jews* to embrace *Paganiſm*, and to conſecrate the *Temple* of *Jeruſalem* to *Jupiter* the *Olympian*, and that of *Gerizim* to *Jupiter* the *Hoſpitable*, 1 *Macc.* 1. 30, &c. 2 *Macc.* 5. 22, &c. and 6. 1, &c. Then hapned the cruel Executions on *Eleazer*, 2 *Macc.* 6. 18. and the ſeven Brethren, 2 *Macc.* 7. 1, &c.

Matthias the *High Prieſt* retires to *Modin*, refuſes to obey the King's Edict, kills the Commiſſioner and a *Jew*, who ſacrificed to *Idols*, gathers Forces, and reſolves on reſiſtance, 1 *Macc.* 1. 1, &c. In dying in the 146 Year of the *Seleucides*, he eſtabliſhes *Judas Maccabeus* his Son, Captain General of the People, who refuſed to adhere to Idolatry, 1 *Macc.* 2. 64, &c.

Judas defeats in ſeveral Rencounters the Lieutenants of *Antiochus*, *Apollonius*, *Seron*, *Georgius*, and *Lyſias*; purges the *Temple*, and celebrates the Dedication of it, mentioned *John* 10. 22. 1 *Macc.* Chap. 3, & 4. compar'd with *Dan.* 11. 32, 33, 34, 35. The

Abomination of the Deſolation had been introduc'd by the order of *Antiochus*, the 25th of the 9th Month of the Year 145. 1 *Macc.* 1. 62. and in the ſame Day and Month in the Year 148, the Temple was purified, 1 *Macc.* 4. 52, 54. While *Judas* proſecuted his Victories, *Antiochus* dies miſerably, in the 149th year of the *Seleucides*, 1 *Macc.* 6. 1, &c. leaving for Succeſſor his Son *Antiochus Eupater*. In the Year 150 *Judas* beſieges the Caſtle of *Jeruſalem*, poſſeſt by the Enemies; but *Lyſias*, to whom the King was given in truſt, bringing this young King into the Wars, obliges him to raiſe the Siege, and after ſome ſlight Skirmiſhes, wherein *Eleazer* ſignalized himſelf, killing the greateſt of the Elephants, the taking of *Bethſurah* by *Antiochus*, and the Siege even of the Temple, and thoſe who defended it reduced to great neceſſities; a Peace is made, by which is left to the *Jews* their Liberty and Religion, which was not faithfully obſerv'd, 1 *Macc.* 6. 28, &c.

Antiochus was perſwaded by *Lyſias* to this Retreat, to go and oppoſe *Philippus*, who relying on the Authority the former *Antiochus* had given him for the Government of his young Son, arrogated to himſelf at *Antioch* the Supreme Power, 1 *Macc.* 6. 15, and 63. In the mean time *Onias*, Son of *Onias* the third, ſeeing no likelihood of his coming to the High Prieſthood, conferr'd it ſeems by *Eupater* on *Alcimus*, a wicked Man, retires into *Egypt*, and under the favour of *Ptolomy Philometer* builds in the Province of *Heliopolis*, againſt the Ordinances of the Law, a Temple like unto that of *Jeruſalem*, and for the ſame uſe, which was ſurnamed *Onion*, of which ſee *Joſeph.* Book 12. Antiq. Chap. 15. and Book 13. Chap. 6.

In the Year 151, *Demetrius* the Son of *Seleucus Eupater*, being eſcap'd from *Rome*, where *Antiochus* his Uncle had ſent him as an Hoſtage, is receiv'd by thoſe of *Antioch*, and by the Army, puts to Death *Antiochus Eupater*, his Couſin-German, and *Lyſias*; and at the Sollicitation of *Alcimus*, who unworthily bore the Title of High-Prieſt, ſends *Bacchides*, the General of his Troops againſt the well-meaning People, who were uſed with as much Perfidiouſneſs as Cruelty, 1 *Macc.* 7. 1, &c. *Judas* oppoſes himſelf againſt theſe Violences, and reduces *Alcimus* to great Extremities, to whoſe aſſiſtance comes *Nicanor* from the King's part, who ſucceeds neither under the *Fox*'s Skin, nor that of the *Lion*, and loſes his Wiles, his Forces, and his Life, 1 *Macc.* 7. 26, &c. *Judas*, victorious, ſeeks the Protection and Alliance of the *Romans*, 1 *Macc.* 8. 1, &c. But in the Year 152, *Bacchides* return'd into *Judea*, the Battle is given between him and the Troops of *Judas*, who was killed on the place, and *Jonathan* his Brother was choſen Captain General in his place, 1 *Macc.* 9. 1, &c. See what was paſt at the entrance of his Generalſhip, 1 *Macc.* 9. 1, &c. The year following 153, *Alcimus* dies, *Bacchides* retires to the King, call'd back againſt *Jonathan*, is beaten and makes Peace with him, who had laid Siege of his own Authority againſt *Machmaſh*, 1 Macc. 9. 58, &c.

Seven years after, in the Year 160, *Alexander*, who proteſt himſelf (tho' falſly,) the Son of *Antiochus* the *Illuſtrious*, riſes againſt *Demetrius*, who to oblige and retain the *Jews* to his ſide, permits *Jonathan* to raiſe Men, offers very advantagious Conditions to the whole Nation, ſets *Jeruſalem* at liberty, and leaves the Caſtle at the diſpoſal of the High Prieſt: But *Alexander* had prevented him, and made *Jonathan* High Prieſt, the Habit and Quality of which he had taken in the ſeventh Month of this Year, 1 *Macc.* 10. 1, &c. In the ſame year *Demetrius* is defeated and killed by *Alexander*, who allies himſelf with *Ptolomy Philometer*, and eſpouſes his Daughter; and in the Year 165, *Demetrius* the Son of the preceeding, endeavours to amend his affairs; but *Apollonius*, General of his Troops is ill handled by *Jonathan*, whom *Alexander* congratulates for his Victories, 1 *Macc.* 10. 67, &c. In the mean time *Ptolomy* deſigns to dethrone his Son-in-Law; takes away *Cleopatra* from *Alexander*, and gives her to *Demetrius*; poſſeſſes himſelf of *Antioch*, and the Kingdom, defeats *Alexander*, who being fled into *Arabia*, there loſt his Head, which *Zabdiel* ſent to *Ptolomy*. But this was but a ſhort Joy for him, for he died three days after, and his Souldiers disbanded themſelves. *Demetrius* by this means finds himſelf ſettled in his Degree, in the Year 167, and *Jonathan* enjoys his Favour, and obtains greater Authority and Privileges for the whole Nation, 1 *Macc.* 11. 1, &c. Yet this *Demetrius*, tho' ſo effectually aſſiſted by *Jonathan*, matter'd not the keeping his word with him; and therefore *Jonathan* turns his back on him, and takes part with the young *Antiochus*, *Alexander*'s Son, whom *Tryphon* had brought from *Arabia* to ſet up againſt *Demetrius*, whoſe Troops alſo *Jonathan* defeated, 1 *Macc.* 11. 53, &c. Then *Jonathan* renews the League with the *Romans* and *Lacedemonians*, and had ſeveral proſperous Succeſſes againſt the Troops of *Demetrius*, ſo that *Tryphon*, to whom the young *Alexander* had only ſerv'd as a pretence, fearing the Arms of *Jonathan*, carried him treacherouſly to *Ptolomy*, in deſign of delivering him up to him, wickedly ſtops him, and in fine, puts him to death, and two of his Sons, whom he had for Hoſtages of his Brother *Simon*, with an 100 Talents to releaſe him, 1 *Macc.* 12. 1, &c. and *Chap.* 13. 15, 16, &c.

Whilſt that *Simon*, his Brother's Succeſſor, procures him an honourable Burial, *Tryphon* puts to death the young *Antiochus* his Pupil, and poſſeſſes himſelf of the Crown; but *Simon* reconciles himſelf againſt him with *Demetrius*, in the Year 170, and by the Treaty of Peace the Fortreſſes of the *Jews* remain to them; a general Peace is eſtabliſh'd, and the Country is again freed from all Tribute, and there begins a new *Epoche* for the Nation, 1 *Macc.* 13. 1, &c.

In the Year 171, *Gaza* ſurrenders to *Simon* the Caſtle of *Jeruſalem*, and *John* his Son is made General of the Forces, 1 *Macc.* 13. 43, &c.

In the Year 172, *Demetrius*, intending to oppoſe *Tryphon*, is made Priſoner by *Arſaces* King of the *Parthians*; but *Simon* enjoys all manner of Proſperity, 1 *Macc.* 14. 1, &c.

Cleopatra, *Demetrius*'s Wife, ſeeing her Husband Priſoner, and to ſecure her ſelf from the Tyranny of *Tryphon*, offers her ſelf in Marriage with the Crown to *Antiochus Sidetes*, her Brother-in-law, who takes on him the quality of King, ſeeks by Letter *Simon*'s Friendſhip, with many fair promiſes, and draws to him the Forces of the Country.

Then *Tryphon* diſmay'd (in the Year 174) takes his flight; but *Antiochus*, tho' *Simon* had ſent him 2000 Men for his aſſiſtance, did not keep his word; re-demands *Joppa*, *Gazara*, and the Fortreſs of *Jeruſalem*, and on refuſal ſends *Cendebeus* to waſte *Judea*, who was beaten and put to flight by the Sons of *Simon*, *Judas*, and *John*, 1 Macc. 15. 1, &c. and 16. 1, &c. But in the Year 177, *Ptolomy*, the Son of *Abodi*, and *Simon*'s Son-in-Law, kill'd his Father-in-Law, and *Matthias* and *Juda*, two of his Sons, in the Fortreſs of *Doch*, where he had treacherouſly invited them to make Merry. His deſign was alſo to ſurprize *Jeruſalem* and *Gazara*, and to kill *John*, *Simon*'s other Son; but *John* having heard of his Father's and Brother's Murder, and the deſign againſt his Life, took care of himſelf, 1 *Macc.* 16. 11, &c. *Joſephus*, Book 13. Antiq. Chap. 15. *Antiochus*

Antiochus Sidetes, offended againſt *Simon* and *John* his Son, who came from ſucceeding him in the Prieſthood and Sovereign Authority, comes into *Judea* with an Army, beſieges *Jeruſalem*, and conſtrains *John* to Capitulate under Conditions hard enough, but which were not prejudicial to Religion. Under this *John*, who was ſurnam'd *Hircanus*, aroſe in the Synagogue the two Sects (ſo famous) of the *Phariſees* and *Sadduces*, *John* highly favouring theſe latter.

We have purſued the Series of theſe things the longer, not to place theſe Books of the *Maccabees*, nor the Hiſtory of *Joſephus*, in the rank of *Canonical Books*; but becauſe they ſerve to ſhew the fulfilling of the Prophet *Daniel*'s Predictions. Paſs we more lightly over the reſt, deſtitute as we are of the infallible Light of *God's Word*.

Each of the *Aſmoneans* who ſucceeded *John Hircanus*, bore both the Title of King and High-Prieſt, tho' by the Law of GOD, and by the expreſs order theſe two Offices were inconſiſtent, and were not to be appropriated by any but the *Meſſias*, Pſal. 110. 1, 2, 3, 4. And as their Regality was very tottering, ſo there were great Irregularities in all their *Prieſthoods*.

To *John*, after he had ſuſtained 30 years this double Dignity, ſucceeded the firſt in one and the other *Ariſtobulus* his Son, who kept it but a year, having dethron'd his Mother, and privately put to death his Brother *Antigonus*.

His younger Brother *Alexander Jammeus* ſucceeds him, and Rules 27 years: He was engaged in ſeveral Wars, as well Domeſtick as Foreign; the latter againſt *Ptolomy Lathurus*, King of *Egypt*, and died, having been troubled for three years together with a *Quartan Ague*. He left two Sons after him, *Hircanus* and *Ariſtobulus*; but *Alexandra* their Mother governed by the *Phariſees*, poſſeſt her ſelf of the Crown, and obliged the Eldeſt to content himſelf with the Prieſthood, continuing in this Authority the ſpace of 9 years.

After her death *Ariſtobulus*, who has only 6 years aſſigned him, takes her place, and deprives *Hircanus* his Eldeſt Brother of the Prieſthood. *Antipater* the *Aſcalonite*, or *Idumean*, the Father of *Herod*, fear'd one, and govern'd the other of theſe. *Hircanus* by his direction implores the aſſiſtance of *Aretas* to good purpoſe; yet he was conſtrained by *Scaurus*, *Pompey*'s Lieutenant, to leave off his Suit to him: *Pompey* himſelf undertaking the Arbitrement of this great Proceſs, comes to *Jeruſalem*, where *Hircanus* prevailed, takes by force the Temple defended by *Ariſtobulus* and his Party, reſtores the Prieſthood to *Hircanus*, makes *Ariſtobulus* and his two Sons his Priſoners, and carries them to *Rome*; 22, or 23 years are aſſign'd to *Hircanus*, who ſaw the Temple plundered by *Craſſus*; *Alexander* his Nephew eſcaped from Priſon, returns into *Judea*, but conſtrain'd to render himſelf to *Gabinus*, had his Head taken off by *Pompey*'s Order. *Ariſtobulus*, with *Antigonus* his other Son, Fugitive from *Rome*, recovered the Crown and Prieſthood by the favour of the *Parthians*; but *Antipater*, *Hircanus*'s Friend, and who (under his Name) had the Adminiſtration of the Republick, having followed and ſerved *Julius Cæſar* againſt thoſe of *Pompey*'s Party, obtained the confirmation of the Prieſthood to *Hircanus*. Then was *Antipater* made Citizen of *Rome*, and Procurator of *Judea*.

Antigonus alledged for himſelf (before *Cæſar*) that his Father *Ariſtobulus*, whom *Cæſar* had favour'd, and his Brother *Alexander* were dead, the Father by Poyſon, and the Brother by the violence of thoſe who follow'd the Party of *Pompey*; but the favour and credit of *Antipater* prevailed againſt his Reaſons.

At length *Hircanus* loſt his Right Arm by the death of *Antipater*, who left four Sons, *Phaſael*, whom he had made Governour of *Jeruſalem*; *Herod*, whom he had ſet over *Galilee*; *Joſeph* and *Pheroras*, and a Daughter nam'd *Salome*.

Julius Cæſar having been kill'd in the Senate, *Caſſius* extorts eight hundred Talents from *Judea*; *Antigonus*, through the favour of his Father-in-law, and other Friends, makes an attempt on *Galilee*, where he is beaten by *Herod*, who by this means conciliates not only the Favour, but alſo the Alliance of *Hircanus*, by eſpouſing *Mariamne*, *Alexander*'s Daughter, Eldeſt Son of *Ariſtobulus*, and of the Daughter of *Hircanus*.

Mark Anthony, one of the *Triumvirs*, being come into *Judea*, *Herod* did ſo inſinuate himſelf into his Favour, that not only he declared him abſolved in Judgment from all Accuſations, which were laid againſt him, but alſo he and his Brothers were made *Tetrarchs*.

But what follows was a new obſtacle to his riſing Fortune: *Antigonus* having drawn the *Parthians* to his Party, they ſeize on *Jeruſalem*, under pretence of well meaning, make Priſoners *Hircanus* and *Phaſaelus*; *Antigonus* cuts and tears with his Teeth the Ears of the Firſt, to make him incapable by this mutilation of exerciſing the Prieſthood for the future, and *Phaſaelus* beats out his Brains againſt a Wall. *Herod* ſaves himſelf as well as he could, from *Jeruſalem*, and having left his Brother *Joſeph* for the defence of the Caſtle of *Maſſada*, goes to *Rome* in the midſt of Winter, whereby the Favour of *Anthony*, and the credit of the *Triumviracy*, he is created King of *Judea* by the *Roman Senate*. Adorned with this Quality, he returns into *Judea*, to do his Office; but *Antigonus* oppoſes him during three years, till at length *Herod* takes *Jeruſalem* by force, makes his Antagoniſt Priſoner, and procures him by *Anthony*'s Authority to be Beheaded at *Antioch*. Fearing *Hircanus*, who was a Priſoner with the *Parthians*, and gently treated in *Chaldea*, he manages his return to *Jeruſalem*; and having depoſed *Ananel* from the Prieſthood, who had obtained it after the death of *Antigonus*, he confers it on *Ariſtobulus* his Wife's Brother, aged 17 years; but having moſt baſely cauſed him to be drowned as he bathed himſelf with him, he reſtores *Ananel* to his place.

After ſeveral domeſtick Intrigues, in which the Ambition, Fraud, and Cruelty of *Herod* every day ſignalized themſelves, and the Suits he had before *Anthony* with *Cleopatra*, followed the Battle of *Actium*, and the death of theſe two, whereupon he puts to death the old *Hircanus*, who ſeemed an eye-ſore to him, comes to *Auguſtus*, victorious, and is well received by him, and obtains the confirmation of his Authority, and aſſurance of his Amity: Being returned home he puts to death his Wife *Mariamne*, and *Alexandra* his Mother-in-Law, prejudiced by Calumnies againſt them; obliges his Siſter *Salomas* to give a Bill of Divorce to *Coſtobar* her Husband; rebuilds *Samaria*, which he calls *Sebaſtia* in honour of *Auguſtus*; ſignalizes himſelf by ſeveral other Buildings; relieves the People in Famine; eſpouſes the Daughter of *Simon Boetius* of *Alexandria*; and taking the High-Prieſthood from *Jeſus Phabetis*, who had held it ſix Years after *Ananel*, confers it on his Father in-Law; prejudiced by Calumnies and Suſpicions, he put his two Sons to death, *Ariſtobulus* and *Alexander*, which he had of *Mariamne*; ſets a Golden Eagle on the Gate of the Temple, to the great Scandal of the whole Nation, and makes not only his own dwelling, but the whole Country a *Charnal-Houſe*.

Thus are we arrived to the Birth of our Lord and Saviour *Jeſus Chriſt*.

CHAP.

CHAP. VIII.

Of the ſeventh Period, or Age of the World.

Which contains the Hiſtory of the New Teſtament, *from the Birth of* Jeſus Chriſt *to the Deſtruction of* Jeruſalem.

ANNO Chriſti, Altho' the Spirit of *GOD* furniſhes us with conſiderable Marks, *Luke* 1, 2. and 3. 1. 23. to denote to us almoſt the exact time of the coming of *Jeſus Chriſt* into the *World*; yet it ſeems to have in this particular bridled our too great Curioſity, in telling us that in the 15*th* year of the Reign of *Tiberius*, &c. he was about 30 years of Age. Yet from hence is gathered, he muſt have been born about 15 years before the death of *Auguſtus*.

This *Prince* (according to *Suetonius*) lived about 76 years: at the Age of 20 he received the Succeſſion of *Julius Cæſar* his Uncle, killed in the Senate by *Brutus* and *Caſſius*; to revenge his death, he aſſociates *Anthony* and *Lepidus*, and thus formed the *Triumviracy*, which laſted about 12 years, after which it terminated in the death of *Anthony*; he reigned moreover 44 years. Yet *Chronologiſts* begin the years of *Auguſtus* in the Empire by the death of his Uncle; and thus we muſt fix the Birth of the Son of *GOD*, to the end of the 41*ſt* year of *Auguſtus*, or at the beginning of the 42*d*.

St. *John Baptiſt*, of the *Sacerdotal* Rank, the Son of *Zachary* and *Elizabeth*, ordained for a Fore-runner to our *Lord*, was born 6 Months before him, it being already 6 Months ſince his Mother was big of him, when the Angel *Gabriel* declared to the *Holy Virgin* the Conception of *Jeſus Chriſt*, Luke 1. 36. She dwelt at *Nazareth* a Town of *Galilee*, and was betrothed to *Joſeph* when the Heavenly Meſſenger brought her this great News. And a while after, by the ſecret inſtinct of the Spirit of *GOD*, ſhe went to viſit her Couſin *Elizabeth*, St. Luke 1. 39. which ſerved to fortifie them both in the Faith of this great Myſtery.

Whilſt the conſummation of the *Marriage* is deferred by the ſecret Order and Providence of *GOD*, which made innocent Obſtacles to ariſe, ſuch as might be the Journey of the *Holy Virgin* to *Elizabeth*, it hapned that *Joſeph* perceiving her Pregnancy, reſolved to diſingage himſelf from her without noiſe; but he was divinely hindred by an *Angel*, Matt. 1. 18, &c.

In the mean time comes the Edict of *Auguſtus*, to make the recenſion and numeration of all the Subjects of the *Empire*, to know the Forces of it, *Luke* 2. 1. It ſeems that *Cyrenius*, as he is named, *Luke* 1. 2. that is, *Quirinus*, was ſent into *Syria* with an extraordinary Commiſſion for this Deſcription, whilſt that *Saturnius* was called home, and that *Q. Varus* had ſucceeded him. Now to proceed to this Deſcription in an orderly manner, every one was obliged to render himſelf in his Town and Country; and therefore, tho' *Joſeph* and *Mary* had their Habitation at *Nazareth*, they were obliged to go to *Bethlehem* to be enrolled in the City of *David*, becauſe both, how mean ſoever and low their Condition was then, drew their Original from this great *King*, as appears from the Genealogies which we have of *Jeſus Chriſt*, *Matt.* Chap. 1. and *Luke* Chap. 3.

Being arrived at *Bethlehem*, they found all Places of Entertainment ſo full, that they were forced to lodge in a *Stable*, where the Hour and Pains of Childbirth ſeizing on the *Holy Virgin*, ſhe was happily delivered of this *Holy Child*, *God-Man*, wrapping him up in poor Cloaths, in the beſt manner ſhe could in this Surprize, ſtrengthened by a particular aſſiſtance of the *Lord*, and laid him in a Manger, *Luke* 2. 6, 7.

His *Nativity* was immediately declared by an *Angel* to *Shepherds*, who watch their *Flocks* in the Night; and a multitude of the *Heavenly Choire*, made at the ſame time, the Air reſound with *Canticles* of *Praiſe* on this occaſion. Theſe *Shepherds* came to ſee at *Bethlehem* what had hapned, and publiſh the News thereof to their Neighbours, *Luke* 2. 8, 9, &c.

The *Scripture* has not mark'd the Day or Month of our *LORD*'s Birth; but held to be on the 25*th* of *December*: Eight days after his *Birth*, He is *Circumciſed* according to the Law, and called JESUS, *Luke* 2. 21. A while after *Wiſe Men*, called *Magi* in the *Goſpel*, being warned of this *Birth* by a miraculous *Star*, came from the Eaſt of *Judea*, and rather from *Arabia* than *Perſia*, to inform themſelves at *Jeruſalem*, of the Place where the King of the *Jews* was born. Their Demand and Enquiry put them in Trouble, and filled the Mind of *Herod* with diſquiet, to whoſe Ambition every thing gave place. Being inſtructed by the *Prieſts* and *Scribes* of the Place mark'd in the *Scripture* for the *Birth* of the *Meſſias*, he ſends theſe Strangers into *Bethlehem*, with a ſtrict Charge to bring him exact Information of their Diſcoveries, pretending alſo, that he would go and worſhip him. They ſetting forth at Night for *Jeruſalem*, ſee the ſame *Meteorick Star* (for it was not an *Æthereal*) which they had ſeen in their Country, which led them directly to the Place where *Jeſus* lay, ſtopping its courſe on the Houſe; where being entred, they find the *Mother* and the *Child*, whom they Religiouſly worſhip, and draw forth *Gold*, *Myrrh*, and *Frankincenſe*, which they brought with them to preſent him; and being warn'd from *GOD*, not to return towards *Herod*, they withdrew another way, *Matth.* 2. 1, 6, &c.

And this is what the *Holy Hiſtory* teaches us; thoſe who affirm, they were but Three, and make Kings of them, have ſpoken without Book, as well as thoſe who make them to arrive at *Bethlehem* the 6*th* of *January*, and 13 days after our *Saviour's Nativity*. So the Feaſt of the *Epiphany* was celebrated anciently in Remembrance, either of the *Conception*, or of the *Birth* or *Baptiſm* of our *Saviour*; and not on the occaſion of the Arrival of theſe *Magies*. It's far more probable, they came not into *Judea* till about 5 Weeks after the *Birth* of our *LORD*; and that a few days after they parted from *Bethlehem*, the Term of the *Mother's Purification*, and Preſentation of her *Son* in the *Temple* being laps'd, *Joſeph* and *Mary* aſcended up with the Child to *Jeruſalem*, to ſatisfie the Ordinances of the Law, *Luke* 2. 22, 23, 24. There *Simeon* comes to meet and embrace him in the *Temple*

Temple, and *Anna* the *Propheteſs* meets them at the ſame inſtant; and as he (before-mentioned) joyfully diſpoſes himſelf for death, having ſeen the *LORD Chriſt*, according to the Promiſe he had; ſo ſhe ſpake of it to all them, whom ſhe knew expected Deliverance at *Jeruſalem*, Luke 2. 25, &c.

Whilſt theſe things paſt in the *Temple*, and *Herod* (who hatch'd a deteſtable Deſign againſt the LORD's *Life*) expects in vain the Return of the *Wiſe Men*, to execute it with greater Secrecy, *Joſeph* is advertiz'd from *Heaven*, not to bring back the Child to *Bethlehem*, but to carry him with his Mother into *Egypt*, and there to tarry till further Order, *Matth.* 2. 13, 14. It was at *Jeruſalem* that this Command was given *Joſeph*, and thereupon he immediately ſets forth; ſo that St. *Luke* making him return to *Nazareth*, after what had hapned in the *Temple*, Luke 2. 39. muſt be ſupplied from St. *Matthew*, to underſtand that he return'd not into *Galilee*, till he had executed what was preſcrib'd by *Moſes*'s Law, and the Command which he received to fly into *Egypt*, as a Place of ſhelter againſt *Herod*'s Deſigns: For *Herod* finding himſelf deceived by the *Wiſe Men*, reſolved to uſe the *Lyon*'s *Claw*, where the *Foxe*'s *Skin* had ſerved to no purpoſe; and therefore he ſends Officers to *Bethlehem*, who make diligent ſearch in all Houſes of this *Town*, and adjacent Places, and kill the *Male Children* which they could find, from two years old and upwards, *Matth.* 2. 16, &c.

It was not two years ſince this *Star* had appeared to the *Wiſe Men*, and they had not been two years in the way, but *Herod* ſuppoſing the *Child* might have been born before the *Wiſe Men* had obſerved the *Star*, and determined to take the ſureſt Meaſures, he took therefore a larger compaſs, and condemn'd to death all thoſe who might have been born ſince two years, to the time in which the *Wiſe Men* were arrived at *Jeruſalem*, and had carefully informed himſelf of them. And thus, if any *Children* were ſpared, it were only thoſe who were new born, ſeeing few Days ſlipt between his Enquiry, and his cruel Execution.

A while after, and in the ſame year in which *JESUS* was born, *Herod* falls ſick of the filthy and troubleſome *Diſeaſe*, called *Pedicular*, with which he dies. By the Calumnies of *Antipater*, the eldeſt of his Sons, he had put to death *Alexander* and *Ariſtobulus*, whom he had of *Mariamne*; but *Antipater*, impatient at his Father's living ſo long, began to conſpire againſt him, and reſolved on poyſoning him. He formed this Conſpiracy with his Uncle *Pheroras*, *Herod*'s Brother, whoſe Wife was much irritated againſt her Brother-in-law in favour of the *Phariſees*, a great number of whom *Herod* had put to death, and condemn'd the reſt to great *Fines*; for finding himſelf hated by the *People* for Avarice and Cruelty he had extorted from them a new *Oath*, which the *Phariſees* had refuſed, promiſing to themſelves and others, on certain Revelations which they pretended, the Crown ſhould be taken from him, and his Brother *Pheroras* ſhould wear it. *Antipater*, the better to carry on his deſign, procur'd by his Friends to be ſent to *Rome*; but *Pheroras* ſurpriz'd by *Sickneſs*, repents of this deſign and dies. *Herod* ſuſpects his Siſter in Law to have poyſoned her Husband, and in making an exact Inquiſition, he finds the Poyſon was deſign'd againſt him, by the Conſpiracy of *Antipater*. He ſends for him from *Rome*, accuſes him of *Parricide*, and throws him into Priſon, in expectation of *Auguſtus* his Sentence. Things were in this State when the *Little Children* were murthered, which Fact being related to *Auguſtus*, employed in a ſecond Proceſs of the Father againſt the Son, made him utter this Saying, cited in *Macrobius*, *That 'twere better to be* Herod's *Hog than his Son.*

This wretched *Tyrant*, laden with Crimes, Vexation, and Years, being about 70, takes his Bed, and tho' deſperately ill, he continues in his ordinary Cruelty. Two famous Men, *Judas* and *Matthias*, Doctors of the Law, ſeeing him in a Condition not like to recover, had perſwaded their *Diſciples* to beat down the *Golden Eagle*, which he ſet over the Gate of the *Temple* in honour of *Auguſtus*; but he cauſed moſt part of them to be burnt at *Jericho*, where he had cauſed them to be brought: He alſo ſhut up in the *Hypodrome*, the principal Perſons of the *Jewiſh Nation*, with Order, that they ſhould be knock'd on the Head, as ſoon as he was dead, that the *Jews* might have cauſe to lament at his death, tho' not for it. And having known that, *Antipater* (on a falſe Rumour which was ſpread in the *Palace*) believed he was dead, when he call'd for a *Knife* to pare an *Apple*, and had attempted to kill himſelf with it, and began to treat with the *Gaoler* about his Liberty, he puts him to death, and died himſelf five days after, having reigned (according to *Joſephus*, who relates all theſe things at length) 37 years ſince he had obtained at *Rome* the Title of *King*, and 34 ſince *Antigonus*, the laſt of the *Aſmoneans* was dead.

Anno Chriſti 2. *Herod* being dead, *Joſeph* had notice from Heaven thereof in *Egypt*, and receives Orders to return home; but having underſtood, that *Archelaus* his Son reigned in his ſtead, he retired into *Galilee*, *Matt.* 2. 20, &c.

Herod, a while before his death had altered his Will, and by a preceding, he made *Herod-Antipas* his Succeſſor of the *Crown*; but in the laſt he appointed *Archelaus* his Succeſſor and King of *Judea*, with reference to the good liking of *Auguſtus*, *Archelaus* being arrived at *Rome*, to be confirmed in his Dignity, found there great oppoſition, as well from the part of *Herod-Antipas* as from all the Nation, who would have no more Kings. And *Auguſtus* having heard the Parties, and the *Jewiſh* Ambaſſadors, to the number of fifty, aſſiſted by 8000 other *Jews* reſiding at *Rome*, who formed weighty Accuſations againſt *Herod* and *Archelaus*, and deſired, That their Country might be govern'd as a *Province*, and not as a *Kingdom*, aſſign'd *Judea*, *Idumea*, and *Samaria*, to *Archelaus*, under the Title of *Ethnarc*; that is, leſs than that of a King; but with promiſe to obtain that, if he made himſelf worthy, though the *Jews* made no difference between theſe two Names: But *Philip* his Brother was made *Tetrarch* of *Itaria*, and *Trachonia*, and *Herod-Antipas* was of *Galilee*, *Luke* 3. 1.

While theſe things paſt at *Rome*, and moreover, an Impoſtor would paſs for *Alexander* the Son of *Herod* and *Mariamne*, whom the Father had put to death; *Judea* was vext with divers *Seditions*, and greatly diſturbed by the Incurſions and Pillagings of this *Theudas*, or *Judas*, mentioned *Acts* 5. 36. He was the Son of one *Ezekias*, Captain of the *Banditi*, who had heretofore given much Trouble to *Herod*. *Archelaus* returned into *Judea*, takes away the *High-Prieſthood* from *Joazer*, and places *Eleazer* his Brother in his room. Theſe two were the Sons of *Simon Boethius*, whom *Herod* (who had eſpouſed his Daughter) had promoted to his Dignity; but had ſince deprived him of it, in putting to death his Wife, who had conſpired againſt his Life, and had ſubſtituted to him *Matthias* the Son of *Theophilus*; but a while before his death he had depoſed *Matthias*, accuſing him for having connived at the beating down of the *Golden Eagle*, and put this *Joazer*

in his place; but *Eleazer* was ſince diſpoſſeſt by *Joazer*, who took his Rank when *Archelaus* was baniſht. The principal Perſons of *Judea* and *Samaria*, impatient at the rude Treatment which they received from *Archelaus*, put in an Accuſation at *Rome* againſt him, in proceſs of which he is deſpoiled of his Dignity ten Years after he had obtained it, being baniſht to *Vienne* in *Dauphine*, all his Eſtate confiſcated, and his Country reduced in form of a *Province*, and joyned to *Syria*, where *Quirinus* is ſent Governour, and charged with the ſale of *Arlaus*'s Goods, of a ſecond Deſcription; and 'tis in reſpect of this ſecond, That that under which our *Saviour* was born is called the firſt, *Luke* 2. 2.

In the time of this ſecond Deſcription, *Judas* the *Galilean* interpreting it *Servitude*, and pretending that the Title of *Lord* and *Prince* belonged only to *GOD*, he drew great ſtore of *People* after him, *Acts* 5. 27. In the preceding Verſe there is alſo mention of one *Theudas*, a Ring-leader of *Sedition*, who muſt have appeared in the time of *Auguſtus*, or *Tiberius*, and muſt not be confounded with another of the like Name, who aroſe ſince, under *Claudius* the *Emperour*, and after the death of *Herod-Agrippa*, of whom ſpeaks *Joſephus*, *lib.* 20. *of the Antiquity of the Jews*, Chap. 2. *Quirinus* having ended his Recenſion, left *Coponius* as Procurator of *Auguſtus* in *Judea*, to order Affairs there. Then alſo *Joazer* is depoſed from the *Prieſthood*, and *Ananus*, or *Annas* (the Father-in-Law of *Caiaphas*) is ſubſtituted in his room; and theſe two exerciſe alternately to the Charge, until our *LORD*'s Death, *Luke* 3. 2. tho' not ſo conſtantly, but that they left the Place ſometimes to a Third, as may be verified out of *Joſephus*.

Anno Chriſti 12. Then our *Saviour* at the Age of 12 years, was led by *Joſeph* and *Mary* from *Nazareth*, where they lived, to *Jeruſalem*, in the time of the *Paſſover*, where he ſtayed unknown to them three days; at the end of which they found him in the *Temple*, ſitting or ſtanding in the midſt of the *Doctors*, hearing and asking Queſtions, to the admiration of all, *Luke* 2. 40, &c. The Sacred Records denoting only this of whatever our *Saviour* did, and whatever hapned to him at his *Baptiſm*; only that being returned from *Jeruſalem* to *Nazareth*, he was ſubject to *Joſeph* and *Mary*, applying himſelf to the labours of a *Carpenter*, and eating his *Bread* with the Sweat of his Brows, *Luke* 2. 51. (for we have no reaſon to amuſe with *Apocryphal Writings*) we ſhall therefore paſs lightly over the things that hapned in the World, during the 18 years which ſlipt, till he was manifeſt in *Iſrael*.

Anno Chriſti 13, 14, 15, 16, 17. We may refer to the 13*th* year of our *Saviour*, what was done by the *Samaritans* in the *Temple* of *Jeruſalem*, where being ſecretly entred, and by Night (during the Feaſt of the *Paſſover*) they ſprinkled it with dead Bones, to defile it. In the 14*th* year *Auguſtus* ſends for Succeſſor to *Coponius*, in the Office of Procurator of *Judea*, *Marc Ambivius*, who remained there but a while; for immediately *Annius Ruſus* was ſubſtituted in his place. In the 15*th* year expiring, or the 16*th* beginning, *Auguſtus* dies at *Nola*, and *Tiberius* ſucceeds him, who from the 2*d* of his Empire, in the 17*th* year of *Chriſt*, ſends for Succeſſor to *Annius Ruſus* in *Judea*, *Valerius Gratus*, who continued in this Office eleven years; during this time he made divers Changes in the *Prieſthood*; for firſt, he deprived *Annas* of it, to confer it on *Iſhmael* the Son of *Fabius*, whom he diſplaced a while after, ſubſtituting *Eleazer* to him, the Son of *Annas*; but at the years end, depoſes *Eleazer*, and puts *Simon* the Son of *Comith* in his place; and at the end of a year, *Joſeph* ſurnamed *Caiaphas*, (*Annas* Son-in-Law) ſucceeds him; ſo that we muſt not wonder if the *Goſpel* ſpeaks often of *Chief Prieſts* in the Plural, becauſe the *Romans* made this Dignity not only Ambulatory, but alſo Annual, and ſometimes ſhared it between two Perſons, *Luke* 3. 2. About this time *Tiberius* made the *Jews* be expelled *Rome*, becauſe *Fulvia*, Wife to *Saturnius*, having embraced *Judaiſm*, and four vile Fellows, who pretended to be *Doctors* of the *Law*, having perſwaded her to ſend for an *Offering* to the *Temple* of *Jeruſalem*, *Purple* and *Gold*, they had applied (by a horrid Sacriledge) theſe Oblations to their particular uſe. Then alſo 4000 *Jews*, who had been freed from Servitude, were ſent from *Rome* into *Samaria*, to oppoſe *Thieves* there; the *Senate* eſteeming there would be little loſs, if the bad Air killed moſt part of them.

Anno Chriſti 28, 30. *Pontius Pilate* at the end of 11 years ſucceeds *Valerius Gratus*; and about two years after, in the 15*th* of *Tiberius*, St. *John Baptiſt* begins his Miniſtry, *Luke* 3. 1. His Habit was plain and mean, like that of *Eliſha*, 2 *Kings* 1. 8. His way of living very auſtere, and in all his Conduct looking towards the *Doctrine* of *Repentance*, which he preached, being charged with the firſt Adminiſtration of *Baptiſm*, which he names, *Baptiſm of Repentance for the Remiſſion of Sins*, Matt. 3. 1, &c. *Mark* 1. 8. *Luke* 3. 1. *John* 1. 6, &c. He began by the Deſart of *Judea*, that is, by that Country of *Judea*, which for being the leſs inhabited and cultivated than the reſt of the Country, was called the *Hill Country*, and the *Deſart Country*, Luke 1. 39. where he had been brought up in his Father's Houſe, under the Diſcipline of a *Nazarite*, to which no leſs than *Sampſon* he had been obliged, before his Birth, *Luke* 1. 15. It was in the Neighbourhood of *Jordan*, in a Place called *Bethabara*, as who would ſay, *The Houſe of Paſſage*, John 1. 28. and which is thought to be the ſame Place by which the *Iſraelites* (under the Conduct of *Joſhua*) entred into the Land of *Canaan*, *Joſhua* 3. 1, &c.

Thoſe who pretend, that S. *John Baptiſt* attended his Miniſtry ſome years before the *Baptiſm* of *Jeſus Chriſt*, will be hard put to it, to find in *Scripture* grounds for their Opinion: but being older than our *LORD* by 6 *Months*, 'tis to be preſumed he had been already 5 or 6 *Months* employed in the exerciſe of his Office, before our *LORD* was by the *Baptiſm* ſolemnly inaugurated into his.

His *Preachings* were full of *Spirit*, tho' he confirm'd them by no Miracle, *John* 10. 41. his *Cenſures* ſharp, *Matt.* 3. 7. *Luke* 3. 7. his *Inſtructions* weighty and pertinent to every Condition, *Luke* 3. 15, &c. and he eſpecially diſpos'd Men's Minds to believe in him, who was come after him, and whoſe Fore-runner he was, *Matt.* 3. 11. *Luke* 3. 15, 16, 17. *Acts* 19. 4. In fine, as they came to him from all parts to be *Baptized*, *Jeſus* then being 30 years of Age, or thereabouts, *Luke* 3. 23. came alſo himſelf from *Nazareth* to the ſame end, *Matt.* 3. 13. *Mark* 1. 9. *Luke* 8. 21.

Hitherto St. *John Baptiſt* had not known him by the Countenance or outward Converſation, *John* 1. 33. but *GOD* made him known to him as he entred into the *Water* with him, (whereupon he would have excuſed himſelf from *Baptizing* him, *Matt.* 3. 14. and farther confirm'd him in the Belief of his Deity, *John* 1. 33. For then the *Heavens open'd*, and the *Holy Spirit* in Form of a *Dove* deſcended viſibly on him, and this *Voice* from Heaven was heard, *This is my Beloved Son, in whom I am well pleaſed*, Matt. 3. 16, 17. Mark 1. 10, 11. Luke 3. 21, 22.

Our

Our *Saviour* being *Baptized*, according to the common Opinion the 6th of *January*, is carried into the Deſart, where he remains 40 Days and 40 Nights, without *eating* or *drinking*, and is there tempted of the *Devil*, Matt. 4. 1, &c. Mark 1. 12, 13. Luke 4. 1.

From thence he returns to *Bethabara*, where St. *John* Baptiz'd, mix'd amongſt the throng of his other Auditors. Then came to St. *John* Duputies from *Jeruſalem*, to demand of him who he was, and having deny'd to them he was the *Chriſt*, or the perſon of *Elias*, or the *Prophet* promis'd by *Moſes*, he declar'd to them what his *Office* was, and that he whoſe way he prepar'd, was in the midſt of them. The next Morning ſeeing *Jeſus*, who came towards him, he denoted him in general to his *Hearers*, as being the true *Meſſias*; and the day following he ſpeaks of him farther to two of his *Diſciples*, one of which was *Andrew*, the Brother of *Peter*, and the other (as is preſum'd) St. *John* the *Evangeliſt*; theſe two followed our *Saviour*, who brings them home, where they paſs the reſt of the day. *Andrew* brings his Brother *Simon* to him, to whom *Jeſus* declares he ſhould be call'd *Cephas*, which is *Peter*, John 1. 19, &c. The day following the LORD deſigns for *Galilee*, and makes himſelf alſo be followed by *Philip*, who brings to him *Nathanael*, John 1. 43, &c.

Three days after is celebrated the Marriage of *Cana*, and the *Wine* failing, he chang'd *Water* thereinto, as the *Firſt-fruit* of his *Miracles*: and from thence paſſes into *Capernaum* with his Mother and Relations, where he was but a few days, *John* 2. 1, &c.

Anno 31. From *Galilee*, he aſcends up to *Jeruſalem* on account of the *Paſſover*, where he purg'd the Temple, and ſignalized himſelf by divers Miracles, *John* 2. 13, &c.

Nicodemus comes by Night to him, with whom he had a very important diſcourſe touching *Regeneration*, of *Faith*, and his own *Death*, John 3. 1, &c. He leaves *Jeruſalem* to preach in all *Judea*, where he makes *Diſciples*, and *Baptizes* by the Miniſtry of the firſt. S. *John* the *Baptiſt*, who every day gave ground to him, having left *Jordan*, Baptized at *Enon*, where on occaſion of a Diſpute agitated between the *Jews* and his *Diſciples*, touching *Purification*, he inſtructs them very particularly of the Perſon and Office of *Jeſus Chriſt*, John 3. 22, &c. A while after S. *John* was confined to Priſon by *Herod Antipas*, *Tetrarch* of *Galilee*, who yet took on him the Title of King, impatiently bearing the free Reproofs which this faithful Servant of God made him on occaſion of *Herodias*, the Wife of his Brother *Philip*, the *Tetrarch* of *Ituria*, who at his Solicitation had left her Husband, by a Bill of Divorce, againſt the *Laws* and *Cuſtoms* of the *Nation*, which granted not this privilege to Women, and had join'd her ſelf to this Perſon, *Mar.* 6. 17, &c. *Matt.* 14. 3, 4, 5.

Our *Saviour* having heard of the Impriſonment of St. *John*, and of the Jealouſy the *Phariſees* had at his proceedings at *Jeruſalem*, he leaves *Judea* to return into *Galilee*, Matt. 4. 12. John 4. 1, &c.

In this Journey which he made in the Winter, he paſt thro' the Country of *Samaria*, had at the entrance into the Town of *Sichar*, or *Sichem*, a very important Dialogue with a Woman of that Country, and is well received by the Inhabitants of the place, where he ſtays two days, *John* 4. 4, &c. From thence he arrives in *Galilee*, where he is well received, *Mark* 1. 14. *Luke* 4. 14, 15. *John* 4. 45. Being at *Cana*, he there ſignalizes himſelf by a ſecond Miracle, in curing with a word ſpeaking, the Son of one of *Herod*'s Officers, who is thought to have been *Chuza*, the Steward of his Houſhold, *John* 4. 46, &c. He paſſes from thence to *Capernaum*; where having wrought ſeveral Miracles, he comes to *Nazareth*, and is immediately heard in the *Synagogue* with admiration; but for having ſpoken too freely he was in danger of his Life, and is on the point of being precipitated from the top of a Mountain, *Luke* 4. 16, &c. and therefore he returns to *Capernaum*, and there teaches every Sabbath-day, *Matt.* 13. 17. *Mark* 1. 21, 22. *Luke* 4. 31, &c.

During his ſtay at *Capernaum*, whence he oft went out to preach in the Neighbouring parts, he calls *Simon Peter* and *Andrew* his Brother, and afterward *James* and *John*, the Sons of *Zebedee*, to the *Apoſtleſhip*, Matt. 4. 18, &c. having taught the People out of *Simon*'s little Ship, where was drawn up afterwards that miraculous number of Fiſhes, *Luke* 5. 3, &c. In the ſame Town he delivers one poſſeſt in the *Synagogue*, Cures St. *Peter*'s Mother-in-Law, who lay ſick of a Fever, and at Night he had divers *ſick People* brought to him, whom he healed, *Matt.* 8. 14. *Mark* 1. 23, &c. *Luke* 4. 33, &c. The next Morring being followed by his *Diſciples*, he goeth into a *Deſart place*, where great Multitudes followed him; paſſes from one place to another, Preaching in the *Synagogues* and healing the Sick, *Matt.* 4. 23. *Mark* 1. 35, &c. *Luke* 4. 42. Eſpecially he cleanſes a *Leper*, who notwithſtanding our LORD's Prohibition, publiſhes every where this Miracle, *Matt.* 8 1. *Mark* 1. 40. *Luke* 5. 12.

Being returned from this Circuit to *Capernaum*, he teaches near home, Cures one ſick of the *Palſie*, born by four; calls in (paſſing by) *Levi*, or *Matthew*, to the *Apoſtleſhip*, who makes him a great Feaſt, being accompany'd with other *Publicans*; at which the *Phariſees* offended, were alſo diſpleaſed at his *Diſciples* not *Feaſting*, *Matt.* 9. 1, &c. *Mark* 2. 1, &c. *Luke* 5. 17, &c.

The Feaſt of the *Paſſover* (*Anno* 32) drawing near, he goes up to *Jeruſalem*, where he heals on the *Sabbath-day* the ſick Perſon, which lay at the *Pool* of *Betheſda*, and juſtifies this Action, *John* 5. 1, &c. Paſſing a while after thro' the *Corn Fields* on the *Sabbath-day*, he excuſes his *Diſciples* for their having on that day plucked the *Ears* of the *Corn*, to ſatisfie (in ſome ſort) their hunger, *Matt.* 12. 1, &c. *Mark* 2. 23. *Luke* 6. 1, &c. On another *Sabbath*, he heals in the *Synagogue*, one who had a *withered Hand*; at which the *Phariſees* being offended conſpire againſt him, together with the *Herodians*; on which account he retires towards the Sea, followed by a great Multitude, *Matt.* 12. 9, &c. *Mark* 3. 1, &c. *Luke* 6. 6, &c. About this time he went apart into a Mountain to pray, after which he choſe and eſtabliſh'd his 12 *Diſciples*, who had not as yet been called by this Name, *Matt.* 10. 1, &c. *Mark* 3. 13. *Luke* 6. 13.

Coming down from the Mountain with them, he finds in the Plain a great Multitude of People come from all parts to hear him, and be healed by him, who were not ſent away fruitleſs, *Luke* 6. 17, &c. Scarce had he entred into an Houſe, but the Multitudes came and found him, and gave him not the leiſure to eat Bread; ſo that his Relations came to diſengage him, *Mark* 3. 20, &c. He afterwards made that excellent *Sermon* on the Mount, which we read. *Matt.* Chap. 5, 6, 7. *Luke* 6. 20, &c. having finiſh'd it, he Cured the *Centurion*'s *Servant*, Matt. 8. 5, &c. Luke 7. 1, &c.

The next Morning he goes to *Naum*, where he reſtores the *Widow*'s Son to Life that was carried to be buried, *Luke* 7. 11, &c. Then St. *John* ſends from Priſon two of his *Diſciples* to *Chriſt* (more for their Inſtruction than his own) with a Meſſage, to know of

of him, Whether he was that to come, or whether they were to expect another? To which he fully ſatisfies them, and paſſes from thence to the Praiſes of St. *John*, Matt. 11. 2, &c. Luke 7. 18, &c.

He is afterwards invited by *Simon* the *Phariſee*, where he defends againſt his Hoſt the proceeding of the *Repenting Sinner*, who had waſhed his *Feet* with her *Tears*, Luke 7. 36. &c. After this he paſſes and *Preaches* from Town to Town, followed by his 12 *Apoſtles*, and ſome devout *Women*, who aſſiſted him in what he wanted, *Luke* 8. 1, &c. Curing one who was poſſeſt that was *Deaf* and *Blind*, he refutes the Calumny of the *Scribes* and *Phariſees*, come from *Jeruſalem*; who accuſed him for *Caſting out Devils by* Beelzebub, *the Prince of the Devils*, Matt. 12. 22, &c. Mark 3. 22, &c. And to thoſe who demanded of him a ſign from *Heaven*, he offers no other then that of *Jonas*, Matt. 12. 38, &c. As he ended this *Diſcourſe*, he was told his *Mother* and *Brethren* were at the Door, who would ſpeak with him, to whom he anſwers, that he preferred his Spiritual Kindred before all Carnal Relations, *Matt* 12. 46, &c. *Mark* 3. 31, &c. *Luke* 8. 19, &c.

Departing thence he ſits down by the Sea-ſide, and being gotten into a little *Veſſel*, to be leſs crowded, he teaches the *People* by many *Parables*, who ſtood on the Shoar, *Matt.* 13. 1, &c. *Mark* 4. 1, &c. *Luke* 8. 4, &c. Night being come, having ſeverely anſwered ſome who would have followed him, he deſigns with his *Diſciples* to paſs to the other ſide of the *Lake*, Calming by his bare Word a great *Tempeſt*, which aroſe during the Night whilſt he ſlept, *Matt.* 8. 18, &c. *Mark* 4. 35, &c. *Luke* 8. 22, &c. So that he arrives in the Country of the *Gadarens*, where he caſt out *Devils* from two Perſons poſſeſt, (tho' St *Mark* and St. *Luke* ſpeak but of one, being probably the moſt ſignal and furious) and permits the *Evil Spirits* to enter into a *Herd* of *Swine* there by feeding, and to precipitate them into the *Sea*, whereupon the Inhabitants of the Country deſire him to depart from them; thoſe who were cured, publiſh all about *Decapolis* the benefit they had received, *Matt.* 8. 28. *Mark* 5. 1, &c. *Luke* 8. 26, &c.

Hereupon he repaſſes the *Lake*, and comes to *Capernaum*, where he is received on the Shoar ſide by great numbers of People who expected him, *Luke* 8. 40. and ſatisfies the Queſtion asked by St. *John*'s Diſciples, touching his not Faſting, *Matt.* 9. 14, &c.

Jairus entreats him to come and viſit his only Daughter, who was at the point of Death; and in going, the Woman who was troubled with a *Bloody Flux* for twelve years, was healed by only touching the *Hem* of his Garment; and *Jairus*'s Daughter being dead in the mean time, is raiſed to life by him, *Matt.* 9. 18, &c. *Mark* 5. 22. and *Luke* 8. 41, &c. Coming from thence he gives ſight to two Blind Perſons, and caſts out an Evil Spirit from one that was Dumb, *Matt.* 9. 27, &c.

Paſſing from one Town to another, he is again deſpiſed by thoſe of *Nazareth*, who twit him with his being a *Carpenter*, Matt. 9. 35. and 13. 54, &c. *Mark* 6. 1, &c. But being moved with compaſſion towards the Multitude, becauſe the Harveſt was great and the Labourers few, *Matt.* 9. 35. he ſends his 12 Apoſtles 2 by 2, to preach and heal the Sick in his Name, *Matt.* 10. 1, &c. *Mark* 6. 7, &c. *Luke* 9. 1, &c. Then was St. *John Baptiſt* Beheaded in Priſon, and his Head given in a Charger to *Herodias*'s Daughter, by *Herod*'s Order, who by a raſh Oath found himſelf obliged to this Cruelty; and his Body is buried by his Diſciples, who came and inform'd our Lord thereof, *Matt.* 14. 1, &c. *Mark* 6. 17, &c. Not long after, from what was nois'd of Jeſus Chriſt, *Herod* is in perplexity, he being ſaid to be *John*, who was riſen from the Dead, the truth of Heavenly paſſages being no where leſs known than at Court, *Luke* 9. 7, 8, 9.

The *Apoſtles* return to our *Saviour Chriſt*, and relate to him the ſucceſs of their *Preaching*, and he, to procure them ſome reſt, leads them aſide, in a place near *Bethſaida*, where great Multitudes follow him, and having inſtructed them, he feeds them to the number of 5000 Men, without reckoning the *Women* and *Children*, with five *Loaves* and two *Fiſhes*, Matt. 14. 13, &c. Mark. 6. 30, &c. Luke 9. 10, &c. John 6. 1, &c.

Knowing that the Multitude he had fed, projected to ſeize on him, and force him to be a King, he retires alone into a Mountain, obliges his Diſciples to take Shipping, and to draw towards *Capernaum*; he comes to them at Midnight, walking on the Sea, St. *Peter* obtains alſo to walk on the Water, but ſeized with Fear he ſinks, *Matt.* 14. 15, &c. *Mark* 6. 35, &c. *Luke* 9. 12, &c. *John* 6. 1, &c. The next Morning the Multitudes whom he had fed, come to him at *Capernaum*, where to raiſe up their minds from ſenſible Objects, he tells them of a *Myſtical Food*, which nouriſhes to *Eternal Life*, namely the eating of his *Body*, and drinking his *Blood*; at which they were moſt of them ſcandalized, underſtanding of an Oral manducation, what he meant of a Spiritual one, *John* 6. 22, &c.

This hapning in *Galilee* a while before the *Feaſt* of the *Paſſover*, John 6. 4. being *Anno Chriſti* 33. which was the third of the *Lord*'s *Miniſtry*, there came *Scribes* and *Phariſees* from *Jeruſalem*, who took offence at the *Diſciples* eating with unwaſhed hands; but our *Saviour* herein juſtifies them, and condemns their Traditions, *Matt.* 15. 1, &c. *Mark* 7. 1, &c. After which he retires towards the Frontiers of *Tyre* and *Sidon*, and caſt out a *Devil* out of a *Canaanitiſh Woman*'s Daughter, *Matt.* 15. 21, &c. *Mark* 7. 24, &c. Then he returns towards the *Sea* of *Galilee*, croſs the Country of *Decapolis*, where he cures a *Deaf* and *Dumb* Man, *Mark* 7. 31, &c. And ſitting near the *Sea* on a Mountain, he there heals ſeveral, *Matt.* 15. 29, &c. Here he alſo at the ſame time miraculouſly fed about 4000 Men, without reckoning the Women and Children, with ſeven *Loaves* and ſome few *Fiſhes*, and there remained of the Fragments ſeven Baskets full. From hence he comes by Water with his *Diſciples* to *Dalmanutha*, in the Confines of *Magdala*, where the *Scribes* and *Phariſees* ask him again for a Sign, to whom he anſwers, in reprehending their *Hypocriſy*, and offers them again the Sign of *Jonas*, Matt. 15. 39. and 16. 1. Mark 8. 10, &c. He here again warns his *Apoſtles* to take heed of the Leaven of the *Phariſees* and *Sadduces*, and of *Herod*, Matt. 16. 5, &c. Mark 8. 14, &c.

He comes to *Bethſaida*, where he cures one that was *Blind*, who recovers by degrees his ſight, *Mark* 8. 22. and paſſes from thence to the Towns of *Cæſarea* and *Philippi*, and by the way asks his *Diſciples*, what Men thought of him, and what their Opinion was alſo of him; and for the good Confeſſion which St. *Peter* made in the Name of all the reſt, he receives from him in their Name exquiſite Promiſes, foretels them his *Death* and *Reſurrection*, and calls St. *Peter Satan*, becauſe he would diſſwade him from his Sufferings, *Matt.* 16. 13, &c. *Mark* 8. 27, &c. *Luke* 9. 18, &c.

Eight days after, according to St. *Luke*, he is *Transfigured* on the *Mount*, in the preſence of three of his moſt intimate Diſciples, *Peter*, *James*, and *John*, talks there with *Moſes* and *Elias*, and coming down thence explains to them how *Elias* was already come,

Matt.

Matt. 17. 1, &c. *Mark* 9. 1, &c. Luke 9. 28, &c. The next Morning returning to his *Diſciples*, he finds them inviron'd by a great *Multitude*, and he at his coming caſts out a *Devil* from a Youth that was a *Lunatick*, whom his *Diſciples* could not diſpoſſeſs, *Matt.* 7. 14, &c. *Mark* 9. 14, &c. *Luke* 9. 37, &c.

Being arrived at *Capernaum*, he pays the Tribute for himſelf and S. *Peter*, *Matt.* 17. 24. And knowing that his *Diſciples* had contended in the way touching *Superiority*, he inſtructed them largely on this Subject, *Matt.* 18. 1, &c. *Mark* 9. 35, &c. *Luke* 9. 46, &c.

Then the Feaſt of *Tabernacles* drawing nigh, he refuſes his Company to his unbelieving Relations, in their journey to *Jeruſalem*, on the account of this Solemnity; but he goes up after them, ſending before them two of his *Diſciples*; yet the *Samaritans* would not receive him. In this Journey he ſends 70 of his *Diſciples* round about. Being arrived at *Jeruſalem* in the midſt of the *Feaſt*, he teaches in the *Temple*; the Officers who are ſent to take him, return without him, mightily aſtoniſhed at his Doctrine, *Luke* 9. 51, &c. and 10. 1, &c.

Withdrawing at Night to the *Mount* of *Olives*, he returns the next Morning early into the *Temple*, where an *Adultereſs* is brought to him, and having ſent her away with a Charge to *ſin* no more, he ſhews at large who he is; and the *Jews* taking up *Stones* to ſtone him, he retires for his Security, *John* 8. 1, &c.

In paſſing by he ſees and heals one born *blind* on the *Sabbath-day*, uſing *Clay* tempered with *Spittle* for this purpoſe, which he having publiſhed, the *Jews* are offended at it; which occaſions a large ſequel of Cenſures and Inſtructions, *John* 9. 1, &c. and 10. 1, &c.

The 70 *Diſciples* return to him with joy; he inſtructs a *Doctor* of the *Law*, who is our Neighbour; and enters into the Houſe of *Martha*, who is much buſied, whilſt her Siſter *Mary* attentively hears the Word, *Luke* 10. 17. &c. Afterwards he teaches his *Diſciples* to pray; cures a *Mute* that was poſſeſt; a *Woman* cries out from the midſt of the *Crowd*, That the *Womb* was bleſt that bore him, and he anſwers as heretofore, *Luke* 11. 1, &c.

A *Phariſee* invites him to Dinner, where he cenſures the Pride and Covetouſneſs of that ſort of People, *Luke* 11. 37, &c. He again warns his *Diſciples* to take care of the Leaven of *Hypocriſy*, refuſes to divide the Succeſſion between two contending Brethren, and gives on this occaſion ſeveral excellent Inſtructions, *Luke* 12. 1, &c.

On what is reported to him touching the *Galileans*, who apparently were of the Sect of *Judas Gaulonite*, whoſe Blood *Pilate*'s Hand mingled with their *Sacrifices*, he exhorts every one to Repentance; *heals* in the *Synagogue* on the *Sabbath-day*, a *Woman*, *diſtempered* 18 years; anſwers the Queſtion, whether there would be many ſaved, and ſhews he little matters the Threatnings of *Herod*, Luke 13. 1, &c.

In his way towards *Jeruſalem*, Luke 13. 22. he goes into a *Phariſees* Houſe, to refreſh himſelf, cures one troubled with a *Dropſie* on the *Sabbath day*, and as well at *Table*, as elſewhere, he ſows the Seed of Divine Inſtructions, *Luke* Chapters 13, 14, 15, 16. His Diſciples ask of him an encreaſe of their *Faith*, and are adviſed by him always to eſteem themſelves unprofitable Servants. He cleanſes ten *Lepers* in paſſing through *Samaria*, exhorts to pray always, and offers a *Parable* of the *Phariſee* and *Publican*, Luke 17. 1, &c. and 18. 1, &c.

Being come to *Jeruſalem*, in the *Feaſt* of the *Dedications*, he declares himſelf to be the *Meſſias*, and of one and the ſame Eſſence with the *Father*, whereupon the *Jews* would have laid hands on him; but he avoids them, *John* 10. 22, &c. This makes him leave *Jeruſalem* to go beyond *Jordan*, where S. *John* had firſt *Baptized*; where ſeveral came to him, and the *Phariſees* interrogate him touching *Divorces*, John 10. 40, &c. Matt. 19. 1, &c. Mark 10. 1, &c.

Little *Children* are brought to him, which he would not have hindred; and the young *Man*, who asks him what he ſhall do to inherit *Eternal Life*, and gloried in his exact obſervation of the Law, goes away ſad, *Matt.* 19. 13, &c. *Mark* 10. 13, &c. *Luke* 18. 15, &c.

Lazarus in the mean time falls *ſick* and *dies*; our Lord determines to return into *Judea*, and there raiſes the Dead, which being known at *Jeruſalem*, the *Chief Prieſts* and *Phariſees*, under the Authority of *Caiaphas*, reſolve to get rid of him; whereupon he retreats toward the Deſart, in a City nam'd *Ephraim*, John 11. 1, &c.

Yet the *Feaſt* of the *Paſſover* approaching, *John* 11. 55. (it being the 4*th* of his Miniſtry, and in *Anno Chriſti* 34) he takes his way towards *Jeruſalem*, foretelling his *Apoſtles* what ſhould happen to him, *Matt.* 20. 17, &c. *Mark* 10. 32. *Luke* 18. 31.

The Sons of *Zebedee*, in the way, diſcourſe of high things, and deſire one might ſit at his Right hand, and the other at his Left; at which the other *Apoſtles* are offended, and are by their common *Maſter* reduced to humility, *Matt.* 20. 20, &c, *Mark* 10. 35.

Coming to *Jericho*, he reſtores ſight to one that was blind, *Luke* 18. 35. in the Town *Zacheus a Publican* receives him into his *Houſe*, Luke 19. 1, &c. Going out thence followed by a great Multitude, he gives ſight to two that were *blind*, one of which was *Bartimæus*, Matt. 20. 29, &c. Mark 10. 52. And the nearer he draws to *Jeruſalem*, the more he applies himſelf to undeceive his *Diſciples* touching the near approaches of his Kingdom, *Luke* 19. 11, &c. In fine, ſix days before the *Paſſover* he comes to *Bethany*, John 12. 1. and at the *Feaſt* which is made there for him, he is anointed by *Mary* with a *precious Oyntment* (tho' to *Judas*'s great trouble) in order to his *Burial*, Matt. 26. 6. Mark 14. 3. John 12. 2, &c.

Whilſt the *Chief Prieſts* deliberate to put Him and *Lazarus* to *death* with him, *John* 12 11. and *Judas* at the Inſtigation of the *Devil* treats him, and agrees with them to deliver him to them, *Matth.* 26. 14. *Mark* 14. 10. *Luke* 22. 1, &c. he makes his Triumphant entrance into *Jeruſalem*, mounted on the *Foal* of an *Aſs*, with the joyful Acclamations of *Hoſanna*, wherewith the Multitude made the Air reſound, *Matt.* 21. 1, &c. *Mark* 11. 1, &c. *Luke* 19. 28, &c. *John* 12. 19, &c. As he drew near to the City he wept over it, *Luke* 19. 41. He goes directly to the *Temple*, whence he drives out the *Buyers* and *Sellers*, and cures there the *Lame* and *Blind*, Matth. 21. 12, &c. Mark 11. 15. Luke 19. 45. Some *Greeks* deſire to ſee him; a Voice comes from *Heaven* to him, and he ſpeaks of his exaltation on the *Croſs* to draw all Men to him, to the evident Conviction of the Incredulity of the *Jews*, and thereupon returns to *Bethany*, John 12. 20, &c. The next Morning returning to *Jeruſalem*, he was an *hungry*, and curs'd the *Fig-Tree* which had no *Leaves* nor *Fruit*, Matt. 21. 18. Mark 11. 12. At *Night* he went out of the *Town*; and the next *Morning* returning, his *Diſciples* obſerved that the *Fig-Tree* which he had curs'd the day before, was dry; on occaſion of which he deſcribes the efficacy of *Faith*. Being en-

tred into the *Temple*, and teaching as before, the *Chief Prieſts* and *Scribes* ask him, *By what Authority he did theſe things?* diſdaining to anſwer them, he evades them by a Counter-queſtion touching the *Baptiſm* of *John*, which they refuſe to ſatisfie, and offers them on this Subject ſome *Parables* which concerned the rejection of the *Jews*, and the vocation of the *Gentiles*, Matt. 21. 19, &c. Mark 11. 20, &c. Luke 20. 1, &c.

Then the *Phariſees* and *Herodians* endeavour to 16
catch him in Diſcourſe, by the Queſtion, Whether *Tribute* ought to be given to *Cæſar*? the *Sadducees* interrogate him touching the *Woman* who had ſeven *Brethren* ſucceſſively to her *Huſbands*, whoſe *Wife* ſhe ſhould be in the *Reſurrection*? A *Doctor* of the *Law* asks him which was the chief *Commandment*; and he perplexes them in his turn, by demanding of them whoſe Son the *Meſſias* ſhould be, *Matt.* 22. 15, &c. Mark 12. 13, &c. Luke 20. 20. After theſe *Queſtions*, he inſtructs his *Diſciples*, and other *Au-* 23
ditors, touching the *Scribes* and *Phariſees*; reproaches *Jeruſalem* with its Cruelty and Incredulity, and denounces her Ruin, *Matt.* 23. 1, &c. *Mark* 12. 38, &c. Luke 20. 45, &c. Then ſitting near the *Box*, he obſerves that a poor *Widow*, who had only caſt in two *Mites*, had yet given more than the *Richeſt*, Mark 12. 41. Luke 21. 1.

His *Diſciples* ſhewing him at his going out of the *Temple*, the magnificence and firmneſs of its *Building*, he foretold the entire Ruin of it; and to the 30
two Queſtions they make him on this matter, When this ſhould happen, and what ſhould be the Signs of his laſt coming, he ſufficiently ſatisfies them in both, and exhorts them to Watchfulneſs by divers *Parables*. Matth. 24. 25. Mark 13. 1, &c. Luke 21. 5, &c.

Thus happens the 4*th* and laſt *Paſſover* of the *Miniſtry* of *Jeſus Chriſt*, in which our true *Paſſover* was ſacrificed for us.

Thurſday at Night (as we reckon and call the 40
Days of the *Week*, and 'twas according to the *Jews* the Evening of *Friday*) having ſent two of his *Diſciples* to prepare him the *Paſſover*, he eat it with them, anticipating by a day that of the *Jews*, who this Year, by an old Cuſtom, remitted theirs to the *Saturday* following, or to the *Sabbath*, Matth. 26. 17. Mark 14. 12. Luke 22. 7, &c. John 13. 1. and 18. 28.

In this laſt *Paſſover* he declares, being at Table, 50
That *Judas* would betray him: he waſhes his *Apoſtles* feet; inſtitutes the *Sacrament* of his *laſt Supper*; bid *Judas*, in giving him the *Sop*, that he would do what he was to do quickly, as in effect he ſoon went out. He prepares his *Diſciples* for Suffering, and the approaching *Temptation*; advertizes S. *Peter* of his approaching *Fall*; diſpoſes them all to part with him; by the Promiſe of the *Comforter*, *Matth.* 26. 20, &c. Mark 14. 18, &c. Luke 22. 19, &c. John Chap. 13, and 14. And having ſang the Hymn, Matth. 26. 30. Mark 14. 26. he made 60
to his *Diſciples* the weighty Diſcourſe in the 15*th* and 16*th* Chapters of S. *John*, and offered to his *Father* the excellent *Prayer*, which is recited *John* 17. He goes out with his XI towards the *Mount* of *Olives*, to the Place named *Gethſemane*, there he exhorts them to *watch* and *pray*; walks farther, carrying with him *Peter*, *James*, and *John*, and leaving theſe three a Stones caſt off, he prays ardently three times, that the Cup might be removed from him; and finding himſelf inexpreſſibly 70
diſconſolate, and in unconceivable Anguiſh, he is ſtrengthened by an *Angel* in his Agonies, and his *Sweat* was changed into *Drops* of *Blood*: He wakes three ſeveral times his drowzy *Diſciples*: *Judas*, who for thirty pieces of *Silver*, had made himſelf a Guide and Leader of thoſe who were ſent to take him, ſhews him them by a *Kiſs*. Thoſe who were to ſeize on him fall down with Fear; his *Diſciples* would have been on the defence, and eſpecially S. *Peter*, who cuts off *Malchus*'s *Ear*. Our *LORD* bids him put up his *Sword* into his *Sheath*, heals the *Wound* with a touch, and reproaching thoſe who came to lay Hands on him, with the violence of their proceeding, he ſuffers himſelf to be led by them, *Matth.* 26. 31, &c. *Mark* 14. 27, &c. *Luke* 22. 39, &c. *John* 18. 1, &c. Then his *Diſciples* abandon him and fly, and a young Man (who apparently went out, to ſee what was the matter) having only a *linnen Cloth* about him, would have been ſeized on by theſe *Soldiers*, had not he run away naked out of their Hands, *Matth.* 56. 46. *Mark* 14. 50 &c.

Thus was he carried *Priſoner* about Midnight to *Annas*, Father-in-Law to *Caiaphas*, who cauſes him to be led to his Son-in-Law, who was *Chief Prieſt* for that year. He is here examin'd; ſeveral *falſe Witneſſes* are produced againſt him, and on his Confeſſion of being the *Chriſt* the *Son of GOD*, he is judged worthy of *Death*, *beaten*, *buffeted*, *ſpit on*, and otherwiſe *ill uſed*. Matth. 26. 57, &c. *Mark* 14. 53, &c. *Luke* 22. 54, &c. *John* 18. 12, &c.

S. *Peter* following afar off, and by means of another *Diſciple*, who had acceſs to *Caiaphas*, was entred into the Houſe, but accuſed ſucceſſively by three diſtinct Perſons, to be alſo one of *Jeſus Diſciples*; he vehemently denies it three times, after which the *Cock* having Crow'd for the third time, and our *Saviour* having look'd back in this inſtant, *he went out and wept bitterly*, Matth. 26. 69, &c. Mark. 14. 66, &c. Luke 22. 54, &c. *John* 18. 15, &c.

At length *Day* appears, and to obſerve ſome Formality, the whole *Senate* of the Nation is convocated by *Caiaphas*, where our *Saviour* perſiſting in his firſt Confeſſion, his *Condemnation* is alſo confirm'd and reiterated, *Matt.* 27. 1, &c. *Mark* 15. 1, &c. *Luke* 22. 66, &c. Immediately then they led him in a full Body to *Pilate*, the Governour of *Judea* under *Tiberius*, to obtain his Condemnation and Execution. *Pilate* ſearches all ways to excuſe himſelf from it, he declares him *Innocent*, offers to releaſe him at the *Feaſt*; knowing that he was a *Galilean* he ſends him to *Herod*, who came on the account of the *Feaſt* of *Jeruſalem*, who having not drawn from him what he expected, ſends him back with Contempt. *Pilate*'s Wife ſends word to her Husband, conjuring him to have nothing to do with him, but he to ſatisfie the *Jews*) condemns him to be *Scourg'd*, and makes him then to be brought before them cloath'd in *Purple*, and wearing on his *Head* a *Crown of Thorns*: But the *People* cry out, that *Barabbas* ſhould be releaſed, and *Jeſus* Crucified; which in fine *Pilate* grants, and having again made him be *Scourg'd* after the *Roman* manner, he delivers him to the cruel Death of the *Croſs*, and the Inſultings of his *Soldiers*, who again array him with *Purple*, and put on him a *Crown of Thorns*: And they being more weary of affronting him, than he of enduring their cruel Uſages, they give him again his own *Cloaths*, and load him with his *Croſs*, and thus led him to the Place of his Puniſhment, *Matt.* 27. 11, &c. *Mark* 15. 1, &c. *Luke* 23. 1, &c. *John* 18. 28, &c. and 19. 1, &c.

Judas ſeeing him Condemn'd, was touch'd with Remorſe, for having betray'd *Innocent Blood*; reſtores the *Money* he had receiv'd, which the *Prieſts* lay out in purchaſing a Field for the burying of *Strangers*, and he goes and hangs himſelf, *Matt.* 27. 3. *Acts* 1. 18.

It

It was about Noon when he was led out of the Town, bearing his Croſs. *Simon* the *Cyrenian* returning from the Fields, is conſtrain'd by the Soldiers to aſſiſt him. He refuſes the mix'd Wine which is offer'd him, to make him leſs ſenſible of the Dolours; and is *Crucified* between two Thieves at *Calvary*. His *Executioners* divide his *Garments*, and caſt *Lots*, who ſhould have his *Veſt*, which was all of one piece. He is expos'd to the verbal and real Inſults of all, even of the *Malefactors* crucified with him, or at leaſt of one of them; for one reprehended the other, and obtain'd a Promiſe of the *LORD*, to be that day with him in *Paradiſe*. On the Croſs, he recommends his Mother to St. *John*, prays for his Enemies, who knew not what they did, cries out to *GOD* in his Dolours, ſays (after he had taſted *Vinegar*, which was offered him on his Croſs) that all was accompliſh'd, recommends his *Spirit* to *GOD*, and expires; having caſt forth a great Cry, about three hours in the Afternoon, and near the time when was offered in the Temple the perpetual *Sacrifice*, and when the *Jews* ſlew the *Paſchal Lamb* between the two Evenings, to eat it at Night, *Matt.* 27. 28, &c. *Mark* 15. 16, &c. *Luke* 23. 26, &c. *John* 19. 16, &c.

Divers Prodigies hapned at his *Death*, the light of the Sun was ſupernaturally Eclips'd, (for it was in the time of the Full Moon) at Mid-day, and the Darkneſs which hapned by his obſcurity laſted three hours. The *Veil* of the *Temple* was rent from top to bottom, the Earth ſhook, the Stones clave, the Graves opened, from whence ſeveral of the *Saints* aroſe, and appear'd to many in the City, *Matt.* 27. 45, and 51, &c. *Mark* 15. 33. 38. *Luke* 23. 44, 45. Theſe *Miraculous Events* drew from the Mouth of the *Centurion* this Confeſſion, that *He was truly the Son of GOD*, Matt 27. 54. *Mark* 15. 39, *Luke* 23. 47.

The *Jews* deſirous the Condemned Perſons might not remain on the Croſs the Sabbath-day, which was alſo that of their Paſſover, requeſt of *Pilate*, that their Legs might be broken, to haſten their Death; which being granted, the Soldiers break the Legs of the two others, but do not thus to our LORD, becauſe they found him already dead; but one of the Soldiers pierced his ſide with a *Spear*, whence there iſſued out *Blood* and *Water*, John 19. 31, &c.

Joſeph of *Arimathea* knowing he was dead, requeſts his *Body* of *Pilate* to bury it; which having obtain'd, *Nicodemus* join'd himſelf to him in this happy work, and wrapping up his precious *Body* in a Linnen-Cloth, with ſome *Aromatick Drugs*, they haſtily laid him in a new *Sepulchre*, cut in a *Garden* near the *Town*, Matt. 27. 57, &c. Mark 15. 42, &c. Luke 23. 50, &c. John 19. 38, &c. The next Morning thro' the diligence of the *Jews*, and by *Pilate*'s order, the *Sepulchre* is Sealed and Guarded, to hinder his *Diſciples* from carrying away his Body, *Matt.* 27. 62, &c.

Thus our LORD being laid in the *Sepulchre* about 4 in the afternoon, paſt there the whole *Sabbath* of 24 Hours, and aroſe thence the day following at Sun-riſing. Then *Mary Magdalen* the Mother of *James* the leſſer, *Saloma* the Mother of *Zebedee*, and ſome other devout Women, who had followed him from *Galilee*, Matt. 28. 1. Mark 16. 1. Luke 23. 55. John 20. 1. go out early in the morning with *Aromatick Drugs* to embalm him; but being come near the *Sepulchre*, as the Sun was up, they found the Stone which covered it, was removed; which was done by the *Angel* of the LORD, to render this Service to our *Saviour*, riſing victorious with a great *Earthquake*, which (with the Apparition of the *Angels*) ſo affrighted the Soldiers that guarded the *Tomb*, that they became like Dead Men. *Mary Magdalen* preſently ſuſpects, ſeeing the *Sepulchre* open, that the LORD's *Body* was taken away, and returns immediately into the Town, to give notice of it to his *Diſciples*. But in the mean time the other *Holy Women* are informed of the *Angel* that he was riſen, and are ordered to carry the News to St. *Peter* and the reſt: Whereupon *Peter* and *John* ran to the *Sepulchre*, and found not the *Body* there; and whilſt they return, *Mary Magdalen* perſiſting in her thought, ſits down *crying* near the *Sepulchre*, where firſt two *Angels* appear to her, who demand the cauſe of her *Tears*; the like did our *Saviour*, whom ſhe took at firſt for the *Gardiner*, but making himſelf more diſtinctly known, ſhe hears him (full of Joy and Conſolation) to bid her go and tell the *Apoſtles*. And this was the firſt Appearance of our LORD after his *Reſurrection*, Matt. 28. 1, &c. Mark 16. 1, &c. Luke 24. 1, &c. John 20. 1, &c. So that what St. *Matthew* ſays of theſe *Holy Women* in general, *Matt.* 28. 29. muſt be underſtood ſingularly of her. In the ſame day he ſhewed himſelf to two of his *Diſciples*, one of which was called *Cleophas*, and the other (as 'tis thought) was *Luke*, who went to *Emmaus*, where they knew him in the Breaking of *Bread*, Mark 16. 12, 13. Luke 13. Luke 24. 13. And in the Evening our *Saviour* appeared in the midſt of all the *Apoſtles*, except *Thomas*, ſaying to them, *Peace be with you.* Then he did eat with them, and *breathed* on them, to communicate to them his *Holy Spirit*, and to confirm them in the Miniſtry of *Reconciliation*, which he had promiſed before his *Sufferings*, Mark 16. 14. Luke 24. 36. John 20. 19, &c. 8 Days after our *Saviour* (as it were) to conſecrate particularly to himſelf this 1ſt Day of the week, and ſubſtitute it to the *Jewiſh Sabbath*) appeared again to the 11, and convinc'd *Thomas* of his *Incredulity*, John 20. 24, &c.

The *Apoſtles* having left *Jeruſalem*, to return into *Galilee*, according to our LORD's Order, he ſhew'd himſelf again near the Sea of *Tiberias* to 7 of them, which were *Peter*, *Thomas*, *James* and *John* the Sons of *Zebedee*, *Nathanael*, and two others; and from the Shoar he procured them a great Draught of *Fiſhes*, for which they had fruitleſly toyl'd all Night. Whereupon *Peter* knew him and caſt himſelf half naked into the Sea, to come the ſooner to him. Coming all to Land they ſee there *Fiſh* a dreſſing, whereto he bid them to join ſome of their *Fiſh*, and makes them dine with him. After *Dinner* he draws from *Peter* a threefold profeſſion of his Love, to oppoſe it to his tripple Denial of him, and reeſtabliſhes him three times in the *Office* from which he ſeem'd to have fallen; obſcurely foretold him, that he ſhould be *Crucified* in his old Age, and would not not have him concern himſelf with what would become of *John*, and this was the third time he ſhewed himſelf to his *Diſciples*, John 21.

Since the XI had betaken themſelves to the *Mountain*, which he had appointed them; they ſaw him, worſhipt him, and there received a more particular Explication of their Commiſſion, for the *Preaching* of the *Goſpel*, and *Adminiſtration* of *Baptiſm*, in the Name of the *Father*, *Son*, and *Holy Ghoſt*, Matt. 28. 16, &c. Mark 16. 15, &c.

St. *Paul* alſo ſpeaks of divers Appearances of the LORD, after his *Reſurrection*, and amongſt others, that he had particularly appeared to *Peter*, and *James* the leſſer, and twice to the whole Aſſembly of the *Apoſtles*, and another time to 500 Brethren together, 1 *Cor.* 15. 5, 6, 7. which ſeems to have been in the Mountain, which the Lord indicated.

For 40 Days together, he at ſeveral times Communed familiarly with them, with inconteſtable Proofs of the truth of his *Reſurrection*, Acts 1. 3, 10, 41. that they might be *Witneſſes* of it to all People over

over all the *World*. It appears from Antiquity, that *Pilate* had inform'd the Emperour *Tiberius* of this, who propoſed to the *Senate*, the putting our *Saviour*'s Image amongſt the number of the Gods; and tho' Divine Providence hindred the *Senate* from doing it, yet the *Emperour* expreſly forbad the Chriſtians to be Perſecuted. At the end of theſe 40 Days having aſſembled them at *Jeruſalem*, he ordered them not to remove thence till they had received the *Holy Spirit*; and finding them ſtill poſſeſt with an opinion of his *Earthly Reign* he turned their thoughts from it, forbidding them to enquire of the Time and Seaſons which GOD had kept in his own power, and goeth out with them towards *Bethany*, to the *Mount of Olives*, where having bleſt them, he was lifted up from them into Heaven, being ſupported by a Cloud, and thus received into his Glory, *Luke* 24. 49, &c. *Acts* 1. 4, &c. And as they beheld him aſcending, two *Angels* appeared to them, aſſuring them he ſhould one day deſcend in like manner, as they now ſaw him aſcend, *Acts* 1. 11.

Ten Days after our Lord's *Aſcenſion*, in the Day of *Pentecoſt*, the *Holy Spirit* was ſenſibly given to the *Apoſtles*, by the gift of *Languages*; and the ſame day, at the firſt *preaching* of *Peter*, 3000 Men were converted to the *Faith* of *Chriſt*, and *Baptized* in his *Name*, Acts 2. 1, &c. And theſe were the beginnings of the *Chriſtian Church* of *Jeruſalem*, which (by the agreement of its *Members*, their Charity, Union, and Aſſiduity, in exerciſes of Piety) every day increaſed, *Acts* 2. 42, &c.

Some time after, one *Lame* from his Birth, about 40 years of Age, was miraculouſly cured by St. *Peter*, and St. *John*; the relation of which is treated of in the 21 4th Diſcourſe.

The Union of the *Church* is powerfully maintain'd, and all things are had in Common, if not in poſſeſſion, yet in uſe amongſt her *Members*, there being no Indigent Perſon amongſt them: Such as had *Houſes*, or *Lands*, ſold them, and brought the Price and laid it at the *Apoſtles* Feet, to be diſtributed to every one according to his Neceſſity, as was done particularly by *Barnabas* the *Levite*, but born in *Cyprus*, whoſe *Zeal* and *Piety* was ſignal afterwards in the propagation of the *Goſpel*. But *Ananias*, and *Saphira* his Wife, having dealt hypocritically in a like occaſion, by bringing but half of the Price which they had received for the *Inheritance*, and yet affirming they had ſold it for no more, were both puniſh'd by ſudden Death at St. *Peter*'s word, *Acts* 4. 32, &c. And as the *Apoſtles* daily perſevered in *Solomon*'s *Porch*, and ſignalized themſelves by divers *Miracles*, to ſuch a degree, that the *Sick* (over which paſt the *Shadow* of St. *Peter*) were healed, and that from all the *Country* there-abouts People came flocking to them, the *High-Prieſt*, chief of the *Sadducean* Party, and thoſe of his Faction, made the *Apoſtles* be apprehended, and confined in the publick *Priſon*, whom an *Angel* delivers thence in the Night, and the *Council* ſending thither in the Morning for them, they found the *Priſon Doors* faſt, and the *Watch* ſet, but the *Priſoners* gone, who were at the *Temple* doing their Office; where the *Captain* goes to fetch them, but without Violence. Interrogated by the *Council*, they remain fearleſs, and 'tis deliberated to put them to Death; but *Gamaliel*, who was a *Phariſee*, and in Authority, ſtops this deſign, telling them, *That if the Preaching were of Men, it would come to nothing; but if of GOD, to take heed not to oppoſe him.* Upon this Advice they were *Scourg'd* and *Releaſt*, with a Charge, to ſpeak no more in the Name of *JESUS*; but they give Thanks to GOD, for having ſuffer'd thus much for his *Glory*, and continue doing their Duty, *Acts* 5. 17.

Thus paſt the 34th Year of our LORD, which concurr'd with the 19th of *Tiberius*. We may refer to the 35th, the *Contention* which hapned between the *Hebrews* and *Greeks*, who were yet equally *Jews*, differing only by *Birth* and *Language*, which had for a long time produc'd the Seed of an old *Emulation*. For the preventing of this Diſorder, 7 *Deacons* were eſtabliſhed, who ſhould take care of the *Poor* and *Widows* of both ſides. Theſe were *Stephen*, *Philip*, *Procorus*, *Nicanor*, *Timon*, *Parmenas*, and *Nicholas*, the laſt of which was a Proſelite. And it appears from their *Greek* Names, that in this Choice there was more regard had to the *Greeks*, than the *Hebrews*, *Acts* 6. 1, &c. 'Tis likely this 35th Year was paſt very peaceably by the *Church*, which greatly multiplied at *Jeruſalem*, even to that degree, that ſeveral *Prieſts* became obedient to the *Faith*. In the mean time St. *Stephen* grew Famous for his *Piety*, his *Miracles*, and *Zeal*, and was every day diſputing with the *Helleniſts* or *Greeks*, for the truth of the *Goſpel*; but in fine, theſe unhappy People, *Libertines*, *Cyrenians*, *Alexandrians*, *Cilicians*, and *Aſiaticks*, being not able to reſiſt his Wiſdom, they ſuborn'd *falſe Witneſſes* againſt him, who accuſe him of *Blaſphemy* againſt *Moſes*, againſt the *Temple*, and againſt GOD. Appearing on this Accuſation before the *Council*, he defends himſelf by a long and earneſt *Apology*; at the concluſion of which, he is drawn by theſe mad Zealots out of the Town, and cruelly *Stoned*; *Saul* keeping the *Cloaths* of the *falſe Witneſſes*, who were to caſt the firſt *Stones* at him, *Acts* 6. 7, &c. and 7. 1, &c.

In the 20th year of *Tiberius*, died *Philip* the *Tetrarch* of *Iturium*, who leaving no *Children*, his place was reduc'd to the Government of *Syria*, which *Vitellius* obtained in that time; who having taken away the *Prelacy* from *Caiaphas*, to give it to *John*, or *Jonathas* his Brother-in-Law, he tranſlated it from him, and conferr'd it on *Theophilus* his Brother.

Pontius Pilate being accuſed before the ſame *Vitellius*, for the Murther of ſome *Samaritans*, is ſent for to *Rome*, to clear himſelf; and tho' *Tiberius* died whilſt he was in the way, *Caligula* his Succeſſour baniſh'd him to *Vienne* in *Dauphiny*, where being oppreſt with the conſciouſneſs of his Crimes and Calamities he kill'd himſelf.

The *Perſecution* began by the Death of St. *Stephen*, in the year 36; it grew ſo violent by the Fury of *Saul*, and others, that it caus'd a great diſperſion of the *Church* of *Jeruſalem*, of which the Chief Members, (excepting the *Apoſtles*) ſearch'd their Retreat, ſome in the other Towns of *Judea*, others in thoſe of *Samaria*, which yet turned to the propagation of the Goſpel, *Acts* 8. 1, &c. and 11. 19. By this means *Philip*, one of the 7 *Deacons* and *Stephen*'s Partner, *Preaches* the *Goſpel* at *Samaria*, where ſeveral are Converted to the *Faith*, and *Baptiz*'d, and amongſt others *Simon* the *Magician*, which the *Apoſtles* having heard, they ſent thither *Peter* and *John* from *Jeruſalem*, at whoſe Prayers, and by the Impoſition of their Hands, the *Holy Spirit* is conferred on the *Samaritans*; *Simon* the *Magician* offers Money to purchaſe the Means of doing the ſame; which the *Apoſtle* rejects with indignation, declaring to this *profane Wretch*, That he had no part in this, becauſe his Heart was not right before *GOD*, Acts 8. 14, &c.

Whilſt the *Apoſtles* ſowed the Seed of the *Goſpel* in *Samaria*, in their way to *Jeruſalem*, *Philip* was ſent from *GOD* into the High-way of *Jeruſalem* to *Gaza*, where he meets with an *Ethiopian Eunuch*, and Officer to *Candace* Queen of *Ethiopia*, who returning from *Jeruſalem* into his own Country, read the *Scripture* in his Chariot. *Philip* joined himſelf

to

to him, expounds the Paſſage he read in *Iſaiah*, and ſhewed him it related to our *Saviour*. The ſequel of which is ſet forth in the 217th Diſcourſe, on the *Eunuch Baptized*, Acts 8.

In like manner alſo ſome of this Diſperſion went to *Damaſcus*, as *Ananias*, Acts 9. 19. 25. and 22. 12; others into *Phœnicia*, *Cyprus*, and *Antioch*, and announced the *Goſpel* every where to thoſe of that *Nation*; and ſome *Cypriots* and *Cyrenians*, ſpake of it with ſucceſs alſo to the *Gentiles* of *Antioch*, Acts 11. 19. Some went even as far as *Rome*, as *Andronicus* and *Junius*, *Paul*'s Kinſmen, but converted to *Chriſt* before him, *Romans* 16. 7.

Yet did not the *Perſecution* ceaſe at *Jeruſalem*; and *Saul* having furiouſly made havock of the *Church* there, demands a *Commiſſion* to go into *Damaſcus*, to bring bound all thoſe whom he ſhould find making Profeſſion of Believing in *Chriſt*: But he is miraculouſly converted in the way, as is at large taken notice of in the 218*th* Diſcourſe, *viz. The Converſion of S.* Paul. *Acts* 9.

A while after theſe things paſt in the Eaſt, *Tiberius* dies in the 23*d* year of his *Empire*, and *Caius Caligula* ſucceeds him; ſo that the 23*d* of him and the 1*ſt* of this, concur with the 37*th* of our *LORD*. *Herod Agrippa*, the Son of *Ariſtobulus*, and Grandſon of the firſt *Herod*, termed the *Great*, is by *Caligula* made King of *Judea*. *Herod Antipas* (who a while before was defeated by *Aretas*, King of *Arabia Petra*, and who kept a Garriſon at *Damaſcus*, enraged he had repudiated his Daughter, to eſpouſe *Herodias* his Siſter-in-Law, at the ſollicitation of his Wife) jealous at the unexpected Greatneſs of the other, goeth to *Rome*, to ſue there alſo for the Title of *King*; but *Agrippa* his Nephew, and his Brother-in-Law together, to hinder his Succeſs, accuſe him to *Caligula* of divers Crimes, for which he is ſtript of his *Tetrarchy*, which is added to what the other poſſeſt, and with his *Herodias* is baniſht to *Lyons*.

Paul being converted to *Chriſt* about the year 38, 40 and two years before the Death of *Tiberius* (in which time *Joſephus* the *Jewiſh Hiſtorian* was born) had began to *preach the Goſpel* at *Damaſcus*, with as much Aſtoniſhment on one hand, as Efficacy on the other; and after a Voyage into *Arabia*, for the ſame purpoſe, *Gal.* 1. 17. being returned, the *Jews* who were Enemies of the *Goſpel*, favoured by the Governour, had done him miſchief, had not the *Faithful* let him down by Night from the *Wall* in a *Basket*, Acts 9. 20. &c. 2 Cor. 11. 32, 33. Being thus got out of *Damaſcus*, three years after his *Converſion*, he comes to *Jeruſalem*, and by the Mediation of *Barnabas*, he viſits there only S. *Peter*, and *James* the Brother of our *Lord*, commonly termed the *leſſer*, and tarried only fifteen Days, which did not paſs without Diſputation with the *Greeks*, and danger of his Life. He received in the *Temple* (as he prayed) an expreſs Command to go and *preach the Goſpel* to the *Gentiles*; and therefore the Brethren conducted him to *Cæſarea*, and from thence ſent him to *Tarſus*, which was his Country, *Acts* 9. 26, *&c.* and 22. 17, *&c. Gal.* 17, 18, 19.

After this *Converſion*, and by the Revolutions hapning in the *Empire*, and in *Judea*, the *Perſecution* ſtopt there, and the *Churches* of *Judea*, *Galilee*, and *Samaria*, flouriſhed and were calm. And it was perhaps *Caligula*'s firſt year, when *Peter* viſiting the *Churches*, cured at *Lydia* the Paralitick *Æneas*, and raiſed up *Tabbitha* at *Joppa*, where he remained a long time at *Simon* the *Tanners*, Acts 9. 31.

Then alſo *Cornelius* the *Centurion*, a devout Man, and one that feared *GOD*, tho' a *Gentile*, was advertized by an *Angel* to ſend for *Peter* at *Joppa*, to be inſtructed by him. The *Apoſtle* being prepared for this *Journey* by a *Viſion*, which tended not to make him ſtand on diſtinctions of *Jew* or *Gentile*, he went without difficulty, attended with ſome of the *Brethren*; and was received by *Cornelius* with too great Reſpect, which he refuſes: At the hearing of the *Goſpel* preached, he and thoſe that are with him receive the *Holy Spirit*, and are *baptiz'd* in the Name of the *LORD*, Acts 10. 1, &c. *Peter* being return'd to *Jeruſalem*, is obliged to give an account of this Action, which ſome reprehended; but they were all ſatisfied at the Report he made them, and praiſed *GOD*, Acts 11. 1, &c.

Whilſt theſe things paſt in *Paleſtine*, and *Paul* preaches in *Arabia* and *Damaſcus*, *Caligula* deifies himſelf, and makes himſelf the *Prieſt* to his own *Godhead*, aſſociating his *Horſe* in his godly *Religion*; He uſes the *Alexandrian Jews* very roughly, for not acknowledging him a *God*, and reſolves by force to make his *Image* be ſet up in the *Temple* of *Jeruſalem*, to be there ſerved and worſhiped; which yet he could not obtain. *Barnabas* was ſent by the *Apoſtles* to *Antioch*, to take cognizance of the condition of the *Church* there, to the Edification of which he gave great Aſſiſtance, *Acts* 11. 22, *&c.* At the ſame time the Prophet *Agabus*, being come down from *Jeruſalem* to *Antioch*, foretold the future *Famine*, which hapned ſince under the Empire of *Claudius* in the 4*th* year, and this *Prediction* obliged the *Churches* to make *Collections* for the *Brethren* of *Judea*, which were in a fit time ſent by *Barnabas* and *Saul*, Acts 11. 27.

Barnabas ſeeing at *Antioch* the Harveſt great, goes to ſearch for *Paul* at *Tarſus*, and brings him, where they ſojourned a year, to the great Edification of the *Church* in this place: And in this time it was when the *Diſciples* were firſt called *Chriſtians*, Acts 11. 25, 26. In fine, *Caligula* was killed, more worthy of the Name of *Monſter*, than that of *Man*; and *Claudius* his Uncle, the Son of *Druſus*, ſucceeds him with Fear; but *Herod Agrippa* encouraging him, obtained by this means his Favour, as he had oſſeſt that of his Predeceſſor, ſo that he confirm'd to him, and even much encreas'd his Power and Authority. Thus the 4*th* of *Caligula*, and the [illegible] of *Claudius* concur with the 41*ſt* of our Lord.

Herod being returned into *Judea* with the increaſe of Power and Honour, in the 2*d* year of *Claudius* and 42*d* of *Chriſt*, he did many Acts of *Jewiſh Devotion*, and cauſed a *Chain* of *Gold*, which he had received from *Caligula* (inſtead of an *Iron* one, wherewith *Tiberius* had faſtned him) to be hung up in the *Sanctuary*. But he began to perſecute the *Church*, and to put to death *James* the *Major*, the Son of *Zebedee*; and ſeeing that this pleaſed the *Jews*, he impriſoned alſo *Peter*, with deſign to bring him forth to the *Slaughter*, after the Feaſt of the *Paſſover*; but when he was to be drawn forth to *Puniſhment*, the *Angel* of the *Lord* miraculouſly delivered him from *Priſon*, making the *Gates* open of themſelves before him. The particulars of which is taken notice of in the 220*th* Diſcourſe, *viz.* St. Peter's *delivery out of Priſon*.

It's held that St. *Matthew* wrote his *Goſpel* about this time, as under the particular Inſpiration of the *Holy Spirit*, ſo by the common Advice of the other *Apoſtles*, for the Inſtruction of thoſe of the *Circumciſion*, who had believ'd. And tho' ſeveral have been perſwaded that he wrote it in *Hebrew*, but that by himſelf or ſome other it was ſince tranſlated into *Greek*, ſuch as we have it, yet may we with greater likelihood of Truth ſay, that he himſelf wrote it in *Greek*, becauſe the number of the *Helleniſt Jews* con-

verted to the *Faith*, was at firſt greater than that of the *Hebrews*, witneſs the firſt ſeven *Deacons* being taken thence. At the ſame time *Herod* who had taken away the *High Prieſthood* from *Theophilus*, to confer it on *Simon Canthara*, takes it alſo from him to give it to *Jonathas*, the Son of *Annas*, who refuſes it through *Modeſty*, and recommends to the *King* his Brother *Matthias*, who had it.

Herod after this, and in the year 43, goeth to reſide at *Cæſarea*, and deſigning to make War on the *Tyrians* and *Sidonians*, they found means to appeaſe him by the Mediation of *Blaſtus* his *Chamberlain*, becauſe they drew all their Proviſion from the *King*'s *Countrey*, and then hapned the *Famine* foretold by *Agabus*. On occaſion of which Treaty of *Peace*, giving ſeveral Spectacles to the People, he alſo would needs harangue them from the *Tribunal*, where he ſat magnificently *cloathed*, and his *Elatterers* to applaud him, extolling the Majeſty and Eloquence of his Diſcourſe, cried out, *'Twas the Voice of God, and not of Man*; an *Angel* therefore ſtruck him, for not giving Glory to *GOD*, nor reprehending theſe impious Acclamations, and he died gnawed with *Worms*, Acts 12. 19. &c. *Joſephus* alſo recites the Death of this Prince conformably to what St. *Luke* ſays of it, but he relates more Circumſtances, Lib. 19. *Antiq.* of the *Jews*, the laſt Chapter.

Barnabas and *Saul* had timely brought ſome ſmall time before *Herod* began to rage againſt the *Apoſtles*, the Collection made in the Church of *Antioch* for the Poor of *Judea*, to ſuccour them in the approaching *Famine* foretold by *Agabus*, which ſeemed now to be at the Door. From *Jeruſalem* they returned to *Antioch*, bringing with them S. *John* ſurnamed *Mark*, who is thought to be the *Evangeliſt*, bearing this Name, and who perhaps was as well as St. *Luke* of the number of the LXX, *Acts* 11. 29, 30. and 12. 25.

As they attended their Miniſtry with their Fellow-Labourers in the Church, *Simeon*, who was call'd *Niger*, *Lucius the Cyrenian*, who is thought to have been St *Luke* the *Evangeliſt*, and *Manahem*, who had been brought up with *Herod* the *Tetrarch*, the *Holy Spirit* deſigned them for an Employ of greater Extent, for which they ſet out accompanied with *John*, and attended by the *Prayers* of the reſt, about the *4th* year of the Empire of *Claudius*, and the *44th* of our *Lord*, and come to *Seleucia*, whence embarking they come down to *Cyprus*, the Country of *Barnabas*, and begin to preach the *Goſpel* at *Salanus*, Acts 13. 1, 2, 3. in traverſing the *Iſle* they arrive at *Paphos*, where *Sergius Paulus* the *Pro-Conſul* had his Reſidence, who deſired to hear them; but a *falſe Prophet*, a *Jew*, named *Barjeſus*, and ſurnamed *Elymas*, that is, *Magician* or *Enchanter*, endeavour'd to hinder him. *Paul* who now leaves the Name of *Saul*, whether in remembrance of the *Converſion* of the *Pro-Conſul*, or for the Sound-ſake of his Name, by the change of the firſt Letter to the *Greek* and *Latin* Pronunciation, vigorouſly oppoſes this *Impoſtor*, and denounces to him a ſudden *Blindneſs*, wherewith he was immediately ſtruck, which occaſioned the *Pro-Conſul*'s Converſion, *Acts* 13. 6, &c. Departing from *Cyprus* they come to *Perga* of *Pamphilia*, where *John*, ſurnamed *Mark*, leaves them to return to *Jeruſalem*, Acts 13. 13. From *Perga* they came to *Antioch* of *Piſidia*, where being entred into the *Synagogue* on the *Sabbath-day*, they are deſired after the reading of the *Law* and the *Prophets*, to *preach* to the *People*; which *Paul* did by a long and grave Diſcourſe. The *Gentiles* at their going out, entreat them to preach the ſame things the next *Sabbath day*; in which almoſt the whole *Town* aſſembled to hear the *Word* of *GOD*. The *Jews* endeavour to contradict them; but they declare that on their Refuſal, by which they made themſelves unworthy of *Eternal Life*, they would henceforward addreſs themſelves to the *Gentiles*, who receiv'd this News with great Joy, *and as many of them as believed were ordained to Eternal Life*. Yet the *Jews* having gain'd ſome of their bigotted *Proſelytes*, they ſtirr'd up a *Perſecution* againſt theſe two *faithful Miniſters of Jeſus Chriſt*, who having ſhak'd the *Duſt* of their *Feet* againſt their Perſecutors, and left their *Diſciples* much comforted, they paſs'd to *Iconium*, a City of *Lycaonia*, Acts 13, 14, &c. Being enter'd there in the *Synagogue*, they ſpake with ſuch Efficacy, that ſeveral, as well *Jews* as *Greeks*, believed in the *Lord*. They made a conſiderable ſtay here, and ſignaliz'd themſelves by ſeveral *Miracles*. On this occaſion two Parties are formed in the Town, one for them, and another for the *Jews*: But on the Point, when thoſe latter (ſtrengthened by the moſt powerful) deſign'd to miſchief them, they fled to *Lyſtra* and *Derbe*, and the Quarters thereabouts, where they preach the *Goſpel*, Acts 14. 1, &c. It's thought then was brought over to *Chriſt* S. *Thecla*, an *Ironean Virgin*, very famous at that time in the *Church*, tho' the *Acts* which bore her Name are held for *Apocryphal*. At *Lyſtra* a Man lame from his Birth, having been miraculouſly cured by them, the People of the place take them for *Gods*, calling *Barnabas*, *Jupiter*; and *Paul*, *Mercury*; becauſe he ſpake moſt, and would needs ſacrifice to them, which they refuſe with the greateſt averſion, beſeeching them to turn from theſe vain *Idols* to the living *GOD*. But certain obſtinate *Jews* which came from *Antioch* and *Iconia* to oppoſe them, ſtirr'd up the *Populacy* againſt them, who begin now to fling *Stones* at them; and drew *Paul* out of the Town as dead, yet being environ'd by the *Diſciples* he comes to himſelf, riſes up, and enters again into the Town, *Acts* 14. 8, &c.

Thoſe who refer the date of the *2d* of the *Corinthians* to the *4th* of *Nero*, pretend that in this year, and perhaps in this Place, hapned the Raviſhment of *Paul* up into the *Third Heaven*, which was fourteen years before, as he declares it, 2 *Cor.* 12. 2, 3, 4.

From *Lyſtra* they come to *Derbe*, where having inſtructed ſeveral, they returned back to *Lyſtra*, *Iconia*, and *Antioch* of *Piſidia*, eſtabliſhing in all the *Churches Governours* and *Paſtors*. Paſſing thro' *Pamphilia*, they preach at *Perga*, deſcend to *Attalia*, and thence embark for *Antioch*, where they relate what *GOD* had done by them in the Calling of the *Gentiles*, and tarry there a good while, *Acts* 14. 20, &c.

Whilſt they were here *Anno* 49. ſome of the *Circumciſion*, who yet in ſome ſort had received the *Goſpel*, came from *Jeruſalem*; St. *Paul* calls them *falſe Brethren*, who thruſt themſelves into the *Church* to invade the Liberty of it, *Gal.* 2. 4. They had been of the Sect of the *Phariſees*, and 'tis thought they were of the Party of *Ebion* and *Cerinthus*, famous *Hereticks*, and who may be ſaid to be the *Patriarchs* of the *Photinians*, *Chileaſts*, *Pelagians*, and *Semi-Jews*. Some of the Ancients affirm, That *Cerinthus* himſelf was of this Party; theſe would needs oblige the converted *Gentiles* to be *circumciſed*, and to obſerve all the Ordinances of the *Law*; whereunto *Paul* and *Barnabas* vigorouſly oppoſed themſelves; and becauſe they ſtrengthened themſelves under the pretended Authority of the *Apoſtles*, and the Mother Church of *Jeruſalem*, the Brethren of *Antioch* depute *Paul* and *Barnabas*, having alſo *Titus* with them, *Gal.* 2. 1. at whoſe arrival the *Synod* was convocated, the Queſtion debated, and decided in favour

favour of the *Christian Liberty*; those who had begun and maintained this Doctrine at *Antioch*, disown'd; and the Faithful *Gentiles* only obliged to abstain from *Blood* and things *Strangled*, and those polluted with *Idolatry* and *Uncleanness*. *Peter* here declares, That *GOD* had used his *Ministry* to begin the Vocation of the *Gentiles*; *James*, who precides over the Assembly, makes the Conclusion; the *Synodal Letters*, which contain an Honourable Testimony of *Paul* and *Barnabas*, are put into the hands of *Judas* nam'd otherwise *Barsabas*, and of *Silas*, who accompany'd the two others in their return to *Antioch*, where they were well received; and *Judas* honourably dismiss'd, to return into *Judea*; *Silas* staid at *Antioch*, Acts 15. 1, &c.

This hapned according to the common Opinion, 17 years after the *Conversion* of *Paul*, as they gather from *Gal.* 1. 18. and 2. 1, &c. But we had rather, that we may not too much differ from the Calculation of others, understand 14 years of the 2d Chapter since his *Conversion*, and not since the first Journey he made to *Jerusalem* after that of *Damascus* and *Arabia*; in which Case we must assign the *Synod* of *Jerusalem* to the 50th year of our *Lord*, which was the 10th of *Claudius*, and the 8th after the Collection of the *Church* of *Antioch*, carried by *Paul* and *Barnabas* into *Judea*. And tho' after their first going into *Cyprus* and other places, to which there can no less time be allow'd than two years, they were return'd to *Antioch*; there's great likelihood *Paul* did not sojourn there so constantly, but that he now and then visited other places, which were not far distant, to advance the *Gospel*; to which we may refer what he recites of the propagation of the *Gospel* by his Ministry as far as *Illyricum*, Rom. 15. 19, 20. and one part of the *Persecutions*, *Accidents*, and *Sufferings*, to which he had to that time been exposed, and which he summarily recites, 2 *Cor.* 11. 23, &c.

The Decease of the *Holy Virgin* is refer'd to this Time; but according to this Reckoning she must be older than 15 years when our *Saviour* was *Conceiv'd*, or less than 63 when she *Died*.

There's also great probability, that St. *Peter* being return'd to *Jerusalem*, after the Death of *Herod*, there found *John*, surnamed *Mark*, who at *Pamphilia* had left *Paul* and *Barnabas*, Acts 13. 13. and that he took him with him to go towards the *Jews* of the Dispersion, who were in *Chaldea*, and under the Empire of the *Parthians*, to whom he directed from *Babylon* his first *Epistle*, saluting them also in *Mark*'s Name, 1 *Pet.* 5. 13. and that he was lately returned from this Journey in the time of the *Synod*.

In this *Council* or *Assembly*, the other *Apostles*, amongst which *James*, *Cephas*, and *John* were look'd on as *Pillars*, acknowledg'd that the *preaching* of the *Gospel* to the *Gentiles* was especially committed to *Paul*, who had met with hitherto great success; as to *Peter*, that of the *Circumcision*; and gave to him, and to *Barnabas*, the Right hand of *Fellowship*, reserving to themselves the Ministry of the *Circumcision*; and agreeing that they should continue to go amongst the *Gentiles*, Gal. 2. 7, 8, 9.

Some time after the holding of this *Assembly*, and perhaps in the year 51, *Peter* himself comes to *Antioch*; and this is the only Journey which we find in *Scripture* he made; at first he eat and drank familiarly both with *Jews* and *Gentiles*; but some Brethren amongst the *Jews*, coming from the part of *James*, he began to estrange himself from the *Gentiles*, and even *Barnabas* suffered himself to be carried away by this Dissimulation, which *Paul* not brooking, he freely reprehends *Peter* for it, and withstands him to the Face, *Gal.* 2. 11, &c. After this *Paul* and *Barnabas* design to Visit all the *Churches* which they had planted in their former Voyage; but *Barnabas* desiring that *John*, surnam'd *Mark*, who apperently came from *Antioch* with *Peter*, might be with them; and *Paul* not approving it, because he had forsaken them before in *Pamphilia*; this Dissention produced so much sharpness as made them part *Barnabas* going into *Cyprus* with *John*, surnam'd *Mark*, and *Paul* being accompanyed with *Silas*, traversed *Syria* and *Cilicia*, Acts 15. 36, &c. Coming to *Derbe* and *Lystra*, they there found a young *Disciple*, named *Timothy*, whose Father was a *Greek*: but whom *Lois* his Grandmother, and *Eunice* his Mother, *Jewish* Women, and yet of the *Faithful*, Converted in the former Voyage of *Paul* and *Barnabas*, had carefully instructed in *Piety*, and in the *Holy Scriptures*. *Paul* resolving to take him with him, first *Circumcis'd* him, to accommodate himself to the weakness of the *Jews*, and to gain them more easily, *Acts* 16. 1, &c. 2 *Tim.* 1. 5. and 3. 15.

In passing thro' the *Towns*, he and his, greatly recommended the Ordinance of the *Apostles* at *Jerusalem*, touching *Christian Liberty*, Acts 16. 4, 5.

Having travers'd *Phrygia* and *Galatia*, the *Holy Spirit* forbids them to *preach* the *Gospel* in *Asia*; and being come into *Mysia*, they are also hindred from passing over into *Bithynia*; and therefore they go down to *Troas*, where *Paul* is oblig'd by a *Vision* in the Night to go into *Macedonia*, Acts 16. 6, &c.

There is great probability that St. *Luke*, who wrote the Book of the *Acts*, was one of *Paul*'s Companions to *Troas*, because that from that time, he describes almost the whole sequel of this Voyage in the first Person and in the Plural. Thus then the *Apostle*, and those of his Company, to come into *Macedonia*, pass by *Samothracia*, arriving from thence to *Neapolis*, situated in the Confines of *Thrace* and *Macedonia*; and from thence to *Philippi*, which was inhabited by a *Roman Colony*, and there remain'd some days, *Acts* 16. 10, 11, 12. On the *Sabbath day* they go out of the Town to a place near the River, where the *Jews* were wont to meet to pray; there they found devout *Women*, to whom they make known the *Gospel*; amongst whom was *Lydia*, a Seller of *Purple* in *Thyatira*, who believes and is *Baptized*, with all her Family, and entertains the *Apostle* with the rest of his Company, *Acts* 16. 13, &c. Coming from *Prayers*, a *Servant Maid*, who had a *Prophisying Spirit*, follow'd them, crying (and continuing so to do for several days) that they were the *Servants of the most High GOD*, and the *Proclaimers of his Salvation*, Paul being wearied with her, commands the *Spirit* to come out of her; the *Masters* of this *Servant* (who drew great *Gain* from her *Divinations*) enraged at the ceasing of their Profit, drew *Paul* and *Silas* before the *Magistrate*, and accuse them of publishing things prejudicial to the *Roman Liberty*, and even animate the *Populacy* against them. The *Magistrates* having *Scourg'd* them, confine them to *Prison*, and charge the *Goaler* to look strictly after them, who put them into a deep *Dungeon*: At midnight (for their mutual Consolation) they sing with a loud Voice the Praises of *GOD*; and at the same instant by a great *Earthquake*, the Foundations of the Prison shook, and all the Doors fly open. The *Goaler* thinking the *Prisoners* had escap'd, would have run himself on his own Sword, but *Paul* hinders him, assuring him they were all there; having gotten a *Light* he casts himself at their Feet, is instructed in the *Gospel*; he washes their *Wounds*, is *Baptiz'd*, and all his *Houshold* with him, and entertains them at his *Table* with great Joy. In the Morning he is ordered by the *Magistrates* to let them

them go. But they complain, that being *Roman Citizens*, they had been *Scourg'd*, without any Tryal or Form of Law; and therefore the *Magiſtrates* come themſelves with Excuſes to ſet them at Liberty, and to entreat them to depart the *Town*, which they did, after they had viſited *Lydia*, and comforted the Brethren, *Acts* 16. 16, &c.

Departing from *Philippi*, they paſs thro' *Amphipolis* and *Apollonia*, and arrive at *Theſſalonica*, where there was a *Synagogue*; and *Paul* being entred there for three Sabbath-days together, diſputes with the *Jews* out of the Scripture, with ſuch ſucceſs, that ſome of them believed, and a great multitude of well diſpos'd *Greeks*, and ſome *Women* of Quality embraced the *Goſpel*, Acts 17. 1, 2, 3, 4. 1 *Theſſ.* 2. 2.

Paul continuing his abode at *Theſſalonica*, foretels the Brethren of the Revolt of *Antichriſt*, 2 Theſſ. 2. 5. and was aſſiſted more than once by thoſe of *Philippi*, with ſuch Neceſſaries as he wanted, *Phil.* 4. 16. But the Unbelieving *Jews* ſet the People into an Uproar againſt him, and the reſt of his Companions; they break violently into *Jaſon*'s Houſe, where they lodged, and not finding them, they haled *Jaſon* and ſome others of the *Brethren* with him before the Magiſtrate, charging them with diverſe Crimes; and to render them the more Criminal, alleg'd they Preached up another King than *Cæſar*; yet the Magiſtrates releaſe *Jaſon* and the reſt under Security. After which the *Brethren* make *Paul* and *Silas* depart by Night to *Beræa*; where being arriv'd they enter into the *Synagogue*, and find the *Jews* there of a more generous Temper than thoſe of *Theſſalonica*, carefully comparing what they declared to them, with the *Holy Scriptures*. But the *Jews* of *Theſſalonica* having heard of this ſucceſs, they come to *Beræa*, and ſtir up the People here alſo, *Acts* 17. 5, &c.

Then the *Brethren* of *Beræa* took care of *Paul*, and made him be conducted to *Athens*, where whilſt he expected *Silas* and *Timotheus*, he was grieved to ſee the *City* ſo full of *Idolatry*: He diſputed in the *Synagogues* with the *Jews* and Zealous People, and in the publick place with thoſe he found there. He is reputed by the *Stoicks* and *Epicureans*, for a *Babbler*, and *Preacher* of ſtrange *Gods*. Being drawn into the *Areopage*, he takes occaſion from an *Altar*, which he perceiv'd Inſcrib'd, *To the Unknown GOD*, to inſtruct them in the Nature of the *True GOD*, and of his *Providence*, of the *Reſurrection* and laſt *Judgment*. His Diſcourſe was not without Fruit; for *Denis* the *Areopagite*, and a Woman named *Damaris* (whom ſome think to have been his Wife) and ſome others believed in the *Lord*, Acts 17. 14, &c. It's thought that *Denis*, the *Areopagite*, having obſerv'd in *Egypt*, where he then was, the prodigious *Eclipſe* of the *Sun*, at our LORD's *Paſſion*, ſaid, Either that the *Author* of Nature ſuffer'd, or that 'twas about being deſtroy'd. All *Learned Men* are now agreed, that the Works which have been ſo long attributed to him are none of his, having been writ 500 years after him.

Silas and *Timotheus* arrived at *Athens*, are ſent by the *Apoſtle* into *Macedonia*, there to comfort and ſtrengthen the *Brethren*. He himſelf being not able to go, as he would have willingly done, *Acts* 18. 5. 1 *Theſſ.* 2. 17, 18, and 3. 1, 2.

But leaves *Athens*, Anno 53 and comes to *Corinth*, where theſe two return to him from *Macedonia*; and where he finds *Aquila* the *Jew*, and *Priſcilla* his Wife, lately came from *Italy*; the Emperour *Claudius* having commanded all the *Jews* to depart from *Rome*, for the Troubles they every day cauſed on occaſion of the *Chriſtian Doctrine*, which *Suetonius* has remarked without well underſtanding it; and *Paul* joyned himſelf to theſe two as being of the ſame Trade, whieh was to make *Tents*, and fail'd not on the *Sabbath-days*, to perſwade as well *Jews* as *Greeks*, to embrace the *Chriſtian Faith*, Acts 18. 1, 2, 3, 4, 5.

St. *Paul* having proteſted to the *Jews* of *Corinth*, that he would turn himſelf to the *Gentiles*, enters into the Houſe of *Juſtus*, who lived near the *Synagogue*. He *Baptizes* the Family of *Stephanus*, who was the *Firſt-Fruits* of *Achaia*, *Criſpus* the Chief of the *Synagogue* and his Family, and brings over ſeveral *Corinthians* to the Faith, *Acts* 18. 6, &c. 1 *Cor.* 1. 14, 16. and 16. 15. The *LORD* encourages this *Apoſtle* by a *Viſion*, after which he remains at *Corinth* 18 Months, *Acts* 18. 9, &c. with *Silvanus*, or *Silas* and *Timotheus*, 2 *Cor.* 1. 19. it being thence he wrote in the name of thoſe three, his two *Epiſtles* to the *Theſſalonians*; although ſome think, that the ſecond was writ from *Rome*.

During *Paul*'s ſtay at *Corinth*, he is accuſed by the *Jews* before *Gallio*, *Seneca*'s Brother, who was *Pro-Conſul* of *Achaia*. *Gallio* refuſes to hear them, and drives them away from the Bar; and the *Greeks* (altho' *Pagans*) becauſe *Paul* perhaps lodged at one of their Nation, fell a beating of *Soſthenes*, the chief of the *Synagogue*, in hatred of the *Jews*, the *Pro-Conſul* taking no notice of it, *Acts* 18. 12, &c. and it ſeems that this *Soſthenes*, who impleaded *Paul* before *Gallio*, either is not the ſame mentioned by the *Apoſtle*, 1 Cor. 1. 1. or that ſince he was changed from a *Wolf* into a *Lamb*, and converted to *Jeſus Chriſt*. This hapned *Anno* 54.

The *Apoſtle* after this leaves *Corinth*, having firſt cauſed his Head to be Shaved at *Cenchrea*, (which was the Port of the Town) on occaſion of a Vow, and to ſhew the *Jews*, he ſtill retained a reſpect for the Ceremonies of his *Nation*, and embarks for *Syria*, being accompanied by *Aquila* and *Priſcilla*, arrived at *Epheſus*, where he communicates in the Synagogues with the *Jews*, who deſire him to tarry longer with them, which he refuſes on the account of the neceſſity there was of his being at *Jeruſalem* at the *Feſtival*; yet promiſing to return to them, *Aquila* and *Priſcilla* tarry at *Epheſus*. *Paul* embarks for *Cæſarea*, whence he goes to *Jeruſalem*, and comes down from thence to *Antioch*. Some time after he parts thence for *Phrygia* and *Galatia*, where he is well received, *Acts* 18. 18, &c. and *Gal.* 4. 14. Tho' the *Galatians* (a while after) ſuffer themſelves to be ſeduced by thoſe who aſſerted Juſtification by *Works*, and the obſervation of *Legal Ceremonies*; on notice of which, he better informs them by Writing, *Gal.* 1. 6, 7. rather from *Epheſus*, when he was about parting thence, than from *Rome*, as it's commonly held.

Apollos, an *Alexandrian Jew*, a Man eloquent and very able in the *Scriptures*, whom ſome have impertinently confounded with *Philo*, came in the mean time to *Epheſus*, being in ſome meaſure inſtructed in the way of the LORD; and *Aquila* and *Priſcilla* inſtructed him better. He afterwards paſſes into *Achaia*, where he is recommended by the *Brethren*, and there employs his Talent to good purpoſe, *Acts* 18. 24, &c.

About the time when *Paul* parted from *Corinth*, the Emperour *Claudius* died, having Reigned 13 Years, 8 Months, and ſome days, and left the Empire to *Nero*, who was the firſt Perſecutor of the *Chriſtians*.

Anno 55, 56, 57, When *Apollos* was at *Corinth*, *Paul* arrives at *Epheſus*, he lays his Hands on 12 *Diſciples*, who as yet knew no other than the *Baptiſm* of St. *John*. He continues for 3 Months together to teach in the *Synagogues*; but at length he leaves it, by reaſon of the contradiction and obſtinacy of the *Jews*, and teaches for 2 years in the School of one *Tyrannus*, ſignalizing himſelf by divers Miracles. He confirms his

his *Doctrine*, by what hapned to ſeven *Jews* the Sons of *Sceva*, of the *Sacerdotal Order*, who taking on them to be *Exorciſts*, and mixing in their Superſtition the Name of *Jeſus*, whom *Paul* preached, were very ill handled by the *Evil Spirit*. Several, who were addicted to curious and unlawful *Arts* which were much uſed at *Epheſus*, were converted to *Chriſt*, and burnt their Books. *Demetrius* and his *Workmen*, ſeeing their *Trade* to decay, ſtir up the Rabble againſt the *Apoſtle*, hale *Gaius* and *Ariſtarchus* (*Macedonians*) into the *Theatre*, to exact an account of them, for the Contempt of their *Goddeſs*, introduced by the *Chriſtian Doctrine*. *Paul* would have preſented himſelf to the People, but is with-held by certain Prieſts of *Aſia*, who having embraced the *Faith*, retained yet the Names of *Chief* of *Aſia*, and preſided in the *publick Games*, when they could do it with a ſafe Conſcience. The *Jews* make uſe of this occaſion to criminate the *Apoſtle*, driving to the *Theatre*, *Alexander* the *Copper-Smith*. This popular Commotion is appeaſed by the Prudence of the *Town-Clerk*; by which means *Paul* quietly tarried near three years at *Epheſus*, and circumjacent Places, *Acts* Chap. 19. and 20. 31. *Stephanus*, *Fortunatus*, and *Apollos*, come from *Corinth* to *Epheſus*, there to viſit the *Apoſtles*; and by them he wrote to the *Corinthians* in his Name, and of *Soſthenes* his firſt *Epiſtle*. *Apollos* not being willing to return ſo ſoon with them, 1 *Cor.* 1. 1. and 16. 12. 15, &c. About this time *Aquila* and *Priſcilla* withdrew to *Rome*, the Edict of *Claudius*, which had baniſht them thence, expiring with him, *Rom.* 16. 3, 4.

Paul remaining ſtill in *Aſia*, projected to paſs thro' *Macedonia* and *Achaia*, to go to *Jeruſalem*, and thence to *Rome*, and had ſent before *Timotheus* and *Eraſtus*, not intending to leave *Epheſus* till *Pentecoſt*, Acts 19. 21, 22. *Rom.* 1. 13. 1 *Cor.* 15. But the Tumults, excited by *Demetrius*, made him depart ſooner, *Acts* 20.

Anno 58. From *Epheſus* he comes to *Troas*, where he does not fix, being troubled he did not there find *Titus*, 2 Cor, 2. 12, 13. and ſteers directly toward *Macedonia*, where he remains three Months, exhorting the *Macedonians* to be ready with their Collections for *Jeruſalem*, by the Example of *Achaia*, whoſe *Charity Money* was ready a year ago, 2 *Cor.* 8. 1, &c. and 9. 2. It ſeems that then he wrote his Firſt *Epiſtle* to *Timothy*, whom in parting he had left at *Epheſus*, to govern the Church there, *Epheſ.* 1. 3. But *Timothy* comes immediately after to him in *Macedonia*, where he had not determined any thing about his abode there. *Titus* alſo being come near to him in *Macedonia*, and brought him good News from *Corinth*, he writes from *Philippi* his 2d Epiſtle in his Name and that of *Timothy*, and charges *Titus* and another with it, who is thought to have been St. *Luke* the *Evangeliſt*, with order to take care the Collections which were recommended above a year ago, 1 *Cor.* 16. 1, 2. might be ready for him at his arrival, 2 *Cor.* 7. 5, &c. and 8. 16, &c. and 9. 3, 4, 5.

Anno 59. After ſome ſtay in *Macedonia*, he comes into *Greece* and *Corinth*, where he remains three *Months*, and whence he writes (by the Hand of *Tertius*) his *Epiſtles* to the *Romans*, and ſends it by *Phœbe*, a *Deaconeſs* of the Church of *Cenchrea*, on the point of carrying to *Jeruſalem* the Collections made for the *Saints*, Rom. 15. 25, 26. and 16. 1, 2, 21, 22, 23. *Acts* 20. 2, 23. Then alſo *Paul* wrote his *Epiſtle* to *Titus* from *Nicapolis*, in which he obliges him to come to him, *Titus* 3. 12. The *Apoſtle* had left him in *Crete*, to ſettle Paſtors in every *Town*; after that, going from *Macedonia* into *Greece* by the *Ægean Sea*, he had landed in *Crete* or *Candia*, and there laid the Foundations of *Chriſtianity*, There, to avoid the Ambuſhes of the *Jews*, had he taken the way of *Syria*; he determines to take that of *Macedonia*, and ſends *Sopater*, (who is called *Soſipater*, Rom. 6. 21.) the *Beræan*, *Ariſtarchus*, and *Secundus* (*Theſſalonians*) *Gaius*, *Timotheus*, *Tychicus*, and *Trophimus*, to ſtay for him at *Troas*; and weighing Anchor at *Philippi* (with the reſt of his Company) after the Feaſt of *Eaſter*, he comes to them five Days after, and there remained ſeven. On *Sunday* all the *Faithful* being aſſembled to celebrate the *Lord's Supper*, and *Paul* preaching till Midnight, a young Man named *Eutychus*, ſitting in a *Window* and o'retaken with Sleep, falls dead from the third Story; but the *Apoſtle* having embraced him raiſes him up alive. From *Troas* he journied to *Aſſos* by Land, and the reſt of his Company by Water; where having met, they come to *Metelin*; where parting, they found themſelves the next Morning in ſight of *Chios*, and the day following touching at *Samos*, they ſtopt at *Trogyllum*, and arrived the next day at *Miletum*, which was not far from *Epheſus*, *Paul* haſtning to be at *Jeruſalem* at *Pentecoſt*, ſends for the Biſhops and Paſtors of the Church of *Epheſus* to come to *Miletum*, to whom he repreſents the integrity of his Carriage, and his preparedneſs for the Afflictions which attended him, and ſeriouſly exhorts them to acquit themſelves well of their Duty; and his Diſcourſe being ended, he is conducted by all of them to the *Ship*, Acts 20. 3, &c. not without diſconſolating them, by telling them, *They would no more ſee his Face*, as he then thought; tho' *GOD* gave him an opportunity of viſiting them again, after his firſt Impriſonment at *Rome*.

Parting from *Miletum*, they ſteer directly to *Coos*, the next day to *Rhodes*, and afterwards to *Patara*; where they embark on a Veſſel which was bound for *Phœnicia*. Thus leaving *Cyprus* on the left, and making towards *Syria* they arrive at *Tyre*, where they tarried ſeven days, and found there *Diſciples*, who would have diſſuaded *Paul* from going to *Jeruſalem*, foreſeeing by the *Spirit* the *Perſecutions* which he was to undergo. At *Tyre* they embark'd for *Ptolemais*, where they tarried one day with the *Brethren*, Acts 21, 1, &c.

From *Ptolemais* they come to *Cæſarea*, and lodge at *Philip's* the *Evangeliſt*, who had been one of the ſeven *Deacons*, and whoſe four *Daughters* were enlightned with the *Spirit of Prophecy*. *Agabus* foretold *Paul* of his Bonds, who could not be diverted from going to *Jeruſalem*, *Acts* 21. 8, &c. Having abode ſeveral days at *Cæſarea*, they part thence for *Jeruſalem*, carrying with them an ancient *Diſciple*, a *Cyprian* named *Mnaſon*, at whoſe Houſe *Paul* was to lodge. They are kindly received by the *Brethren* at *Jeruſalem*. The next day after their Arrival they viſit St. *James*, and all the Elders of the *Church* are aſſembled: to whom *Paul* repreſents the ſucceſs of his *Miniſtry* among the *Gentiles*, and exhibits without doubt the *Collections* he brought for the Poor of *Judea*. He is here adviſed to purifie himſelf (according to the Law) with four other *Chriſtian Jews*, who had made a Vow of a *Nazarite*, to refute the Calumny, as being a Deſerter of the Law of *Moſes*, and of bad Example to all the *Jews*, who alſo believed in *Jeſus Chriſt*, to forſake it. But this Project little availed, tho' *Paul* made uſe of it; for ſome *unbelieving Jews* being come from *Aſia* to the *Feaſt*, having

ving ſeen him in the *Temple*, where he had ſatisfied this *Purification*, cry out againſt him, as a declared Enemy of the *Nation*, the *Law*, and that *Place*. They alſo accuſe him for prophaning the *Temple*, by carrying *Greeks* into it, for they had ſeen *Trophimus* in the Streets with him, and imagined he had introduced him therein) and having raiſed a great Tumult, they endeavoured to kill him: But *Claudius Lyſias*, the Collonel, who commanded the *Garriſon*, coming hereupon with his *Soldiers*, took him out of their hands, and cauſes him to be laid in *Irons*. And not being able to get any certain knowledge of the Matter, by reaſon of the *Tumult*, he orders him to be carried into the *Caſtle* called *Antonia*, where the *Garriſon* lay, where the Crowd was ſo great, that the *Soldiers* were forced to carry him on their ſhoulders up *Stairs*, where he deſires leave to ſpeak to the People. *Lyſias* asks him, whether he was not the *Egyptian*, who ſome years before having gather'd (under the Title of a *Prophet*) about 4000 Men, had ſeized on the *Mount of Olives*; for *Felix* the Governour had indeed defeated him; but as to his own Perſon, he had eſcap'd without any Bodies knowing what was become of him. See *Joſeph* l. 2. c. 20. But *Paul* having declared himſelf a *Jew*, and born at *Tarſus*, obtain'd permiſſion to ſpeak, and offers his Apology in *Hebrew*, which procures him the greater *Silence*, until he mentioned his being ſent of *GOD* to the *Gentiles*; Then all his *Hearers* cry out impetuouſly againſt him, as unworthy to live, *Acts* 21. 17, &c. and 22. 1, &c. *Lyſias* hereupon makes him retire into the *Caſtle*, and orders him to be examined by *Scourging*; but the *Apoſtle* having repreſented to the *Captain*, That he was a *Roman Citizen*; *Lyſias* reſpecting this priviledg'd Quality, which he himſelf had bought ſo dear, made him be ſpeedily unbound, and the day following he convocates the whole *Senate* of the *Jews*, to hear the Heads of his Accuſation, *Acts* 22, 23, &c. *Ananias*, who is thought to have been depos'd, and to exerciſe the Office of *Chief Prieſt* only on this occaſion, cauſed *Paul* to be ſtruck without any Reaſon, which hindred not the *Apoſtle* from going on with his Defence, and by declaring himſelf a *Phariſee*, he ſet them all at variance with one another; which *Lyſias* obſerving, took care of *Paul*, and carried him back into the *Caſtle* by the *Soldiers*, *Acts* 23. 1, &c. The *LORD* ſtrengthens this *Apoſtle* the Night following. The next Morning more than 40 *Zealots* conſpire to ſlay him; which Enterprize is diſcover'd by a young Lad, *Paul*'s Siſter's Son; and *Lyſias* to hinder it, ſends him the Night following with a good Guard to *Cæſarea*, where reſided *Felix* the Governour of the Province, who confined him in *Herod*'s Palace, *Acts* 23. 12, &c. *Anno* 60, 61.

Five Days after *Ananias* came to *Cæſarea*, to implead *Paul*, thereunto joyning Complaints againſt *Lyſias*, who had taken him out of their Hand. The *Apoſtle* returns a particular Anſwer to every thing, and *Felix* refers to another opportunity the Judgment on this matter. *Felix* ſome days after, makes *Paul* be brought before him, who ſtrikes him with Terrour by a pathetical Diſcourſe of *Juſtice*, *Temperance*, and the *future Judgment*. He hopes to draw Money; but finding himſelf diſappointed, and conſtrain'd two years after to leave his Place to another, to gratifie the *Jews*, he left the *Apoſtle* a Priſoner, *Acts* Chap. 24.

Anno 62. To *Felix*, whoſe Government was very inſolent and tyrannical, ſucceeds *Portius Feſtus*, about the ſame time as *Nero* put his Mother *Agrippina* to death, who (to haſten the promotion of her unnatural Son) had poyſon'd the Emperour *Claudius*, her Husband. Three days after *Feſtus* arrived at *Cæſarea* he came to *Jeruſalem*, where the *High Prieſt* and Chief of the *Council* renew'd their Accuſation againſt the *Apoſtle*, and entreat *Feſtus* to ſend him to *Jeruſalem*, intending to have him murther'd by the way; but *Feſtus* excuſes himſelf, and declares, he would return to *Cæſarea*, in few days, and that then ſome of them ſhould appear to be heard in his preſence there. Having tarried not above ten days at *Jeruſalem*, he returns to *Cæſarea*, and the next Morning ſits in the *Judgment Seat*; where having heard the Sum of what both Parties had to ſay; *Feſtus* (to gratifie the *Jews*,) demands of *Paul*, *Whether he would go up to* Jeruſalem, *to be judged there before him*? But the *Apoſtle* excuſes himſelf, and appeals to *Cæſar*, Acts 25. 1, &c.

Some days after, young *Agrippa* and his Siſter *Bernice* came to *Cæſarea*, to ſalute *Feſtus*, and congratulate his coming into thoſe Parts. *Feſtus* ſpeaks to them about his Priſoner, and what had hapned concerning him ſince he came to his *Government*; and knowing not what he would write to *Cæſar* on *Paul*'s Appeal, is very willing to have the Advice of *Agrippa*, who having heard the *Apoſtle* reaſon very earneſtly out of the *Scriptures*, tho' *Feſtus* made a Mock at all, acknowledges to the Priſoner, *That he had almoſt perſwaded him to become a Chriſtian*; and declares to the Governour, *That he might have been releaſed as innocent, had he not appealed to* Cæſar, *Acts* 25. 13, &c. and 26. 1, &c.

In fine, *Feſtus* being reſolved to ſend *Paul* to *Rome*, with other Priſoners, under the Guard of an Officer named *Julius*, he was embarkt on an *Adramytten Ship*, which went into *Aſia*, accompanied by *Timotheus*, St. *Luke*, and *Ariſtarchus*. Touching the next Morning at *Sidon*, *Julius* permitted the *Apoſtle* to go to his *Friends* to be ſupplied by them with what he wanted. The Veſſel arriving at *Myra*, a Town of *Lycia*, they found another there of *Alexandria* bound for *Italy*, wherein *Julius* embarkt himſelf and his Priſoners. *Paul* would have adviſed them to have put in at *Fair Havens*, and there have *winter'd*, becauſe already the Faſt of the Month of *Tiſri* was paſt, that is, the Month of *October* was come, and the time of *Navigation* near ſpent: But the Advice of the *Maſter* of the *Ship*, to which *Julius* gave a greater adherence than to that of the *Apoſtle*, prevailed. Not long after an horrible *Tempeſt*, and which continued for ſeveral days, meets with the Ship; yet the *Apoſtle* exhorts as well the *Sea-men* as *Paſſengers*, to take Courage, *GOD* having told him that Night, by an *Angel*, *That he ſhould ſtand before* Cæſar, *and that in conſideration of him no Body ſhould periſh in the Ship*. When the *Veſſel* was ready to ſplit, the *Sea-men* would have ſaved themſelves in the *Long-Boat*; but by the Counſel of *Paul* they are hindred. The *Soldiers* would have the Priſoners killed, but *Julius* (on *Paul*'s account) diverted them from that purpoſe; and the Veſſel being wrecked, each Man ſaves himſelf as he could, ſome by *ſwimming*, and others on pieces of *Planks*; and thus all come ſafe to Land, *Acts* 27. 1, &c. They found it was the *Iſle* of *Malta*, whoſe Inhabitants uſed them very courteouſly. And a Viper faſtning on *Paul*'s Hand, as he gathered up *Sticks* to throw on the *Fire*, the *Iſlanders* believed he muſt preſently die upon it, judging him to be a *Murtherer*, whom *Divine Vengeance* purſued to Land; but

ſee-

ſeeing he had ſhak'd the Animal into the *Fire* without any hurt, they change both Thought and Language, and will have him now to be a God. Here *Paul* cured the Father of *Publius*, who was ſick of a *Fever*, and pain in the *Bowels*; and alſo of thoſe who were *ſick* in the Iſland. Whence (after three Months) *Julius* embarks his People in a Ship of *Alexandria* called *Caſtor* and *Pollux*: The firſt place they caſt Anchor was at *Syracuſe*, where the Paſſengers refreſh'd themſelves for three days; at the end of which they ſet forth for *Rhegium*, and two days after to *Puzziolum*. And after that *Julius* had yielded to the Requeſts of ſome of the *Brethren*, who were there, that *Paul* ſhould tarry ſeven Days with them, they arriv'd at *Rome*, Acts 28. 1, &c.

Whilſt theſe things hapned to St. *Paul*, St. *Mark* is thought to have died at *Alexandria* in the 8th year of *Nero*. Thoſe who will have him to have wrote his Goſpel at *Rome*, want Foundation: There is greater probability he wrote it whilſt he accompany'd the *Apoſtle* in *Chaldea*, and that ſince it was ſent or left by him at *Alexandria*, by reaſon of the great number of *Jews* which there remained, and amongſt which he made a great progreſs. But according to this reckoning, either we muſt diſtinguiſh *Mark* the *Evangeliſt*, that is, *John* ſurnamed *Mark* from another *Mark* the Couſin of *Barnabas*, Coloſſ. 4. 10. whom St. *Paul* (in 2 *Tim.* 4. 10.) recommends to his *Diſciple* to bring along with him to *Rome*, as being very uſeful to him in the *Miniſtry*; or if he be the ſame, it muſt be acknowledged, that thoſe who make him die ſo ſoon, have not taken exact Meaſures. Moreover, whilſt *Feſtus* was wavering about what he ſhould do with the Apoſtle, *Nero* having ſet *Rome* on Fire, laid the Crime on the poor *Chriſtians*, whom he cauſed to be cloathed in the Skins of Wild Beaſts, and thus expoſed them to ravenous *Lions* and *Bears*, making it a ſport of putting them to all cruel Tortures. And this was the firſt of the 10 *Perſecutions*, which the *Roman* Emperour raiſed againſt the *Chriſtians*. It was, as deſcribed by *Tacitus*, very ſharp and fierce, but did not laſt long; for the *Storm* was in a manner over when *Paul* arrived at *Rome*. Then alſo *James* the *Leſſer*, under the Authority of *Ananias* the High-Prieſt and *Sadducee*, ſuffered Martyrdom, being thrown down from a Pinnacle, and Ston'd. We have a *Catholick Epiſtle* of his amongſt thoſe of the *New Teſtament*; but its not preciſely known in what time he wrote.

Now to return to *Paul*: The *Brethren* at *Rome* underſtanding he was at *Puzzoli*, came out to meet him as far as the Market of *Appius*; and *Julius* having delivered up the Priſoners at *Rome* into the hands of the Captain of the Guards, *Paul* had leave to dwell apart by himſelf with a Souldier, who was his Keeper. Three days after he ſends for the Chief Perſons of the *Nation*, to whom he ſhews his Impriſonment, and his Innocency. They tell him, *They had received no* Information *concerning him from* Judea, *and deſire to hear from himſelf an account of his* Sentiments, *obſerving that the* Chriſtian Religion *was every where ſpoken againſt*. He (on the Day appointed) declared to them the *Kingdom of GOD*, with different ſucceſs, and a Proteſtation, That the *Salvation* which they refuſed, ſhould be offered to the *Gentiles*. Thus *Paul* remained two whole years in his own *Houſe*, receiving all that would hear him, and Preaching *Chriſt* at full liberty, *Acts* 28. 15, &c.

Here St. *Luke* ends his Relation, which he inſcribes *The Acts of the Apoſtles*, which apparently he wrote at *Rome*, whilſt the Apoſtle *Paul* was Priſoner there He had written his *Goſpel* long before to oppoſe the Fabulous Relations of *Falſe Teachers*, by which they endeavoured to overthrow the *Doctrine* taught by our *Saviour*'s true *Apoſtles*. It's not known who was the *Theophilus*, to whom he addreſſes both theſe Relations; but it ſeems, as to himſelf, he was to *Paul* what *Mark* was to *Peter*, for the *Evangelical Hiſtory*; and he had been alſo with *Cleophas* (in the Way of *Emmaus*) an Eye-witneſs of our *Saviour*'s *Reſurrection*, Luke 24. 13, &c. It's of him and his *Goſpel* that *Peter* ſpeaks, 2 *Cor.* 3. 18. 19. and whom he terms a *Phyſician*, Coloſſ. 4. 14. being far from the Profeſſion of a *Painter*, attributed to him by the Vulgar, an Employment which in the Birth of *Chriſtianity* was equally abominable and unlawful, both to *Jews* and *Chriſtians*.

Whilſt *Paul* is a Priſoner at *Rome*, he writes to the *Philippians* by *Epaphroditus*, whom they had ſent to viſit and aſſiſt him, and who employing himſelf with the *Apoſtle* in the *Miniſtry* of the *Goſpel*, was in danger of his Life by a great *Sickneſs*, in the very time when the *Bonds* of *Paul*, famous in *Nero*'s Palace, had brought over ſeveral of his *Houſhold* to the knowledge of *Chriſt*, Phil. 1. 12, 13, and 2. 19, &c. and 4. 10, &c. But he had writ a while before from the ſame place to the *Coloſſians*, and to *Philemon*, by *Oneſimus*, a fugitive Servant of his, who at *Rome* was converted to the *Faith* by the *Miniſtry* of *Paul*, who ſent him back to his Maſter with a *Letter*, and entruſted him alſo (with *Tychicus*) with an *Epiſtle* to the *Coloſſians*, Coloſſ. 4. 7, 8. I ſay, That the *Epiſtle* to *Philemon* and the *Coloſſians*, preceded that of the *Philippians*, ſeeing that *Epaphroditus* was the Bearer of this, whereas he was then at *Rome*, and a Priſoner, if he be the ſame as *Epaphras*, and ſeveral think, when the two others were written, *Coloſſ.* 4. 12. *Philem.* ver. 23. theſe three Epiſtles, to the *Philippians*, *Coloſſians*, and to *Philemon*, are written in the name of *Paul* and *Timothy*, who was then at *Rome*, as a ſmall time after the Epiſtle to the *Hebrews* was written to the ſame place, in which he hoped to ſee them ſhortly, *Heb.* 13. 23, 24. Not long after the City of *Laodicea*, the Church of which was concerned in the Epiſtle to the *Coloſſians*, was overthrown by an Earthquake; but it ſeems that ſince it aroſe in ſome ſort from its fall, ſeeing the Church of *Laodicea* is mentioned among the 7 Churches of *Aſia*, Rev. 1. 11.

Now there's great likelihood that St. *Paul*, after he had been detain'd Priſoner at *Rome* two years, was releas'd about the 10th of *Nero*, which concurred with the 64th of our LORD; on the failure of his *Accuſers* appearance before the Emperour, and under an Obligation to be in ſuch a place as ſhould be appointed at a time. Some pretend, that during this time, he accompliſhed the Deſign which he had of a long time of paſſing into *Spain*, Rom. 15. 24, 28. At leaſt may be gathered out of his *Epiſtles* written from *Rome*, that he had great hopes of returning again into *Macedonia*, *Aſia*, and *Greece*, Philip. 1. 25. and 2. 24. Yea, towards the *Hebrew*, Heb. 13. 23, 24. That he orders *Philemon*, when he writes to him in the name of *Timothy*, and his own, by *Oneſimus* and *Tychicus*; to prepare him a Lodging, *Philem.* ver. 22. That *Timothy*, who had accompanyed him his whole Voyage and Bonds at *Rome*, and long dwelt with him, had been ſent by him to *Macedonia*, during his firſt Impriſonment, and after the Epiſtles written to the *Philippians*, to the *Coloſſians*, and to *Philemon*, which bear both his Name and that of *Timothy*. That *Timothy* was not then at *Rome*, when

Paul

Paul wrote his *Epiſtle* to the *Hebrews*, it being probable that parting from *Rome*, he was ſomewhere detained at the beginning of his Voyage to *Macedonia* and *Greece*, and that *Paul* (in receiving the News of his *Relaxation*, Heb. 13. 23, 24.) expected he would have returned to him, tho' being at liberty he did not do it, but continued his way. And thus the *Apoſtle* being at length releas'd, tho' the manner be unknown, parted alſo from *Rome*, and at leaſt following *Timothy*; *Timothy* took a turn into the Eaſt, according to his promiſe and hopes he had conceiv'd; ſeeing that in the 2d of *Timothy* writ from *Rome*, towards the end of his days, and when he prepar'd himſelf for *Martyrdom*, he orders *Timothy* to return ſpeedily towards him, and to bring *Mark* with him; informing him, that *Eraſtus*, who probably had given ſome hope of accompanying him in this ſecond Voyage of *Rome*, yet remained at *Corinth*, and was conſtrain'd to leave *Trophimus* ſick at *Miletum*, 2 Tim. 4. 11, 13, 20. which cannot be underſtood of a ſecond Voyage of *Paul* to *Rome*, ſeeing that having had *Timothy* with him during the firſt, he muſt needs know, that *Eraſtus* was not of the Company, and *Trophimus* was ſtopt by ſickneſs at *Miletum*, and hindred to paſs further. So when *Paul* (from his Firſt Impriſonment) wrote to the *Coloſſians*, he ſays, that *Mark* was with him, *Coloſſ.* 4. 10. *Philem.* ver. 24. But ſince he ordered *Timothy* to bring him to him, 2 *Tim.* 4. 11. when he wrote this ſecond Epiſtle to *Timothy*, *Demas* was gone to *Theſſalonica*, *Creſcens* into *Galatia*, and not amongſt the *Gauls*, as ſome have thought, *Titus* into *Dalmatia*, and he had only *Luke* with him, 2 *Tim.* 4. 10. But when he wrote to the *Coloſſians* and to *Philemon*, he had with him *Luke* and *Demas*, Coloſſ. 4. 14. and *Philem.* ver. 24. In this laſt Epiſtle to *Timothy*, he writes as being ready to ſuffer Martyrdom, and at the point of death, 2 *Tim.* 4. 6. 7, 8. But in the other Epiſtle writ from *Rome*, he ſpeaks, as hoping and aſſuring himſelf quickly to ſee thoſe to whom they were directed: And as he ſalutes *Timothy* in the name of *Eubulus*, *Prudens*, *Linus*, and *Claudia*, of whom he had made no mention in his Epiſtles to the *Philippians*, *Coloſſians*, and to *Philemon*; ſo he ſalutes the *Coloſſians*, and *Philemon* in the name of *Ariſtarchus*, *Mark* the Couſin of *Barnabas*, and of *Jeſus* ſurnam'd the *Juſt*, as of his Fellows in the Miniſterial Labours at *Rome*, of whom he makes no mention to *Timothy*; but ſeeing he therein ſalutes *Priſcilla* and *Aquila*, and the Family of *Oneſiphorus*, who was an *Aſiatick*, there's great likelihood, that the firſt who were at *Rome* when *Paul* came there the firſt time, had alſo went out thence the ſecond time with him, and return'd to dwell in *Aſia*, or in *Achaia*. This diverſity of Perſons, joyned to the Circumſtances already mentioned ſufficiently verifies, that the *Scene* was changed, and that we muſt imagine a conſiderable interval of Time between the Impriſonment of *Paul* at *Rome*, and the ſecond, under which was writ the ſecond Epiſtle to *Timothy*.

We cannot ſay where *Timothy* ſojourn'd, when *Paul* wrote to him his ſecond Epiſtle, out of his ſecond Bonds; and for what Reaſon he did not return to *Rome* with him, nor by whom it was ſent to him, no more than we know how, whence, or on what occaſion, the *Apoſtle* returns to his Priſon; but it's certain, that from the ſame Priſon, and a little before he had writ his ſecond Epiſtle to *Timothy*, which is the laſt of all his Epiſtles, he wrote his Epiſtle to the *Epheſians*, and ſent it them by *Tychicus*, which manifeſtly appears from what we read *Epheſ.* 6. 21. and 2 *Tim.* 4. 12. And certainly had the Epiſtle to the *Epheſians* been carried by *Tychicus*, at the ſame time he carried with *Oneſimus* the Epiſtle to the *Coloſſians*, the *Apoſtle* would as well have join'd the Name of *Timothy* with his, as well in that, as in this, were they ſent away from *Rome* together, at the ſame time. It's certain, that then *Accuſers* preſented themſelves againſt *Paul*, who altho' he was forſaken by all his Acquaintance in his firſt defence, yet was he ſo aſſiſted by GOD, that he boldly defended *Chriſtianity*, and was not at that time Condemn'd. But by an Interlocutory *Sentence* ſent to *Priſon*, in which he couragiouſly expected the time of his Death, 2 *Tim.* 4. 17, 18.

Whilſt *Paul* was either newly releas'd from his firſt Impriſonment, or return'd to his ſecond, and therein detained, *Peter* wrote his ſecond Epiſtle, ſenſible of his approaching Death, 2 *Pet.* 1. 14. and after almoſt all of *Paul*'s were divulg'd amongſt the Churches, 2 *Pet.* 3. 15, 16. and eſpecially that which was writ to the *Hebrews*, that there's great Conformity in the Matters which are treated of in them both. A while after was writ the Epiſtle of *Jude* whom the *Evangeliſts* call *Lebbeus* and *Thaddeus*, which is (as it were) an Epitomy of the ſecond of *Peter*, and has great conformity with it.

'Tis the Opinion of ſome, that *Peter* and *Paul* ſuffer'd Martyrdom in the ſame place, and at the ſame time. It's certain they both ſuffer'd Martyrdom, and that *Peter* was *Crucified*, according as our *Saviour* had foretold him, *John* 21. 18. And it's alſo certain, that *Paul* ſuffer'd Martyrdom at *Rome*, where he ſo joyfully expected it; but if *Peter* underwent it at the ſame time, and in the ſame place, (as ſome are of Opinion, he muſt have come to *Rome* a little before the Death of *Paul*, and after he had writ all his Epiſtles, ſeeing that in all of them he makes no mention of *Peter*, altho' he takes notice of ſeveral others of leſs Conſideration and Authority than he amongſt the *Chriſtians*. However, becauſe it might happen that ſince the laſt Epiſtle of *Paul*, writ to *Timothy*, and conſequently ſince his firſt Hearing before *Nero*, which was favourable enough, and in which he had been delivered from the *Lion*'s Mouth, 2 *Tim.* 4. 17. 18. *Peter* might have come to *Rome*, we will not therefore contradict thoſe who make them both Dye on the 29th of *June*, in the 12th Year of *Nero*, which concurr'd with the 66th of our Lord. *Peter* (as is ſaid) having been *Crucified* with his Head downwards, and *Paul* Beheaded.

It being our deſign to contain our ſelves within the compaſs of the *Holy Hiſtory*, we ſhall ſay nothing of what may be mentioned touching the other *Apoſtles* of our LORD, and the ſucceſs of their *preaching* in divers places of the World: And therefore to finiſh our Task, let's obſerve, That in the ſame time when *Nero* began to make Martyrs, whoſe Aſhes and Blood were the *Seed* of the *Church*, the *Jewiſh Nation* had filled up the meaſures of their *Iniquities*, and haſtned by its Confuſions, its entire and final ruin. The War had begun to grow hot ſome years ſince between the *Jews* and *Romans*. *Nero* had ſent *Florus*, (a Wicked Man) to ſucceed *Albinus* in the Government of *Judea*; who vexing, and in ſundry manners oppreſſing the *Jews*, (prone enough of themſelves to Sedition, and full of ill Humours,) made them take the Bridle in their Teeth, and threw them into Deſpair. King *Agrippa*, a great Zealot in *Judaiſm*, did what he could to diſſwade them from taking up Arms; but ſcarcely was he gone from *Jeruſalem*, but certain ſeditious Perſons, who called themſelves *Zealots*, ſurprized the Caſtle of *Maſſadas*, a ſtrong

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place, and well provided, and therein kill all the *Roman* Garriſon. *Eleazer* moreover, the Son of the High-Prieſt *Ananias*, Captain of the *Temple*, a factious and haughty Perſon, perſwades the Prieſts to offer no Sacrifices, but for the *Jews*, to the excluſion of thoſe which were wont to be offered for the Emperour, and the *Romans*. The Chief of the Town conſidering whereto this tended, entreat *Florus* at *Cæſarea*, and *Agrippa*, to ſend Forces ſpeedily to ſtifle the Sedition in the Cradle. *Florus*, who deſired no better, lets it encreaſe; and the Troops which *Agrippa* ſent, ſerved only to form Parties. They held with the Chief Perſons the higher part of the Town, the Seditious poſſeſt the lower Town and the Temple. Seven Days paſt between them in Skirmiſhes; but on occaſion of a Feaſt, ſeveral Aſſaſſins or deſperate People got into the Temple, and joining with others, they burn *Herod*'s Palace and that of *Agrippa*, and the Houſe of *Ananias*. *Manahem* the Son of *Judas*, a *Galilean*, Chief of theſe *Ruffians*, and who had armed them at *Maſſada*, made himſelf Maſter of the Town, having taken the Fort *Antonia*, and killed the *Roman* Garriſon; but *Eleazer* Captain of the Temple, killed him in the very Temple, as he was there at Prayers; and having routed this Party, he retakes *Maſſada*, and kills in cold Blood, on the Sabbath day, the *Roman* Souldiers of ſeveral Garriſons, who had ſurrendered on Terms of Compoſition. *Florus* returns the ſame to the *Jews* of *Cæſarea*. And thus the *Animoſity* ſharpens on both ſides, by the effuſion of much *Blood* both in *Judea* and *Syria*. *Ceſtius Gallus*, Governour of *Syria*, arms at this Report, takes and burns *Joppa*, *Lyddia*, and other *Towns*, marches towards *Jeruſalem*, blocks up the *Seditious*, who had marched out in the *Field* againſt him, and might have then by the favour of the *People* poſſeſt himſelf of the *Town* and *Temple*, had he preſt the *Siege*, which he ſuddenly raiſed, and without any Reaſon, with great loſs of his Men, and ſeveral *Machines* of *War*, which he left behind him in his haſty Retreat, and which ſerved ſince during the *Siege* of *Jeruſalem*, to the defence of the *Town*. At the hearing o this, *Nero* who was in *Achaia*, commits to *Veſpaſian* the Care of this *War*. *Titus* his Son brings him a great Reinforcement from *Alexandria*; and thus with an Army of 60000 Men, pierces into *Galilee*, beſieges, takes and burns *Gadara* and *Jotapata*; *Tiberias* does of it ſelf ſurrender; *Terichee* having held out a *Siege*, is taken by force, and utterly deſtroyed. And whilſt other *Towns* in *Galilee* and *Paleſtine* yield to the Conqueror, the *Jews* divide themſelves into two Factions; the one being for *War*, and the other being as earneſt for *Peace*. The *Countries* are filled with *Robbers*, who laden with *Spoil* taken from the peaceable, come to *Jeruſalem*, and fill it with *Diſorders*, *Diſcords*, *Violences*, *Murthers*, and *Blood*. Theſe *Zealots*, (for ſo did they call themſelves) being beſieged by the People in the *Temple*, call in the *Idumeans* to their Aſſiſtance, who entring with 20000 *Men* into the *City*, make there a great Slaughter. *Veſpaſian* being moved by theſe Diſorders, prepares himſelf for the Siege of *Jeruſalem*, and removes all hindrances: Yet on the News of *Nero*'s Death, and that of *Galba*, who had ſucceeded him, he thinks fitting with *Titus*, his Son to temporize a while, which gives the *Jews* leiſure to take breath, which they only uſed to their mutual Ruin. *Otho*, who had ſucceeded *Galba*, having been alſo killed, and *Vitellius* being entred into *Italy* to ſucceed them, the Troops of *Veſpaſian* ſalute him *Emperor*, and his Party having prevail'd at *Cremona*, and at *Rome* againſt *Vitellius*, who was killed, he embarks at *Alexandria*, to go to *Rome*, and charges his Son *Titus* with the care of the *War* of *Judea*.

The City of *Jeruſalem* was full of Factions, which raged every day more violently againſt one another. *Titus* parts from *Cæſarea* a while before *Eaſter*, and comes and ſits down before the *Town*, which he attacks with great Vigor, hindring all Perſons from going out thence, and any thing to be carried into it; the *Plague* and *Famine* did alſo there rage; that from the 14*th* of *April*, when the *Siege* began, were buried or caſt into Holes, above 600000 Perſons, which had periſhed either thro' *Hunger* or *Sickneſs*. In fine, the *City* being attacked on all ſides from the 5*th* of *July*, all was ſubmitted to the victorious, and burnt down to the Ground; as to the *Temple*, on the 10*th* of *Auguſt*, tho' *Titus* did what he could to preſerve it; and as to the reſt of the *Town*, the 8*th* of *September*, theſe Wretches being to be brought by no means to any Compoſition. There were made 97000 *Priſoners*, 1100000 Perſons died during the *Siege*. *John* and *Simon*, chief of the *Factions*, were found hid in the common *Jakes*; and 2000 others, who choſe rather to kill one another, or die with *Hunger*, than to ſurrender themſelves. Several *Prodigies* had preceded this Diſaſter; A *Man* for ſeveral years together had run about the *Street*, crying inceſſantly, *Voice of the Eaſt*, *Voice of the Weſt*, *Voice of the four Winds*, *Voice againſt* Jeruſalem, *againſt the Temple*, *and againſt all the People*, there being nothing that could hinder him, and crying (as he was wont) during the *Siege* on the *Wall*, *Miſery to the City*, *People*, *and Temple*, he was ſtruck with a *Stone* out of a *Sling*, and feeling himſelf mortally wounded, he added to his Cry theſe Words, in expiring, *Woe be alſo to me*. A *Comet* in the form of a *Sword*, glittered for a year together over the Town. Of a *Cow* led to the *Altar* ſprang a *Lamb*. A year before the *Siege* in the *Feaſt* of *Eaſter*, a great *Light* ſhined in the *Temple* and about the *Altar*, at 9 at Night, and continued for half an hour. The *Eaſtern Gate* of the *Temple* which was of *Braſs*, for the opening and ſhutting of which 20 *Men* were employ'd and required, was opened in the Night of it ſelf. *Chariots* and armed *Squadrons* were ſeen to encounter in the midſt of the Air, and diſmal Voices were heard by Night in the *Temple* in the *Feaſt* of *Pentecoſt*, which ſaid, *Let's be gone hence*. But the hardned *Jews* remained deaf and blind to all this, animated themſelves to this *War* from a Prediction that the *Univerſal Empire* ſhould be conferr'd on one which ſhould ariſe about that time out of their Nation; which *Joſephus* would have meant of *Veſpaſian*, but which is rather to be expounded of *Jeſus Chriſt*; whoſe *Prophecies* touching the Deſolation and everlaſting Overthrow of their *Temple* and *City*, as they may be ſeen in *Matt* 24. 15, 16, *&c.* and thoſe of *Daniel*, Ch. 9. 27. had then their full Accompliſhment: GOD having in the mean time provided by his *Providence* for the ſafety of the *Chriſtian Church* of *Jeruſalem*, which was warned to depart thence a while before the beginning of the War, and to retire to *Pella*, where (during all theſe *Commotions*) ſhe enjoy'd *Peace* and *Safety*, as is remark'd by *Euſebius*, lib. 2. *Eccleſ. Hiſt.* c. 5. The City was taken in the 2*d* year of *Veſpaſian*, which concurr'd with the 70*th* of our LORD, both the *Father* and the *Son* had ſolemn *Triumphs*, and the Spoils of the *Temple* ſerved for Ornaments to the *Temple of Peace*, built by *Veſpaſian* at *Rome*. It's ſaid, that in *Veſpaſian*'s 3*d* year, (*An.* 72.) *Bartholomew* ſuffered Martyrdom

Paul wrote his *Epistle* to the *Hebrews*, it being probable that parting from *Rome*, he was somewhere detained at the beginning of his Voyage to *Macedonia* and *Greece*, and that *Paul* (in receiving the News of his *Relaxation*, Heb. 13. 23, 24.) expected he would have returned to him, tho' being at liberty he did not do it, but continued his way. And thus the *Apostle* being at length releas'd, tho' the manner be unknown, parted also from *Rome*, and at least following *Timothy*; *Timothy* took a turn into the East, according to his promise and hopes he had conceiv'd; seeing that in the 2d of *Timothy* writ from *Rome*, towards the end of his days, and when he prepar'd himself for *Martyrdom*, he orders *Timothy* to return speedily towards him, and to bring *Mark* with him; informing him, that *Erastus*, who probably had given some hope of accompanying him in this second Voyage of *Rome*, yet remained at *Corinth*, and was constrain'd to leave *Trophimus* sick at *Miletum*, 2 Tim. 4. 11, 13, 20. which cannot be understood of a second Voyage of *Paul* to *Rome*, seeing that having had *Timothy* with him during the first, he must needs know, that *Erastus* was not of the Company, and *Trophimus* was stopt by sickness at *Miletum*, and hindred to pass further. So when *Paul* (from his First Imprisonment) wrote to the *Colossians*, he says, that *Mark* was with him, *Coloss.* 4. 10. *Philem.* ver. 24. But since he ordered *Timothy* to bring him to him, 2 *Tim.* 4. 11. when he wrote this second Epistle to *Timothy*, *Demas* was gone to *Thessalonica*, *Crescens* into *Galatia*, and not amongst the *Gauls*, as some have thought, *Titus* into *Dalmatia*, and he had only *Luke* with him, 2 *Tim.* 4. 10. But when he wrote to the *Colossians* and to *Philemon*, he had with him *Luke* and *Demas*, Coloss. 4. 14. and *Philem.* ver. 24. In this last Epistle to *Timothy*, he writes as being ready to suffer Martyrdom, and at the point of death, 2 *Tim.* 4. 6. 7, 8. But in the other Epistle writ from *Rome*, he speaks, as hoping and assuring himself quickly to see those to whom they were directed: And as he salutes *Timothy* in the name of *Eubulus*, *Prudens*, *Linus*, and *Claudia*, of whom he had made no mention in his Epistles to the *Philippians*, *Colossians*, and to *Philemon*; so he salutes the *Colossians*, and *Philemon* in the name of *Aristarchus*, *Mark* the Cousin of *Barnabas*, and of *Jesus* surnam'd the *Just*, as of his Fellows in the Ministerial Labours at *Rome*, of whom he makes no mention to *Timothy*; but seeing he therein salutes *Priscilla* and *Aquila*, and the Family of *Onesiphorus*, who was an *Asiatick*, there's great likelihood, that the first who were at *Rome* when *Paul* came there the first time, had also went out thence the second time with him, and return'd to dwell in *Asia*, or in *Achaia*. This diversity of Persons, joyned to the Circumstances already mentioned sufficiently verifies, that the *Scene* was changed, and that we must imagine a considerable interval of Time between the Imprisonment of *Paul* at *Rome*, and the second, under which was writ the second Epistle to *Timothy*.

We cannot say where *Timothy* sojourn'd, when *Paul* wrote to him his second Epistle, out of his second Bonds; and for what Reason he did not return to *Rome* with him, nor by whom it was sent to him, no more than we know how, whence, or on what occasion, the *Apostle* returns to his Prison; but it's certain, that from the same Prison, and a little before he had writ his second Epistle to *Timothy*, which is the last of all his Epistles, he wrote his Epistle to the *Ephesians*, and sent it them by *Tychicus*, which manifestly appears from what we read *Ephes.* 6. 21. and 2 *Tim.* 4. 12. And certainly had the Epistle to the *Ephesians* been carried by *Tychicus*, at the same time he carried with *Onesimus* the Epistle to the *Colossians*, the *Apostle* would as well have join'd the Name of *Timothy* with his, as well in that, as in this, were they sent away from *Rome* together, at the same time. It's certain, that then *Accusers* presented themselves against *Paul*, who altho' he was forsaken by all his Acquaintance in his first defence, yet was he so assisted by GOD, that he boldly defended *Christianity*, and was not at that time Condemn'd. But by an Interlocutory *Sentence* sent to *Prison*, in which he couragiously expected the time of his Death, 2 *Tim.* 4. 17, 18.

Whilst *Paul* was either newly releas'd from his first Imprisonment, or return'd to his second, and therein detained, *Peter* wrote his second Epistle, sensible of his approaching Death, 2 *Pet.* 1. 14. and after almost all of *Paul*'s were divulg'd amongst the Churches, 2 *Pet.* 3. 15, 16. and especially that which was writ to the *Hebrews*, that there's great Conformity in the Matters which are treated of in them both. A while after was writ the Epistle of *Jude* whom the *Evangelists* call *Lebbeus* and *Thaddeus*, which is (as it were) an Epitomy of the second of *Peter*, and has great conformity with it.

'Tis the Opinion of some, that *Peter* and *Paul* suffer'd Martyrdom in the same place, and at the same time. It's certain they both suffer'd Martyrdom, and that *Peter* was *Crucified*, according as our *Saviour* had foretold him, *John* 21. 18. And it's also certain, that *Paul* suffer'd Martyrdom at *Rome*, where he so joyfully expected it; but if *Peter* underwent it at the same time, and in the same place, (as some are of Opinion, he must have come to *Rome* a little before the Death of *Paul*, and after he had writ all his Epistles, seeing that in all of them he makes no mention of *Peter*, altho' he takes notice of several others of less Consideration and Authority than he amongst the *Christians*. However, because it might happen that since the last Epistle of *Paul*, writ to *Timothy*, and consequently since his first Hearing before *Nero*, which was favourable enough, and in which he had been delivered from the *Lion*'s Mouth, 2 *Tim.* 4. 17. 18. *Peter* might have come to *Rome*, we will not therefore contradict those who make them both Dye on the 29th of *June*, in the 12th Year of *Nero*, which concurr'd with the 66th of our Lord. *Peter* (as is said) having been *Crucified* with his Head downwards, and *Paul* Beheaded.

It being our design to contain our selves within the compass of the *Holy History*, we shall say nothing of what may be mentioned touching the other *Apostles* of our LORD, and the success of their *preaching* in divers places of the World: And therefore to finish our Task, let's observe, That in the same time when *Nero* began to make Martyrs, whose Ashes and Blood were the *Seed* of the *Church*, the *Jewish Nation* had filled up the measures of their *Iniquities*, and hastned by its Confusions, its entire and final ruin. The War had begun to grow hot some years since between the *Jews* and *Romans*. *Nero* had sent *Florus*, (a Wicked Man) to succeed *Albinus* in the Government of *Judea*; who vexing, and in sundry manners oppressing the *Jews*, (prone enough of themselves to Sedition, and full of ill Humours,) made them take the Bridle in their Teeth, and threw them into Despair. King *Agrippa*, a great Zealot in *Judaism*, did what he could to dissuade them from taking up Arms; but scarcely was he gone from *Jerusalem*, but certain seditious Persons, who called themselves *Zealots*, surprized the Castle of *Massadas*, a strong

Place

place, and well provided, and therein kill all the *Roman* Garriſon. *Eleazer* moreover, the Son of the High-Prieſt *Ananias*, Captain of the *Temple*, a factious and haughty Perſon, perſwades the Prieſts to offer no Sacrifices, but for the *Jews*, to the excluſion of thoſe which were wont to be offered for the Emperour, and the *Romans*. The Chief of the Town conſidering whereto this tended, entreat *Florus* at *Cæſarea*, and *Agrippa*, to ſend Forces ſpeedily to ſtifle the Sedition in the Cradle. *Florus*, who deſired no better, lets it encreaſe; and the Troops which *Agrippa* ſent, ſerved only to form Parties. They held with the Chief Perſons the higher part of the Town, the Seditious poſſeſt the lower Town and the Temple. Seven Days paſt between them in Skirmiſhes; but on occaſion of a Feaſt, ſeveral Aſſaſſins or deſperate People got into the Temple, and joining with others, they burn *Herod*'s Palace and that of *Agrippa*, and the Houſe of *Ananias*. *Manahem* the Son of *Judas*, a *Galilean*, Chief of theſe *Ruffians*, and who had armed them at *Maſſada*, made himſelf Maſter of the Town, having taken the Fort *Antonia*, and killed the *Roman* Garriſon; but *Eleazer* Captain of the Temple, killed him in the very Temple, as he was there at Prayers; and having routed this Party, he retakes *Maſſada*, and kills in cold Blood, on the Sabbath day, the *Roman* Souldiers of ſeveral Garriſons, who had ſurrendered on Terms of Compoſition. *Florus* returns the ſame to the *Jews* of *Cæſarea*. And thus the *Animoſity* ſharpens on both ſides, by the effuſion of much *Blood* both in *Judea* and *Syria*. *Ceſtius Gallus*, Governour of *Syria*, arms at this Report, takes and burns *Joppa*, *Lyddia*, and other *Towns*, marches towards *Jeruſalem*, blocks up the *Seditious*, who had marched out in the *Field* againſt him, and might have then by the favour of the *People* poſſeſt himſelf of the *Town* and *Temple*, had he preſt the *Siege*, which he ſuddenly raiſed, and without any Reaſon, with great loſs of his Men, and ſeveral *Machines* of *War*, which he left behind him in his haſty Retreat, and which ſerved ſince during the *Siege* of *Jeruſalem*, to the defence of the *Town*. At the hearing o this, *Nero* who was in *Achaia*, commits to *Veſpaſian* the Care of this *War*. *Titus* his Son brings him a great Reinforcement from *Alexandria*; and thus with an Army of 60000 Men, pierces into *Galilee*, beſieges, takes and burns *Gadara* and *Jotapata*; *Tiberias* does of it ſelf ſurrender; *Tarichee* having held out a *Siege*, is taken by force, and utterly deſtroyed. And whilſt other *Towns* in *Galilee* and *Paleſtine* yield to the Conqueror, the *Jews* divide themſelves into two Factions; the one being for *War*, and the other being as earneſt for *Peace*. The *Countries* are filled with *Robbers*, who laden with *Spoil* taken from the peaceable, come to *Jeruſalem*, and fill it with *Diſorders*, *Diſcords*, *Violences*, *Murthers*, and *Blood*. Theſe *Zealots*, (for ſo did they call themſelves) being beſieged by the People in the *Temple*, call in the *Idumeans* to their Aſſiſtance, who entring with 20000 *Men* into the *City*, make there a great Slaughter. *Veſpaſian* being moved by theſe Diſorders, prepares himſelf for the Siege of *Jeruſalem*, and removes all hindrances: Yet on the News of *Nero*'s Death, and that of *Galba*, who had ſucceeded him, he thinks fitting with *Titus*, his Son to temporize a while, which gives the *Jews* leiſure to take breath, which they only uſed to their mutual Ruin. *Otho*, who had ſucceeded *Galba*, having been alſo killed, and *Vitellius* being entred into *Italy* to ſucceed them, the Troops of *Veſpaſian* ſalute him *Emperor*, and his Party having prevail'd at *Cremona*, and at *Rome* againſt *Vitellius*, who was killed, he embarks at *Alexandria*, to go to *Rome*, and charges his Son *Titus* with the care of the *War* of *Judea*.

The City of *Jeruſalem* was full of Factions, which raged every day more violently againſt one another. *Titus* parts from *Cæſarea* a while before *Eaſter*, and comes and ſits down before the *Town*, which he attacks with great Vigor, hindring all Perſons from going out thence, and any thing to be carried into it; the *Plague* and *Famine* did alſo there rage; that from the 14*th* of *April*, when the *Siege* began, were buried or caſt into Holes, above 600000 Perſons, which had periſhed either thro' *Hunger* or *Sickneſs*. In fine, the *City* being attacked on all ſides from the 5*th* of *July*, all was ſubmitted to the victorious, and burnt down to the Ground; as to the *Temple*, on the 10*th* of *Auguſt*, tho' *Titus* did what he could to preſerve it; and as to the reſt of the *Town*, the 8*th* of *September*, theſe Wretches being to be brought by no means to any Compoſition. There were made 97000 *Priſoners*, 1100000 Perſons died during the *Siege*. *John* and *Simon*, chief of the *Factions*, were found hid in the common *Jakes*; and 2000 others, who choſe rather to kill one another, or die with *Hunger*, than to ſurrender themſelves. Several *Prodigies* had preceded this Diſaſter; A *Man* for ſeveral years together had run about the *Street*, crying inceſſantly, *Voice of the Eaſt*, *Voice of the Weſt*, *Voice of the four Winds*, *Voice againſt* Jeruſalem, *againſt the Temple*, *and againſt all the People*, there being nothing that could hinder him, and crying (as he was wont) during the *Siege* on the *Wall*, *Miſery to the City*, *People*, *and Temple*, he was ſtruck with a *Stone* out of a *Sling*, and feeling himſelf mortally wounded, he added to his Cry theſe Words, in expiring, *Woe be alſo to me*. A *Comet* in the form of a *Sword*, glittered for a year together over the Town. Of a *Cow* led to the *Altar* ſprang a *Lamb*. A year before the *Siege* in the *Feaſt* of *Eaſter*, a great *Light* ſhined in the *Temple* and about the *Altar*, at 9 at Night, and continued for half an hour. The *Eaſtern Gate* of the *Temple* which was of *Braſs*, for the opening and ſhutting of which 20 *Men* were employ'd and required, was opened in the Night of it ſelf. *Chariots* and armed *Squadrons* were ſeen to encounter in the midſt of the Air, and diſmal Voices were heard by Night in the *Temple* in the *Feaſt* of *Pentecoſt*, which ſaid, *Let's be gone hence*. But the hardned *Jews* remained deaf and blind to all this, animated themſelves to this *War* from a Prediction, that the *Univerſal Empire* ſhould be conferr'd on one which ſhould ariſe about that time out of their Nation; which *Joſephus* would have meant of *Veſpaſian*, but which is rather to be expounded of *Jeſus Chriſt*; whoſe *Prophecies* touching the Deſolation and everlaſting Overthrow of their *Temple* and *City*, as they may be ſeen in *Matt* 24. 15, 16, *&c.* and thoſe of *Daniel*, Ch. 9. 27. had then their full Accompliſhment: *GOD* having in the mean time provided by his *Providence* for the ſafety of the *Chriſtian Church* of *Jeruſalem*, which was warned to depart thence a while before the beginning of the War, and to retire to *Pella*, where (during all theſe *Commotions*) ſhe enjoy'd *Peace* and *Safety*, as is remark'd by *Euſebius*, lib. 2. *Eccleſ. Hiſt.* c. 5. The City was taken in the 2*d* year of *Veſpaſian*, which concurr'd with the 70*th* of our *LORD*, both the *Father* and the *Son* had ſolemn *Triumphs*, and the Spoils of the *Temple* ſerved for Ornaments to the *Temple of Peace*, built by *Veſpaſian* at *Rome*. It's ſaid, that in *Veſpaſian*'s 3*d* year, (*An.* 72.) *Bartholomew* ſuffered Martyrdom

tyrdom in *Perſia*; and in the 4*th* year, *Thomas* in the *Indies*; and in the 5*th*, St. *Luke* at *Patras* in *Achaia*.

Veſpaſian held the *Empire* about 12 Years; *Titus* his Son 2 Years and 2 Months; and *Domitian* his other Son (as *wicked* and *vitious* as his Brothor *Titus* had been *wiſe*, *gracious*, and *excellent in Virtue*) fourteen years or thereabouts. This *Domitian* was the Author of the ſecond *Perſecution* againſt the *Chriſtians*. The Baniſhment of St. *John* into the Iſle of *Patmos*, in the *Ægean Sea*, is uſually referr'd to the 9*th* year of his Reign (*Anno* 91.) where he receiv'd and wrote his *Revelation*, as is ſeen *Rev.* 1. 9. But having before uſually reſided at *Epheſus*, he there wrote his *Goſpel*, after the three other *Evangeliſts* to ſerve as a *Shield* to the *Church*, to defend the *Divinity* of the *Son of GOD*, againſt *Ebion* and *Cerinthus*, who tho' they profeſt themſelves *Chriſtians*, yet rejected it; of which this *Apoſtle* was ſo conſtant an Aſſertor, that from thence he was called the *Divine*, according to the Title which is given him, or which he himſelf aſſumes in the *Revelations*: He had alſo writ before his Baniſhment his three *Epiſtles*, the firſt of which was *Circular* or *Catholick*, for divers Churches at a time; it's ſaid, it was inſcribed directly to the *Parthians*; the two others he addreſt to two particular Perſons, the one whom he calls the *Elect Lady*, and the other named *Gaius*, whom he ſalutes under the Name of *Elder* or *Presbyter*, tho' one of the firſt *Diſciples* of *Jeſus Chriſt*, John 1. 37. He had been ſolemnly called to the *Apoſtleſhip* with his Brother *James*, when they were mending their *Nets* in a ſmall *Veſſel*, with their Father *Zebedee*, Mat. 4. 21. and were both ſurnamed *Boanerges*, *Sons of Thunder*, Mark 3. 21. Our *Saviour* had a particular Kindneſs for him, *John* 13. 23. and therefore he took him with *Peter* and *James*, to be Witneſſes of the *Reſurrection* of *Jairus*'s Daughter, *Mark* 5. 37. of the *Transfiguration*, Matt. 17. 1. and of his *Agony*, Matt. 26. 37. He was at *Table*, leaning on our *LORD*'s Boſom, in the *laſt Paſſover*, John 13. 23. *Peter* by his means was introduced into *Caiaphas* his Houſe, when our *Saviour* was brought thither, *John* 18, 16, 17. took the *Holy Virgin* home to him on our *Saviour*'s recommendation on the *Croſs*, John 19. 26, 27. ran with *Peter* to the *Sepulchre* of *Jeſus Chriſt*, and came there the firſt, *John* 20. 3, 4. and knew our *LORD* firſt, when he appeared to them near the Sea of *Tiberias*, *John* 20. 7. He and *James* the *Leſs*, and *Cephas*, were eſteem'd as Pillars, *Gal.* 2. 9. He outliv'd all the reſt of the *Apoſtles*, and ſaw executed on *Jeruſalem* and the *Jewiſh Nation*, GOD's juſt Judgments, and our Saviour's Predictions. After four or five years Exile in *Patmos*, (*Anno* 96.) the Death of *Domitian*, by the Edict of *Nerva* his Succeſſor, who annull'd all the Baniſhment and other Acts of this *wicked Prince*, under pretence of *Judaiſm* or *Impiety* againſt the *Gods*, reſtored to him his Liberty; ſo that he returned to *Epheſus*, where he peaceably died at a great Age, under the Emperor *Trajan*, and (as 'tis thought) in the 100*th* Year of our Lord, which concurred with the 2*d* Year of this Prince: For tho' the Report went in his time, That he would not die, on what our Saviour had ſaid of him to *Peter*, *If I will that he tarry till I come, what is that to thee?* John 21, 22, 23. Yet he ſaid enough here to undeceive thoſe, who during his Life, and ſince his Death, imagined he would not die, or that he was not as yet dead.

CHAP.

CHAP. IX.

Of the Times that the PROPHETS *lived in.*

THE Times wherein any one of the *Prophets* lived, may eaſily be here ſeen; ſo that to paſs over thoſe whereof mention is made in the Book of the *Kings*, as *Samuel*, *Gad*, *Nathan*, *Iddo*, and particularly *Elias*, and *Eliſha*; the Time of whoſe Lives are very apparent from the *Kings* under whom they lived: It will be ſufficient to take notice of thoſe whoſe *Writings* we have extant, and at the ſame time, the particular *Ages* wherein they flouriſhed will be found in this enſuing Table.

JONAS began to propheſie under *Joaſh*, Father of *Jeroboam* the 2*d*, King of *Iſrael*, *Anno Mundi* 3116.

HOSEA, Under *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, who were Kings of *Judah*, and *Jeroboam* King of *Iſrael*, A. M. 3194.

JOEL, under the ſame Kings, as *Hoſea*, and not for as long a time.

AMOS began to propheſie in *Iſrael*, the 23*d* year of *Uzziah*, and continued ſo for 28 years, *Anno Mundi* 3217.

ISAIAH Propheſied in *Judah* the 25*th* year of *Uzziah*, and continued under *Ahaz* and *Hezekiah*. The Tradition of the *Jews*, and ſome of the Ancient *Fathers* is, That *Manaſſes* (the Son of *Hezekiah*) put him to death; ſo that he muſt needs have Propheſied one whole Age, *Anno Mundi*. 3219

OBADIAH Propheſied in *Iſrael*, the ſame time as *Iſaiah* in *Judah*, A. M. 3249.

MICAH was under *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*; and it ſeems to have been about this time, that *Jonas* was ſent to *Nineveh*.

NAHUM began to propheſie after that the ten *Tribes* were carried away Captive into *Babylon*, as well to *comfort* thoſe that remain'd, as thoſe that were carried away, *A. M.* 3291.

JEREMIAH began to propheſie in *Judah* in the 13*th* year of *Joſiah*, and propheſied for 45 years. Being afterwards carried into *Egypt*, he was there *ſtoned* to death, *A. M.* 3375.

BARUCH was alſo of the ſame time, and tho' he was of a very great *Family*, yet he ſerved him as *Secretary*.

ZEPHANIAH, and HABAKKUK, were alſo of the ſame time.

DANIEL began to propheſie in *Babylon*, when yet in a manner but a Child, under *Nebuchadnezzar*, and continu'd until the time of *Cyrus*, that is to ſay, about the 85*th* year of his Age; and tho' he obtain'd by his *Prayers* the Accompliſhment of his *Propheſies*, for the deliverance of the *People*; yet it ſeems probable, he died in this ſtrange Country without ever returning into *Judea*, *Anno Mundi* 3398.

EZEKIEL (who was of the Race of the *Prieſts*, and one of thoſe carried Captive, together with *Jechoniah*, by King *Nebuchadnezzar*) began 5 years after to propheſie at *Babylon*, and ſo continued 22 years, A. M. 3409.

HAGGAI Propheſied in *Judah* upon the Return of the *People* from *Captivity*, and rebuk'd them for being too ſlow in rebuilding the *Temple*, A. M. 3485.

ZACHARIAH was of the ſame time.

MALACHI was the laſt of the *Prophets*, and ſeems to have been of the ſame time, with *Nehemiah*, that is, towards the end of the Reign of *Artaxerxes Longimanus*; (*A. M.* 3550.) So that the whole time of the *Prophets* ſeems to have been above 400 years.

It is obſervable, That of all the Sages of Greece, *ſo celebrated in* Ethnick Antiquity, *not one flouriſh'd till after the time of the* Prophets. Pythagoras *himſelf went to* Babylon, *and learned many things of the* Jews, *which he made uſe of in his* Philoſophy; *and* Plato *alſo, who inſerted many things out of the Books of* Moſes *into his, was near* 200 *years after all.*

Now if any one have a mind to prove all that is delivered in this Hiſtorical Chronology, *let him conſult the* Sacred Chronology, *out of which it is taken.*

THE END.

III
G R